

AN
ABRIDGEMENT
OF THE BOOKE OF ACTS
AND MONVMENTES OF
THE CHVRCH:

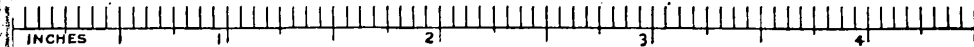
Written by that Reuerend Father, Mai-
ster Iohn Fox: and now abridged by Timothe Bright,
Doctour of Phisicke, for such as either through
want of leysure, or abilitie haue nor the
vse of so necessary an history.

All day long are we counted as Sheepe for the slaughter. Psal. 44.



How long Lord, holy and true? Apocal. Cap. 6. verse 10.

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To the Christian Reader.



*Onsidering the great vse
and profite of that wor-
thie worke of Actes and
Monumentes, written
by Master Iohn Fox, of
blessed memorie: and by
reason of the largenes of
the volume, and great
price, how the most were bereaued of the benefite
of so necessarie an Historie: I often wished, some
man would take the paines to draw the same into
an Abridgement: that, both those that are busied in
affaires, or not able to reach to the price of so great
a booke, might also haue vse of the historie with
them that neither want leisure, nor hability suf-
ficient. But, seeing hetherto nothing done that
way, nor hearing of any that had it in purpose, I
vntured vpon the labor my self, & thus haue per-
formed it for thy vse: wherein, I haue omitted no-
thing to my remembrance, and as my iudgement
serued me, that is materiall to the historie, so farre
as the nature of an Abridgement would permitte.
As for Treatises, Disputations, Epistles, and such
like, I leaue them to be read all together in the
large Booke: which I doe exhort thee (gentle Rea-
der)*

To the Reader.

der) the rather for my Abridgements sake, to buy, and vse. For, as the copiousnes of that notable worke, hath hid the riche treasures of the same, through charge of price, and mens affaires: So this my labour may geue thee an assay, and appetite, to know further, whereof thou maist here take (as it were) the taste. I assure thee, in mine opinion, there is not a booke, vnder the Scriptures, more necessarie for a Christian to be conuersant in. There is no Burgesse of a Citie, that hath care of his corporation, but would be glad to know, how in times past, the world went with his Corporatiō, that therby he may vnderstād the better how to be haue himselfe therein, as occasion shall serue: and, not onely woulde desire to knowe the lawes of the same, but also, what examples haue any way beene geuen, touching the same. Euen so, it becommeth much more Christians, that are Citizens of the church of Christ, and haue a communitie in that bodie, to know, not onely the lawes of this Citie, (which is the word of God) but also, what hath befallen, either good, or bad, and euerye accident: whereupon, experience may arise by example, and wisdom thereof, to be put in vse accordingly. We may read what hath befallen the worthiest Commonwealths in this world, and what stormes they haue

To the Reader.

haue endured, and all sunke, vnder them. This Common-wealth of the Church standeth for euer, though the stormes that haue blowen vpon it, haue beene more boysterous than any other state hath endured. And by reason of continuāce, geueth great varietie of examples: of Gods providence, of his mercie, of his fatherly chastizements, and correction, and of that holy faith, which hath ministred invincible strength of constancie, & patience to this heauenly state of Christes Church, in the midst of all stormes of tryall. And here mayst thou reade, not onely what hath beene suffered of the olde Fathers of the church, who haue with their blood purchased vnto vs this freedome of the Gospell: but of late times, what thy father, thy mother, thy brother, and thy friēd haue suffered for like testimonie, wherby the sincerity of the Gospel standeth at this day. When (I say) in this Abridgement, thou maist reade these things, I mean much more in the large volume, where all such matters lie open at the full: and whereto (I pray thee) let this my labour be (as it were) an introduction. And if thy habilitie serue thee, or any other disposition thereto, I pray thee let not this booke withdraw thee. For, Abridgements, in all kinde of learning, haue byn vsed, for such respects as I haue before mentioned: besides,
the

To the Reader.

the memorie embraceth them more readily: and not to hinder great volumes. Neither doo they of their own nature, work such effect. If slouth of some persons neglect them, so are they punished therefore in wanting that belongeth vnto them to know: & yet through Abridgements, haue some furniture of that profitable instruction, whereof otherwise they would be vtterly ignorant. It is said, Iustines Abridgement lost Trogus Pompeius: Trogus peraduenture is lost, but whether through Iustines Abridgement, that hardly can be proued: and had it not beene for Iustine, we had lost with Trogus, the history too. The case is far otherwise since printing was known: for, who would lose a leafe of Liue, for any Abridgement. Before, it may be, charge of written Copies might be some cause, why the large volumes were not so vniuersall. And I pray thee, if the Author him self (the fittest of all men, being an History so meet, euen for the meanest Christian, especially in these times, and conteyning recordes of such things, as are els no where to be had) had take it in hand: had it not byn thanks-woorthy? Yet so had beene greater danger in decaying the booke at large: in regard of the more sufficient performance of the worke, than by this of mine. I trust the matter needeth no fur-

An Abridgement of the first volume of the Ecclesiasticall history of Acts, and Monuments of Martyrs.



The History is deuided into five partes.

- 1 The first is of the suffering time of the Church 300. yeere after Christ.
- 2 The growyng and flourishing time of the same, other 300. yeeres.
- 3 The declining time, other 300. vntill the losing of Sathan: about the thousand yeere after Christ.
- 4 The time of Antichrist: which cōtinued in full swinge 400. yeeres.
- 5 The time of reformation these later 288. yeeres.



In the 17. of the raigne of Tiberius Nero, Christ suffered the 34. yēre of his age. Tiberius rayled no further persecutiō, yet liued he seuen yēres after the death of Christ, and raigned in all 23. yēres.

Vin succēded C. Caligula: C. Caligula hee commaunded his Image to be set vp in the temple at Ierusalem, and to be worshipped. And after him succēded C. Nero, & D. Nero. Claudius raigned 13. yēres. Domitius 14. In the latter end of whose raigne, Peter & Paule were put to death, for the faith of Christ. Anno 69.

Tiberius
Nero.
Christ.

C. Nero.
D. Nero.
Peter and
Paule.

A.

About

Titus.
Vespasian.
Jewes de-
stroyed.

Stephen.

James.
Herod.

Nicanor.
2000.

Simon.
Parmenas.

Thomas. *die
in India*

Simon Zelotes

Iudas.

Augarus.

Simon.

Traianus.

About this time, an. 73. and 40. yeres after the passio of Christ, & the 3. yere after the suffering of Peter and Paule, the Jewes were destroyed, by Titus, and Vespasian his father: (who succeded Nero) to the number of eleuen hundred thousand, besides a great number Vespasian slue in subduing Galile, & seuentene thousands mo that were sold for slaves.

Stephen the Deacon was the first marty, put to death at Jerusalem, and stoned by the Jewes.

After Stephen, suffered James the brother of Iohn, whom Herod slew with the sword: and with him the partie that was cause of his persecution: who beyng moued in conscience, as James went to execution, confessed himselfe to be a Christian also, and were both beheaded together.

The same day that Stephen suffered, Nicanor one of 7. deacons, with 2000. other christians, suffered for the faith.

Simon one of the deacons, and after ward bishop of Bos-rum in Arabia, was there burned: and Parmenas also another of the Deacons, suffered for the faith.

Thomas, who preached to the Parthians, Medes, Persians, Germans, Peraconies, Badries, and Magies, suffered in Calamina, a citie in Judea, beyng slaine with a dart.

Simon Zelotes (who preached in Mauritanian, and in the countrie of Aphrike, and in Britaine) was crucified.

Iudas brother of James, called Thaddeus and Lebeus, who preached to the Edissens, and to al Mesopotamia, was slaine vnder Augarus king of the Edissens in Berito.

Simon, brother to Iude, and James the yonger, (which were sonnes of Mary Cleopha, and of Alpheus) called Cananeus, bishop of Jerusalem after James, (as Dorotheus recozdeth) was crucified in a citie of Egypt, in the time of Traianus Emperour: but as Abdias writeth, he was slaine with his brother Iude, by a tumult of the people of Suanir, a citie of Persidis.

Marke the Euangelist, & first B. of Alexandria, preached the

the Gospel in Egypt: and there being drawn with ropes to the fire, was burned: and after ward buried in a place called there, Bucolus: vnder the reigne of Traianus the Emperour.

Bartholomeus is said to haue preached to the Indians, Bartholomeus, and to haue conuerted the Gospel of S. Mathew into their tongue, where he continued a great space: doing many miracles. At last in Albania a citie of great Armenia, after diuers persecutions, he was beaten downe with stones, then crucified, and after being excoziate, hee was at length beheaded. *Iohan. le monte regali.*

Andrew the Apostle, and brother of Peter, was crucified Andrew, at Patris, a citie in Achaia, (by the Gouernour Egeas) embracing the crosse, and ioying therein, the day before the kalends of December. *Egeas.*

Matthew, other wise called Leui, first a publicane, then an Apostle, after that he had conuerted to the faith Ethiopia, and all Egypt, Hircanus their king sent one to runne him through with a speare. *Iohan. de monte regali.*

Matthias also, after that he had preached to the Jewes, Matthias, was stoned and beheaded by them.

Philip the Apostle, after he had much laboured among the barbarous nations, was crucified, and stoned to death in Hierapolis, a citie of Phrygia, where he was buried, and his daughters with him. *Isodur.*

James being required of the Jewes to dissuade the people from the faith of Christ, and that he should stand & speak from the battlements of the temple, that he might more conveniently be heard; he (contrary to their expectation) preaching Christ, was thzowne downe from the battlementes headlong, and stoned: and one being present, toke a Fullers instrument, where with they beate cloth, and smote him on the head, wherewith he died, and was buried in that place. At which time also, other were put to death among the Jewes for the testimony of Christ.

The first Persecution.

The first was stirred up by Nero Domitius, the 6. Empe-
 rour: about the yere 67. Whose cruelty was such against
 Christians, that he had neither regarde of sere, condition of
 life, or age: so that open streets were spread with the dead
 carcases of Christians. He caused persecution throughout all
 the prouinces of the Romaine empire: and endenoured vt-
 terly to abolish the name of Christians.

Nero Domit.
67

Peter.

Simon Magus.

Peters wife.

Paul.

In that persecution, Peter was crucified, his head down-
 ward: himselfe requiring it should be so, as unworthy to be
 in all manner executed like Christ Jesus. The cause was
 thought to be the reuenge of the death of Simon Magus: who
 pretending to the people of Rome, to flie from y^e mount Ca-
 pitolinus vp into heauē, by the prayer of Peter, was brought
 headlong downe: wherewith his legges & ioynts being bro-
 ken, he died. At that time also, Peters wife suffered, being
 much encouraged by the words of her husband Peter, whiles
 he hanged vpon the crosse. Under the same Nero, Paul was
 beheaded in the 14. yere of Nero, the same day that Peter
 was crucified, and was buried in the way of Ostia. But o-
 thers (as Prudentius in his Peristephano) writeth that
 they were put to death in one day: but Paule a yere after
 Peter.

The second Persecution.

Domitian.
Nephewes
of Iuda.

The Church hauing had some rest vnder Vespasian, Do-
 mitian (brother to Titus) moued, (not long after) the 2.
 persecution. He put to death al y^e nephewes of Iuda, called the
 Lords brother, and caused to be sought out and slain, al that
 could be found of the stock of Dauid: as Vespasian also did be-
 fore him: least yet he were to come of the stocke of Dauid,
 that

that should enioy the kingdome. In the time of this tyrant,
 Simeon, Bishop of Jerusalem, after other torments, was ^{Simeon.}
 crucified to death: whom Iustus after ward succeeded in that ^{Iustus.}
 bishoprick.

This Tyrant exiled Iohn the Apostle and Euāgelist, in-
 to Patmos, an. 97. And vnder Pertinax he was released,
 and came to Ephesus, anno 100. where he continued vntill ^{Iohn.}
 the time of Traianus, and there gouerned the Church in A- ^{97.}
 sia: where also he wrote his gospel. And so liued til the yere ¹⁰⁰
 68. which was the yere of his age 99. Euseb.

Flauia, daughter to Flavius Clemens, one of the Roman ^{Flauia.}
 Consuls, suffered for the name of the Lord Jesus: and was
 (with many other banished out of Rome, into the Ile Pon-
 tia, Euseb. lib. 3.

A remnant of the flock of Dauid as yet remayned: who
 being brought to Domitian to be slaine, and hee perceyuing
 them to be poore, and vnderstanding from them, that the
 kingdome of Christ should not be a worldly, but an heauen-
 uenlie kingdome, let them goe, and staid the persecution.
 They (being dismissed) had afterwarde the gouernment of
 Churches: and so continued in peace till the time of Traia-
 nus. Egesip. & Euseb. lib. 3. cap. 20.

In these persecutions no kind of torment was omitted,
 that could be deuised against the Christians: and no kinde of ^{The 2. perse-}
 slander kept back, that might empaire their credite, their ^{cution.}
 bodies (after death) not being suffered to be buried: and yet
 the Church did dayly more, and more, encrease.

Euaristus Bishop of Rome next to Clement, succeded Euaristus.
 in the third yere of Traianus, and suffered the xij. yere of his
 Raigne.

Alexander, who succeded Euaristus, conuerted a great ^{Alexander.}
 part of the Senators of Rome to the faith. Among whom,
 one Hermes, a great man in Rome, whose sonne being dead, ^{Hermes.}
 he raised to life, and restored sight to his maide being blinde.
 Which Adrianus the Empero^r hearing of, sent word to Au-
 relia-

Euentus.
Theodulus.
Hermes.
Albina.
Quirinus.

relianus Governour of Rome, to apprehend Alexander, with Euentus, and Theodulus, other wise called Theodorus, his two Deacons, and Hermes, to committe them to Warde, with Quirinus the Tribune, whose daughter named Albina, he cured: which moued Quirinus, with all his house to be baptized, and suffred also for the faith of Christ.

In the second yere of Hadrian, Aurelianus took Alexander, with Hermes, his wife, children, and whole household, 1250. and thze w them into prison, and not long after, burnt them all in a Furnace. Whose crueltie being rebuked by Theodulus, another Deacon of Alexander, caused also vnto himselfe the same martirdome. Quirinus the same time (as saith Antoninus) hauing first his tongue cut out, then his handes and fete, after warde was beheaded, and cast to the dogges.

The thirde Persecution.

The third
persecution.
Nerua.
Traianus.
Plinius
Secundus.

But wirt the second persecution and the third, was but one yere, vnder the Emperour Nerua. After whom succeded Traianus, who rayled the thirde persecution: which was so grieuous, that Plinius Secundus (moued with compassion) being himselfe an Infidel, wrote to the Emperour, and certified him that so many thousandes were put to death without cause: sauing that they vsed to gather themselves together befoze day, to sing hymnes to a certaine God, whom they worshipped, called Christ. Whereupon the persecutions were greatly alaied.

The summe of Plinies letters to the Emperour.

Plinies letter
for mitigation
of the perse-
cution.

The summe of the Epistle was, that the Emperour would resolu how long to inflict the punishment with respect of Age, Sexe, or Degree. Whether any Wardon might be graunted vnto such as would denie the faith; or whether that offence alone should so grieuously be punished; or if other offences did aggrauate the fault: who (their Religion

gion and excepted, their worshipping of Christ) els committed they nothing against the lawes: as euē such that had renouced their faith confessed, & as he had made pꝛoꝛse by laying 2. christian maids on y racke, to pꝛoue if they could haue extorted confession of further crime. And that soz asmuch as some (although many of them encreased) gaue their names to do sacrifice with incense vnto the image of the Emperour, and sacrifices were moze then befoze brought to be sold: if space were granted, they might be amended, which else by great multitudes might run into daunger of condemnation. To whom the Emperour made answer: y he would not haue the christians sought for, but if any were brought & coulted, such should suffer executio: & such as vnfainedly denied the faith, & would do sacrifice in open place, should be receiued to mercy.

The Empe.
rours answer.

Certaine Sectaries there were of the Iewes that accused Simeon then B. of Jerusalem, & sonne of Cleophas, to come of the stocke of Dauid, and that he was a Christian. Whereupon he was scourged by Attalus commaundement then Proconsull, during the space of many daies together, being of the age of 120. and with great admiration giuen of his constancie, he ended his course vpon the crosse.

Simeon.

Attalus.

Under this Traiane which next folloved Nerua, among others, Phocas B. of Pōtus suffered, who Traianus, because he refused to do sacrifice to Neptune, cast into a hot furnace, and after into a scalding bath. *Anton. Eginl. fascic. temporum.*

Phocas.

In the same persecutio suffered also Sulpitius & Seruilius two Romanes, whose wiues are said to be Emphrosina & Theodora: whom Salma did conuert to the faith, and afterward were also martyzed. This Salma was beheaded of C. Lepidus, the gouernour, in the mount Auentine, in the daies of Hadrian: vnder whom also suffered Seraphia a virgin of Antioch. Moreover in this time of Traiane suffered Nereus and Achilleus at Rome: about which time also one Sagaris suffered martyrdome in Asia, Seruius Paulus beyng then Proconsull in that pꝛouince.

Sulpitius.
Seruilius.
Emphrosina.
Theodora.
Salma.

Seraphia.
Nereus.
Achilleus.
Sagaris.

Ignatius.

In this time suffered Ignatius, Some say that he being sent from Syria to Rome, was giue to wild beasts to be deuoured: passing through Asia he confirmed the churches, and coming to Smyrna where Polycarpus was, he wrote diuerse epistles, one to Ephesus, an other to Magnesia being at Alexander, another to Trallis. He now being iudged to y beasts, & hearing the Lions roare: I am the wheat of graine (said he) of Christ, I shall be ground with the teeth of wild beasts, that I may be found pure bread. He suffered the 11. yeere of the raigne of Traianus. Euseb. & Hieronimus.

Polycarpus.
Magnesia.

About this time many thousands died for the faith: among them one Publius bishop of Athens.

Publius.
Hadrian.
Euentius.
Theodorus.
Hermes.
Quirinus.

Next to Traianus succeeded Hadrian, vnder whom suffered Alexander bishop of Rome, with his two Deacons Euentius and Theodorus, also Hermes and Quirinus with their families.

Zenon.

In this time of Hadrian, Zenon, a noble man of Rome with 10023 were slaine for Christ. Henricus de Erfodia & Bergomenensis lib. 8. make mention of 10000. in the daies of this Hadrian, to be crucified in the mount Ararat, crowned with crownes of thorne, & thrust into the sides with sharpe darts, after the example of the Lords passion: whose captains were Achaicus, Heliades, Theodorus, and Carcerius, &c.

Achaicus. &c.
Eustachius.

Vnder Hadrian suffered also Eustachius, a captaine who Traianus had sent in times past against the Barbarians, & hauing now subdued them, was honorably met in his iorney of Hadrian the Emperour himselfe: who first by y way would do sacrifice to Apollo for the victorie, willing Eustachius to do also. Which he refusing (not withstanding all meanes to draw him to it) was brought to Rome: where with his wife & children he suffered martyrdom vnder the same Hadrian.

Faustinus.
Iobita.
Calocerius.

Faustinus & Iobita citizens of the citie of Bixia, suffered martyrdom with grievous torments. At the sight whereof one Calocerius seeing their so great patience in such torments, cried out with these words, *Verè magnus Deus christianorum.*

Clert.

Verily, great is the God of the Christians. Whereupon he was presently apprehended, and suffered with them. *Ex Ant. Equi.*

One Anthia a godly woman (who committed her sonne Eleutherius to Anicetus Bishop of Rome, to be brought vp in the faith.) who was afterward B. of Apulia, was there beheaded with her sonne Eleutherius Nicephorus.

Iustus.
Pastor.

Vnder this Hadrian suffered also Iustus, and Pastor, two brethren in a Citie of Spaine called Complutum.

Symphronissa
and her seven
children.

Like wise Symphronissa the wife of Getulus the martyr, with her seven children, is said about the same time to suffer: who first was much and often beaten and scourged, & afterward hanged by the haire of the head. At last, hauing an huge stone fastned about her necke, was cast into the riuer. And after that her seven children, with sundrye and diuers kindes of punishments, were martyred by the Tyrants.

Getulus or Getulius was a minister or teacher in the Citie of Tibur, who with Cerdelis, Amantius, and Primitius, by the commaundement of Adrian, were condemned to the fire. The names of the seven sonnes of Symphronissa were, Crescens, Iulianus Nemefius, Primitius, Iustinus, Stateus, and Eugenius: who by the commaundement of Adrian, were tied to seven stakes, and so racked with a pulley: and last of all, thrust through, Crescens in the neck, Iulianus in the breast, Nemefius in the heart, Primitius about the nauell, Iustinus cut in every ioynt of his body, Stateus runne through with speares, Eugenius cut asunder from the breast to the lower partes, and then cast into a deepe pit, hauing the name by their idolatrous Priests, entituled *Ad septem Biothanatus*. After the death of whom Symphronissa the mother did likewise suffer.

Getu-

Getulus	The children of Symphorosa.	Crescens.
Cerdelis		Julianus.
Amantius		Nemesius.
Primitius		Primitius.
		Iustinus.
		Stateas.
		Eugenius.

Sophia and her
two children.
130.

Sophia with her two children Serapia and Salma did suffer under some tyrant about the the yere 130.

Quadratus.
Aristides.
Serenus.

While Hadrian the Emperour was at Athens, he purposed to visite the citie of Elewsina: which he did, where he sacrificing to the Gentiles gods, gave free libertie to kill the Christians whosoever would. Whereupon Quadratus Bishoppe of Athens, and Aristides a philosopher of Athens, and another Serenus Gramus, a man of great nobilitie, wrote Apologies for the Christians vnto the Emperour, with such eloquence and learning, laying out their innocencie, that he directed his letters to Minutius Fundanus Proconsul of Asia, willing him from henceforth to exercise no more crueltie vpon the Christians, nor to condemne them for that cause. Thus the Christians had some quiet for a time.

Persecution
allwaged in
Asia.

Anton. Pius.

After Hadrian, succeeded Antoninus Pius, who although he moued no persecution against the Christians, yet the tumultuous rage of the heathen did not cease to disquiet the people of God. The Emperours affection might appeare by a letter or edict of his to the Commons of Asia, to stay their rage against Christians, except they had committed any thing against the lawes of the Empire, willing them to consider the Christians patience in their tormentes, and boldnesse in times of Earthquakes, and tempestes, when as other tremble and quake for feare. This edict was proclaimed at Ephesus in the publike assemblie of all Asia. So by this meanes the tempest of persecution in those

Persecution
ceaseth.

dayes began to be appeased.

After Antoninus Pius, M. Antoninus Verus succeeded M. Antoninus with his brother Lucius, about the yere 162. These were sharp and fierse against the Christians, and after Nero, moued the fourth persecution. Lucius.
162.

The fourth Persecution.

In Antoninus Verus time, suffered many Christians with diuerse kinds of torments: namely at Smyrna, some of the were whipped, that the inward arteries & veines appeared, even their very intrailles and bowels were seene, & after that were set vpon sharpe shels, taken out of the sea, edged & sharp, and certain nailles & thozns laid for the martirs to go vpon sharpned & pointed, called obelisci. And lastly were they thzown to beasts to be deuoured. Among whō one Germanicus very constantly suffered, to the admiration of his enemies. But most famous aboue the rest, was the martirdome of Polycarpus, disciple to the Apostles and 86. yeres of age, & who had serued in the ministry about the space of 70. yeres, and was placed of St. Iohn in Smirna, whose disciple he was. He suffered about the yere of our Lord 170. and in the 7. yere of Antoninus Verus. The manner of his death and martyrdome was thus. These persecutions being begun in Smyrna, Polycarpus was perswaded by certaine who were about him, to conuey himselfe away, and to hide him in a village not farre from the Citie, which hee did, and there abiding with a fewe more of his companie, was night and day in supplication, for the peace of the Congregation.

Germanicus.

Polycarpus.

170.

Three daies before his apprehension, hee saue in a vision by night, the bed set on fire vnder him, and sodainly to be consumed. And when he waked, he interpreted it, that he should suffer martyrdome by fire. At the last (being found by the pursuers, & vnderstanding that they were armed) he came from the chamber where he was, & entertained the wicked count-

Irenarchus.
Herodes.
Nicetes.

countenance, and made them dine, and required that he might haue one houres respite to make his prayers: which being grated him, he did it in such sort, as they which heard him were astonished. His prayers being ended, they brought him to the citie vpon an Asse on a solemne feast day, there met him Irenarchus, Herodes, and his father Nicetes: which causing him to come vp into the chariot where they sat, perswaded him to do sacrifice. Which when he refused, wth rough wordes they molested him, and thrust him, going downe the chariot, that he might hurt or breake his legs: but he went merily on to the place appointed. To whome there came a voice from heauen that comforted him, & bad him be of good chere, as he was going to the place of iudgement. Whither when hee came, the Proconsul dissuaded him from the faith, and willed him to say with him and the rest, Destroy these naughty men. When Polycarpus beholding with constant countenance the whole multitude, and giuing a great sigh, looked vp to heauen and said: Thou thou it is that wilt destroy these wicked men, meaning the Lord. When the proconsul thus being earnest with him said vnto him, take thine oath, and I will discharge thee: Wesse Christ. Polycarpus answered, 86. yeres haue I ben his seruant, yet in all this time hath he not so much as once hurt me, how then may I speake euil of my soveraign Lord and king, which hath thus preserved me. When the Proconsul vsed al maner of threatnings against him: which when they could not preuaile, Polycarpus still denying with great constancie, Philip the Gouernor of Asia, was commaunded to let lose the Lion to Polycarpus: who made answer, that he might not so doe, because he had his pray already. When the people required wth one voice, that he would burn Polycarpus aliuie. Which was performed. And hauing made himselfe readie to the stake, they would haue nayled him thereto with Iron hookes, but he said: let me alone as I am, for hee that hath geuen mee strength to suffer and abide the fire, shall also geue power, that

that wthout this promise I shal abide, and not stir in this fire. Which when they heard, they only bound him: who hauing geuen thanks vnto God, and testified his faith, the tormentors put fire vnto him, which seemed to those that were beholders, to compasse the bodie like a baile, which in y^e midst thereof seemed like golde and silver, tried in the fire, and yelded a pleasant smell. Thus the fire not consuming his bodie, one of the tormentors thrust him in with a sword. Whereafter, so great a quantitie of bloud issued out of his bodie, that the fire was quenched therewith. The bodie afterwarde was taken and burned, as their manner was to doe. And this was the ende of that worthy man.

At that same time suffered also at Smirna twelue other, that came from Philadelphia, with diuers other: as, Metrodorus, a minister, and another worthy man named Pionius, who (after grieuous torments) were burned. Metrodorus.
Pionius.

After these, suffered Carpus, Papyrus, and Agathonica, a woman, who were put to death at Pergamopolis in Asia, Carpus.
Papyrus.
Agathonica. Euseb. l. 4. c. 7.

In Rome suffered Felicitas wth her seuen children: whose names were, Ianuarius, Felix, Philip, Siluanus, Alexander, Vitalis and Martialis. Of which companie, Ianuarius (after he was whipped with rodde) was prest to death with leaden waighes. Felix and Philip had their baines beaten out with maules. Siluanus was cast downe headlong, and had his neck broken. Alexander, Vitalis, and Martialis, were beheaded. Last of all, the mother was slaine with the sword. Felicitas with
her 7. children. Ex Suppl.

Under this M. Antoninus suffered also the worthy man, and learned Philosopher Iustinus, born at Neapolis in Palestine. His father was Priscus Baicus. He wrote Apologies: first to the Senate of Rome, after to Antonius Pius, the Emperour. He wrote also to Vrbinus, Lieutenant of the Citie. He preuailed so with Antonius Pius, that hee stayed the persecution in Asia. This man was accused by Crescens,

154

cens a Cynike philosopher, whom he had vanquished in disputation: in reuenge whereof he procured his death, in the yere 154. in the ryg. yere of the Reigne of Antoninus the Empero.

Lucius.

Under the same Antoninus, suffered also Ptolomeus, & Lucius, for confessing Chzist, in a Citie of Egypt, called Alexandria. Ptolomeus was accused by a Centurion, suborned thereunto by a vicious Infidel, whose wife had bene also lewde, but conuerted by Ptolomeus, and thereupon departing from her vicious husband, hee reuengeth himselfe vpon her Instructor: who being brought before Vrbinius the Judge, and condemned to suffer death, Lucius a Chzistian, blaming the Judge, and iustifying the innocencie of Ptolomeus, was with him also (without further examination) martyred.

Concordus.

In the raigne of this Tirant, suffered also one Concordus, a spinister in the Citie of Spoletum, because he would not do sacrifice to Iupiter, but spit in his face: wherefore (after many and sundrie torments) he was beheaded.

Symmetrius, &c.

It is reported that diuers other Partirs suffered vnder this Antoninus Verus: as, Symmetrius, Florellus, Pontianus, Alexander, Caius, Epipodus, Victor, Corona, Marcellus, and Valerianus. Who (because they would not doe sacrifice to Idols) ended their lines by the sword.

Vetius.

Under this Tyrant suffered diuers Partirs at Vienna, and Lions, two Cities in France. Among whom, Vetius, Zacharias, Sanctus, Maturus, Attalus, Blandina, Alexander, and Alcibiades, are chiefly renowned.

Vetius Epagathus, for reprouing the cruell sentence of the Judge, geuen against the Chzistians, and making an Apologie for them, was martyred. He was called by the faithfull (being but a young man) the Advocate of the Chzistians.

Sanctus.
Maturus.
Attalus.

Sanctus was Deacon of the Congregation at Vienna: Maturus was but a little before baptised: Attalus was

borne at Pergama, who was the foundation and pillar of that congregatio. Blandina tormented the tormentors with his patient suffering. Like wise did Sanctus, who in his tormenting being asked his name, his citie, his kinred, he answered to all questions, I am a Chzistian. With these suffered one Bibledes a woman, who had denied Chzist, & being tormented to the end she might vtter some wickednes of the Chzistians, she confessed Chzist againe, continued constant, and was martyred with the rest.

At that time Photinus Deacon to the B. of Lions, about 90. yeres old, being first sore beaten, was cast into prison, and there died within two daies after.

Maturus and Sanctus were brought againe to torment, and with them Blandina and Attalus, yet, notwithstanding exquisite and strange deuised torments, they continued constant in the faith. Blandina was fastened vpon a stake, & cast to beasts to be deuoured, but no beast would touch her: whereupon they took her downe, and put her in prison till another time.

Attalus was brought forth againe, with one Alexander, a Paphagian, and a Phisition: who because he encouraged the Chzistians standing before the Judge, was apprehended, and suffered most grieuous torments most patiently, without change of countenance, and died, boyled in an Iron chaire.

After this (being the last day of the spectacle) Blandina againe, and one Ponticus, a childe of fifteen yeres olde, was brought forth. The childe died constant, with extremitie of torment. Blandina (after diuers most exquisite tormentes, as whips, gridiron, and wilde beastes) was at the last, cast into a net, & thowen to a wilde Bull, and so was gozed to death. Neither did their rage cease against the dead bodies: which they would not suffer to be buried, but caused them to be watched, least they should be put in graue. The cause why these persecutions were the more sharpe, was because

some of the Ethnicks being seruants to the christians, were compelled by threatnings to sayne against them, that they kept the feasts of Thiestes and incest of Oedipus, with other most hainous crimes.

Melito.

Cl. Apollinaris
Quadratus.
Aristides.Athenagoras.
Persecution
Raged.

Miracle.

To these Emperours did Melito bishop of Sardis exhibit Apologies for the Christians, learned and eloquent. So did Claudius Apollinaris bishop of Hierapolis, like as Quadratus and Aristides did before to the Emperour Hadrian. So that whether it were by that means, or through the writing of Athenagoras a philosopher, & a Legate of the Christians, it is certaine the persecution the same time was staied. Others thinke it came by a miracle wrought in the Emperours campe. For what time the two brethren Emperours ioynd together, and warred against the Quades, Vandals, Sarinates, and Germanes. When their souldiers wanting water five daies together, and by meanes thereof were like to perish: in this distresse, a legion of the Christian souldiers withdrew themselves, and prayed, whereby they obtained showers and sweete raine, and the enemies were terrified with lightnings and haile, and so discomfited and put to flight. Whereupon the Emperour wrote to diuers of his Governours, that they should giue thanks to the Christians, and giue them peace: of whom came the victorie and preservation to him and all his people.

175.
Commodus.
Marta.

Apollonius.

In the yere 175. succeeded the former Lucius, Antoninus Commodus, sonne to Verus, who reigned xij. yeares. In whose time (as some thinke) by the fauour of Martia, the Emperours Concubine, who fauoured the Christians, persecution staid. By which meanes, many noble personages of Rome, embraced the Gospel. Among who was one Apollonius, who being maliciously accused by Seuerus his seruant, (notwithstanding the false accusation of his Accuser) being detected, and he for that crime having his legs broken, was neuertheless, driuen to make confession of his faith, and for the same also beheaded by an auncient Law, that no

Christi.

Christian ought to be released without recantation.

This Emperour on his birth day, with the people of Rome assembled together, made sacrifice to Hercules and Iupiter, causing it to be cried through out the citie, that Hercules was the patrone of the citie. At which time there were in the citie Vincentius, Eusebius, Peregrinus, Potentianus, learned men, and instructors of the people: who conuerting the Gentils in diuerse places, and hearing hereof, preached and persuaded against the same, and conuerted one Iulius a Senator, with others to the faith. Whereof Commodus hearing caused them all to be first tormented, & then to be pressed to death with leaden waights, sauing that Iulius was beaten to death with cuggels, at the commandement of Vitellus the Maister of the Souldiers.

Vincentius.
Eusebius, &c.

Iulius.

Peregrinus had bene sent before of Xistus B. of Rome into the parts of Fraunce, to supply the roome of a teacher, where the horrible persecutions had made wast. Who hauing there established the Churches, returned home againe to Rome, and finished his daies with martyrdome.

Peregrinus.

Xistus or Sixtus was the sixt bishop of Rome after Peter, who gouerned that ministry ten yeres.

Xistus.

To Sixtus succeeded Telephorus, and was bishop there eleuen yeres, and died in the first yere of Antoninus Pius, being martyred the yere 138. After him succeeded Hyginus, and died a martyr anno 142. After him followed Pius. After him succeeded Anicetus, Soter, Eleutherius, about the yere 180.

Telephorus.

138

142

Hyginus.
Pius, &c.

180

About this time of Commodus, among others were martyred Serapion B. of Antioch, Egesippus a writer of the ecclesiasticall History from Christs passion to his time. Also Miltiades, who wrote his Apologie for Christian religion, as did Melito, Aristides and Quadratus before.

Serapion.
Egesippus.

Miltiades.

About the same time wrote Heraclitus, who first began to write Annotations and Narrations vpon the New Testament, and Epistles of the Apostles. Also Theophilus

Heraclitus.

Theophilus.

B.

bishop

Dionisius.

bishop of Cesarea, Dionisius bishop of Corinth, a man famously learned, who wrote diuerse Epistles to diuerse churches: and among other exhorteth Penitus a bishop that he would lay no yoke of chastitie on any necessitie vpon his brethren, but that he would consider the infirmitie of other, and beare with it.

Clemens Alexandrinus.

About the daies of Commodus, wrote also Clemens Alexandrinus a man of singular learning. In that time liued also Pantenus, who was the first in Alexandria that professed to reade in open schole, of whom is thought first to rise the order of Uniuersities in christendome. He was sent to preach to the Indians by Demetrius bishop of Alexandria.

Contention among the christians for Easter day.

Now in this tranquillitie of the Church grew contention among themselves for Easter day, which had bin stirred before of Polycarpus & Anicetus. For they of the West church pretending the tradition of Paule and Peter, but in deed being of Hermes and Pius, kept the Sunday after the 14. day of the first moneth. The Church of Asia following the ordinance of Iohn the Apostle, obserued another.

The fifth Persecution.

Pertinax. Seuerus.

After the death of Commodus reigned Pertinax but few moneths: after who succeded Seuerus, vnder whom was raised the fifth persecution. He reigned 18. yeeres, and in the first ten was very fauourable, after ward through false accusations and suggestions, he caused to be proclaimed, that no Christian should be suffered: wherevpon an infinite number were slaine, this was about the yeere 205. the crimes objected, were rebellion against the Emperour, Sacrilege, murdering of Infants, incestuous pollutions, eating raw flesh, libidinous comixture, worshipping the head of an asse: which is thought to haue bene raised by the Iewes, also for worshipping of the Sunne: which rose because eyther they used dayly to sing vnto the Lord, or because they used

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to pray toward the East. But the speciall matter agaynst them was, that they would not worshipping Idoles. The Presidents and chiefe vnder the Emperour of this persecution were, Hilarius, Vigellius, Claudius, Hermianus, ruler of Cappadocia. Celicius, Capella, Vespronius, Demetrius mentioned of Cyprian, and Aquila Judge of Alexandria. The places where these persecutions raged were Africa, Alexandria, Cappadocia, and Carthage. The number infinite: of which the first was Leonides, the father of Origen, who although he were but of the age of seuenteen yeeres, greatly desired to haue suffered with his father, had not his mother priuily in the night stolen away his garments and his shirt, and so for shame he was constrained to tarrie at home: yet he wrote to his father, Take hede to your selfe that you turne not your thought and purpose for our sakes

Origen was so forward in knowledge of the scriptures, and all kinde of vertue, that his father would diuers times vncouer his brest being asleepe, and kisse it, giuing thanks to God that had made him so happie a Father of so happie a sonne.

After the death of his father, all the goodes beeyng confiscated to the Emperour, hee sustained himselfe, his mother, and five brethren, by keeping a schole, till at length he applied himselfe altogether to the scripture, and profited in the tongues, Hebrew & Greeke, which he conferred with other translations, as that of the 70. & found out also other translations which we call the common translations of Aquila, of Symmachus and Theodocian, with which he ioyned also foure other. He wrote to the number of vij. thousand booke, the copies whereof he used to sell for three pence a peece and a little more to sustaine his liuing. He had diuers Schollers, as Plutarchus, Serenus his Brother which dyed both martyrs: Serenus was burned, Heraclitus and Heron were beheaded. Also another Serenus

which was beheaded, Rhais; and Potamiena, who was tormented with pitch poured vpon her, and martyzed with her mother Marcella, and died in the fire. Shee was put to death by one Basilides, a Captaine of the armie, who shewed her some kindnesse in repressing the rage of the multitude: wherefore she thanked him and saide, she would pray for him. Now this Basilides being required a while after to giue an oath in a matter by the Idols, and the Emperour (as the manner of the oath was) refused so to doe, confessing himselfe to bee a Christian, and was beheaded for the faith.

Basilides.

Alexand.

Narcissus.

At that time, there was one Alexander, who after great tormentes, escaped alive, and was afterwarde Bishoppe of Hierusalem, together with Narcissus, who being threescore and thre yeres olde, was unwelody to gouerne alone. He continued Bishop in Hierusalem 40. yeres, till the persecution of Decius, and there erected a famous library, where Eusebius had his chiefest helpe in writing his ecclesiastical history. He wrote also diuers Epistles, and licensed Origen to teach openly in his Church. At length being very aged was brought to Cesarea vnder Decius, where after his constant confession the second time, he died in prison.

Andoclus.

Vnder Seuerus, suffered also Andoclus, whome Polycarpus had sent before into Fraunce: who was apprehended of Seuerus, and first being beaten with bats, was afterward beheaded.

Asclepiad.

In that time Asclepiades confessed also, and suffered much, and was after ordeined Bishop of Antioch, and continued there 7. yeres.

Ireneus.

About the fourth or fift yere Ireneus with a great multitude beside, were martyred. Hee was the scholler of Polycarpus. He was appointed Bishop of Lyons: and there continued 23. yeres. In his time, the question of keeping of Easter was renewed betwene Victor Bishoppe of Rome,

Victor.

and

and the churches of Asia: and when Victor would haue excommunicated them as Schismatikes, Ireneus, with other brethren of the French Church, wrote vnto Victor, to stay his purpose therein, and not to proceede thereto, for such a matter.

Not long after Ireneus followed Tertullian, about the time of this Seuerus and Antoninus Caracalla, who wrote very learned Apologies for the Christians, and confuted all the slaunders objected against them. He wrote also diuers bookes: whereof part remaine at this day.

Tertullian.

Victor succeeded Eleutherius in the bishoprick of Rome, and died a Martyr (as some say) after he had sitten ten or xij. yeres. This Victor was earnest in the matter of Easter, the yere of our Lord 260. and would haue excommunicated all of the contrarie minde, had not Ireneus dissuaded him.

260.

With Victor stode Theophilus, Bishop of Cesarea: Narcissus, of Hierusalem: Ireneus, of Lyons: Palmas, of Pontus: Panthillus, of Corinth: the Bishop of Ostrea, and other more: who agreed to haue Easter vpon the Sunday, because they would differ from the Jewes in all things: and partly, because the resurrection of the Lord fell on that day.

Theophil. &c

On the other side were diuers Bishops of Asia: Among whom, the chiefe was Policrates, Bishop of Ephesus, alledging the example of Philippe the Apostle, with his iij. daughters at Hierapolis: of Iohn the Apostle and Euangelist, at Ephesus: Polycarpus, at Smirna: Thraseas, at Cumenia, Bishop and Martyr. Likewise the example of Sagaris at Laodicea, Bishop and Martyr: holy Papirius, & Melito, at Sardis: beside diuers others. Notwithstanding, Victor proceeded to excommunication, yet by the wise handling of Ireneus & other, the matter was staied: who shewed, that variace and difference of Ceremonies, was no strange thing in the Church of God, not only in the day of Easter, but also of fasting, and diuers other vsages among the Christians, and yet kept the vnitie of faith and concord among themselves:

Policrat. &c.

and brought forth examples of Telephorus, Pius, Anicetus, Soter, Eleutherius, and such other.

Zephyrinus.
203

After Victor, succeeded in the Sea of Rome zephyrinus, in the dayes of Seuerus, about the yere 203. Eusebius saith, he died in the raig of Caracalla, and late xviij. yeres. Platina saith that he died vnder Seuerus, and late viij. yeres. And so, Naclerus. Damasus saith, that he late xvi. yeres, and ij. moneths.

Perp.&c.

202

Vnder this Seuerus suffered also Perpetua, Felicitas, and Rouocatus her brother. Also, Saturninus and Satyrus, brethren, & Secundulus, which were throwen to wild beastes, and of them deuoured, in Carthage, and in Africa: sauing that Saturninus (being brought againe from the beastes) was beheaded, and Secundulus died in prison, about the yere 202 Seuerus raigned xviij. yeres, and was slaine at Poike by the portherne men and Scots, the yere 214. Leauing behinde him two sonnes, Balsianus, and Geta.

214

Balsianus.

Which Balsianus, surnamed Carocalla, after he had slaine his brother here in Brittain, gouerned the Empire alone the space of five yeres. After whose death he also (being slaine of his seruantes) succeeded Marianus, with his sonne Diadumenus, who after they had raigned one yere, were both slaine by their own people.

Varius Helio-
gabalus.

224

After them succeeded Varius Helio gab who (after he had raigned very viciously ij. yeres, viij. moneths) was slaine by his souldiers, drawne through the citie, & throwne into Tyber. He (hauing no issue) adopted his heire Aurelius Alexander Seuerus, the sonne of Mammea. He entered his raigne the yere 224, and continued xij. yeres, wel commended for vertue, and fauoured the Christians.

Mammea.

Mammea, the mother of this Emperoz, who Ierom calleth a deuout, & religious womā, hearing of the fame of Origē, set for him to Antioch: to who Origē resorted, and (staying a while wth the Emperoz and his mother) returned again to Alexandria. Thus (hauing raigned xij. yeres) at a comotion

in Germany, with his mother Mammea he was slaine.

After him succeeded Maximinus, & although the church in the time of Alexander had no open persecution, yet vnder Iudges there were many martyzed, because there was no edict to the contrary. As vnder Almachus, Calixtus B. of Rome, who succeeded Zephyrus aboue mentioned: and after him Vrbanus, who suffered vnder Alexander Seuerus. Vincentius saith Calixtus was tied to a great stone, and so out of a window was throwne into a ditch. Eusebius saith he sat 5. yeres, Platina 6. Sabellicus 7. and so Damasus.

Maximinus.

Calixtus.

Vrbanus.

227

After Calixtus followed Vrbanus, about the yere 227. he died a martyze (as Marianus, Scotus, Sabellicus, Naclerus doe hold) in the dayes of Seuerus after he had gouerned there, as Damasus & Platina say, foure yeres: as Marianus, eight yeres. Damasus and Platina witnesse of him, that he conuerted diuerse Ethnicks, among whome were Tiburtius and Valerianus the husband of Cecilia, which being both noble men of Rome, remayned constant vnto martyrdome.

Tiburtius.

Valerianus.

Vnder the same Alexander suffered also one Agapitus of the age of fifteene yeres, who beyng condemned at Beneuete in Italie, because he would not doe sacrifice, after other torments, was beheaded. The executoz of these punishmētis was one Antiochus, who while the torments were executing, fell suddenly from his Iudiciall seat: crying out that all his inward bowels burned within him, & died. Vnder him also suffered Calepodius a minister of Rome, who was drawne through the citie, & cast into Tyber: after him suffered Pammachus a Senator of Rome, with his wife & children, and other men and women, to the number of 42, and with them also another noble Senator named Simplicius: all which together in one day had their heads smitten of, & their hands hanged vp in diuerse gates of the citie.

Calepodius.

Pammachus.

Simplicius.

Vnder him also suffered Quiritius a noble man of Rome with his mother Iulia, with a great number besides: also

Quiritius.

Iulia.

Tiberius.
Valerianus.
Martina.

Tiberius and Valerianus citizens of Rome and brethren, suffered the same time, being first beaten with bats, and after beheaded. Also one Martina a virgin suffered at the same time; but these martyrs are rather to be thought to suffer under Maximinus or Decius.

The sixth Persecution.

Maximinus.
237

Maximinus succeeded Alexander, as is aforesaid the year of our Lord 237. Who for the hatred he had to Alexander, raised the sixth persecution, especially against the teachers of the Church: he reigned but three years. In the time of this persecution Origen wrote his booke De Martyrio.

Gordian.
Phillip.

After him succeeded Gordian, who was milde towards the Christians, reigned six years, and was slaine of Phillip who succeeded him.

Pontianus.
237

In the dayes of these Emperours aboue recited, was Pontianus bishop of Rome, who succeeded next after Urbanus about the year 236. in the twelfth year of Alexander, according to Eusebius declaring him to sit six years. Damasus and Plinius write that he was Bishop nine years and a halfe, and with Phillip his priest was banished into Sardinia, and there died. But it seemeth he was rather banished under Maximinus, and died in the beginning of the raigne of Gordianus.

Philetus.
Zebenus.
220
231
Ammenius.
Iulius Aphricanus.

In these times notable men were raised up to the church, as Philetus Bishop of Antioch, who succeeded Asclepiades aboue mentioned anno 220. and after him Zebenus bishop of the same place anno 231. To these may be added Ammonius the Scholemaster of Origen and kinsman of Porphyry the enemy of Christ. In the same times was also Iulius Aphricanus the scholer of Origen.

Natalius.

To these may be ioined Natalius, who had suffered for the truth, and was seduced by Asclepiodotus and Theodotus (who were y^e disciples of Theodorus) to take upon him to be the

the Bishop of their sect, promising him euery moneth 150. pieces of silver, wherto he yeldded. But the Lord in a vision admonished him, whereto he taking no heed, was in a night scourged with Angels, and so confessed his fault, and declared that which had happened vnto him, to Zephirinus the Bishop, who with the rest of the congregation admitted him againe.

After Pontianus succeeded Anterius. Concerning his time Anterius, writers doe greatly vary. Eusebius and Marianus Scotus affirm, that he was Bishop but a moneth, Damasus twelue yeeres and one moneth, Volateranus Bergomensis & Henricus Erford three yeeres & one moneth, Naucerus one yeere and one moneth.

Pert to this Bishop, was Fabianus.

Hippolitus was a martyr: and as Gelasius saith, was bishop of an head Citie in Arabia, Nicephorus, that he was Bishop of Ostia, a port towne nere to Rome. He was a great writer, and was about the year 230. Prudentius in his Peristephanon, maketh mention of great heapes of martyrs buried by threescore together: and saith, that Hippolitus was drowne with wild boyles through fields, dales, and bushes.

After Gordianus, succeeded Philippus, who with Philip his sonne, gouerned about the space of six yeeres ann. 246. These Emperours with their families were christened and conuerted by Fabianus and Origen. He with his sonne was slaine of Decius, one of the Captaines, by hatred, as it is thought, because the Emperours had committed their treasures vnto Fabianus then Bishop of Rome.

The seventh Persecution.

Decius hauing slayn the former Emperours inuaded the crowne the year 250. by whom through enuie & hatred as is aboue said, was moued a terrible persecution against the

26 The Abridgement of the Christians.

Fabian.

Fabian aboue mentioned, was made Bishoppe of Rome after Anterius, by the flying and lighting of a Doue vpon his head in the congregation, which was minded to elect some noble personage of Rome. He late 13. yerres, or as other say 14 & was put to death by Decius, who also caused to be proclaimed in al quarters the destruction of Christians.

To this Decius Origen wrote of the rightnesse of his faith: he continued two and fifty yerres in great labours of teaching, and writing, and sustained diuers gieuous persecutions, but especially vnder Decius: vnder whom hauing suffered bands, tozments, rackings, with bars of yron, dungeons, besides terrible threates of death, and burning, at length was brought to an altar, where a foule filthy Ethiopie was appointed to be, and there this choise was offered him, whether he would sacrifice to the Idoll, or haue his body polluted with that foule and ougly Ethiopie. Origen made choise rather to doe sacrifice: for the which impietie, he was after excommunicated by the Church. Epiphanius writeth, that he being vrged to sacrifice to Idols, and taking the bones in his hand, wherewith the heathen were wont to honour their goddes, called vpon the Christians to carrie them in honour of Christ: which fact the Church of Alexandria mistaking, remoued him from their communion. Wherevpon Origen diuen away with shame, went into Iurie, where being in Hierusalem among the congregation, and there requested of the ministers to make some exhortation in the Church, refused a great while so to doe: but at length through importunitie, he turned the booke as though he would haue expounded some place of Scripture, and read the verse of the 49. Psalme. But God saide to the sinner, why doest thou preach my justifications? and why doest thou take my testament in thy mouth? &c. Which verse hauing read, he shut the booke, and late downe, weeping and wayling, the whole congregation

Origen sacrifici-
eth.

Origen excom-
municated.

the Acts and Monuments.

27

tion also weeping and lamenting with him.

Suidas saith, Origen was buried at Tirus. Eusebius saith he died vnder the Emperour Gallus, about the yere two hundred fiftie and five, and the thre scoze and ten yeares of his age, in great miserie and pouertie. In the time of Antoninus Carocalla, Origen had a notable man Heracleas his vsher in the schole of Alexandria, who after in the tenth yere of Alexander, Origen departing vnto Cesaria, succeded him in the gouernment of the schole of Alexandria. This Heracleas also succeded after the death of Demetrius to be Bishop of Alexandria, in the tyme of the Emperour Gordianus: in which function he continued sixtene yerres.

After Heracleas, succeded Dyonisius Alexandrinus, Heracleas was no marty, but died thre yerres besoze Decius, anno 250. vnder whom Dionyisus Alexandrinus suffered much.

The persecutions vnder Decius were so cruel, y Niceph. saith, it were as possible to number the sand of the sea, as to recite their names y suffered. Of the which persecution vnder the Emperour, the chief doers were, Optimus the vnderconsul, Secundianus, Verianus, Marcellinus, &c.

In the time of Decius, Alexander was B. of Hierusalem, where he continued a very aged man about the terme of xl. yerres, till the 1. yere of Decius. At what time (being brought from Hierusalem to Cesarea) he died in prison. After whom succeded Mezauanes, the xxxvj. Bishop of that citie, after Iames the Apostle.

Vnder this Decius, Babylas, B. of Antioch, who succeded zebinus, died in prison, which followed after Philetus, an. 232. and late xij. yerres. Which Philetus succeded Asclepiades, after Serapion, an. 214 and late vij. yerres.

Babilas, because he resisted a certaine Emperour, who had most cruelly slaine (against his promise) a kinges sonne, whom he receiued in Postage, and would not suffer him to

Origen re-
penteth.

255

Heracleas.

250

Dionysius.
Alexandrinus.

Cruel persecu-
tion.

Alexander.

Mezananes.

to enter the temple of the christians, was by him put to death.

In the raigne of Constantinus, afterward Gallus then made ouerscer of the East parts, caused the body of Babylas to be translated into the suburbs of Antioch called Daphnes: where was an oracle of Apollo, which after the bring- ing in of the body of Babylas, ceased to giue answer, alle- ging his body to be the cause: and so it continued til the time of Iulianus, who therefore caused it to be remoued away by the Christians: which was no sooner departed the temple, but the temple was consumed with fire. This Babylas is mentioned of Chrysostom who is like to be another, diuerse from him that died. In Decius time Nicephorus in his fifth booke, maketh mention of an other Babylas besides this that was Bishoppe of Picomedia, and suffered vnder De- cius.

In these times in the Citie of Antioch suffered fourtie Virgins in the daies of Decius. In Phrigia suffered one Peter in the Towne of Lampsur, vnder Optimus the Pro- consul. In Troada also other martyrs suffered, whose names were, Andrew, Paul, Nichomachus, and Dionysia a Virgin. Also in Babylon, diuers Christian Confessors were founde by Decius, and were ledde away into Spaine, there to be executed.

In the Countrey of Cappadocia at the citie of Cesarea, Germanus, Theophilus, Cesarius, & Vitalis, suffered martir- dome, Likewise Polichronius Bishop of Babylon, and Ne- stor, in Paphlagonia, Bishop of the same place. At Persida, in y^e Towne of Cardala suffered Olimpiades and Maximus. In Tyzus, Anatolia, a Virgin, and Audax, gaue their liues for the faith.

In these times, diuers suffered diuersly in Alexandria, a whole yeare before any Proclamation, by reason of a Sooth- sayer, which stirred by the people. Who first flying vpon a Priest, called Metra, apprehended him, and layde vpon him with stauces and clubbes, and with sharpe reedes pricked his face

xl. Virgins.
Peter.
Andrew,
Paul.
Nichomach.
Dionysia.

Germanus.
Theophilus.
Cesarius.
Vitalis.
Polichronius.
Nestor.
Olympiades.
Maximus.
Anatolia.
Audax,

Soothsayers.
Metra.

face, and eyes, and afterwarde in the Suburbs stoned him to death. Then toke they Quinta, a faithfull woman, and bound her feete, and drew her through the streets, vpon the harde stones. And so (dashing her against the milstones) and scourging her with whips, flue her in the Suburbs of the Citie. This done, they spoyled all the Christians, who auoi- ded the City, and toke the losse patiently. Among other that were taken there was one Apollonia, an auncient Virgin, Apollonia. whom they brought forth, and dashing al her teeth out of her iawes, made a great fire before the Citie, threatening to cast her into the same, except she would denie Christ. Whereat she staying a while, as one that would take a pause, sodain- ly leapt into the midst of the fire, and so was burned.

They also tooke one Serapion, in his owne house, who Serapion. hauing broken almost all the ioyntes of his bodie, they cast him downe from an vpper lofte, and so he died. Thus (raging against the Christians) at last they fell at debate a- mong themselves, and so for a time the furie staid: which was so great, that no place could hide the Christians from the rage of the heathen. Shortly after this, came the Edict of the Emperour against the Christians, whereupon the persecution grew in all places more grievous thā before. In so much, that some reuolted voluntarilie, & some by impu- Renolt. somment & tormēt: Other continued constant to the death: of whom one was Iulianus, a man diseased with the gout, & not Iulianus. able to go, but was caried by two men: of whom, the one quickly denied the other.

Cronion, surnamed Eunus, with Iulianus the olde man, Cronion. Eunus. were laide vpon Camels, and there scourged, at length cast into the fire for the testimonie of Jesus. When y^e aforesaide were going to martirdom, there was a souldier toke parte A souldier. with them, and so was presentlie apprehended, & beheaded.

Likewise was one Macer, a Lybian, burned alieue, for Macer. Epimachus, his confessing of Christ. After these, suffered Epymachus, Alexander. and Alexander, which hauing suffered bonds & tormēts, with

with rasozs and scourges, were burned wth iij. other womē.

Ammonation.
Mercuria.
Dionylia.
Heron.
Isidorus.
Dioscorus.

Like wise Ammonation, a holy virgin, and an aged matrone, named Mercuria, with another called Dyonisia (being a mother of many faire childzen) after many tormētts, were slaine by the sword. Ammonation suffered befoze the rest, after, Heron, and Isidorus, Egyptians, and with them Dioscorus, of the age of xv. yeres. With whom the Judge first began, and could not pzeuaile, either by perswasions, or tormētts. The rest (after grievous tormētts) he caused to bee burned, and respited Dioscorus for his tender age, being astonied at his graue answers, and constancie.

Nemesian.

Nemesian also, an Egyptian. was first accused to be a cōpaniō of theues: but being purged thereof befoze the Cēturiē, was thē accused of chřistianity. Wherfoze (being moze grievously scourged thā h other theues) he was burned wth them.

Ammon.
Zenon.
Ptolomeus.
Ingenius.
Theophilus.

There were standing befoze the Tribunall seat, certaine warriozs, or knights, whose names were, Ammon, Zenon, Ptolomeus, Ingenius, and wth them a certaine aged man called Theophilus: who seing a certain Chřistian fainting, and fearful to confesse his faith, emboldened him by signes, & gave him courage. Which being noted, & the stāders by readie to lay hands on them, they pzeased vp of their own accoꝝd, professing themselves to be Chřistians. Wherat the Judge and his assistants were greatly amazed, and the Chřistians emboldened to suffer: So they departed, glad for the testimonie they had given of their faith.

Ischriōn.

Also one Ischriōn, being oftentimes moved by his master to do sacrifice, and he refusing, was of him run through with a pike, and slaine. In these times, infinite numbers wādzed in wildernesses, suffering hunger, colde, danger of wilde beastes: in the number of whom was Cheremon, Bishop of a towne called Pilus, an aged man: who with his wife, flying to the mountain of Arabia, could never (although they were sought for) be heard of. And many other taken of the barbarous Arabiāns, could scarcely be ransomed for money.

Cheremon.

At the same time Dionisius Alexandrinus (out of whose Epistle to Fabius Bishop of Antioch, Eusebius recordeth these persecutions) suffered much affliction, and had straunge deliuerance. Once the messenger was stricken blind, and could not find his house, being a Farmer of Sabinus: at length after thze dayes he was commaunded of God to fly, and so did: but after ward coming to Jerusalem, he was taken and brought by soldiours to Taposiris, where Timotheus being from home and returning, & finding Dionisius and others taken, and all the rest fled, he fled away also, and meeting a neighbour of his, and asked whether he went, declared all the matter simply. Which done, the man went on as he was purposed to a marriage, and tolde the company what was done, which they hearing, burst out of the house in the night season (as the manner of marriages was in that time) making toward the prisoners with great shovting: whereat they that apprehended the prisoners being afraid, left them, & ran away. When the cōpany willed them to depart, which they did, & toke Dionysius by the hands & feet, & caried him out, & led him away. Where folloved him Gaius, Faustus, Petrus, Paulus, who brought him out of the city and setting him vpon a bare Aste, conueyed him away.

Dionisius.
Alexandrinus.

Timotheus.

Gaius.
Faustus.
Petrus.
Paulus.
Christophorus.
Meniatius.
Agatha.

Under Decius suffered one Christophorus, a Chanaanite, being 12. cubits hie. Under him, also suffered Meniatius a Florentine, & Agatha, an holy virgin in Sicily, who suffered imprisonment, with beatings, racking, famine, rayling vpon, sharpe shelles, and hote coales. Having (moreouer) her brestes cut from her bodie, by the crueltie of Quintinianus the Proconsul. About the same time suffered also among others, xl. virgins by diuers kindes of death. Under this tyrant also suffered by the sword (after diuers tormētts) Tryphon, a man of great holines and constancie in the Citie of Pice, by Aquilius. At what time Decius had erected a tēple in y^e midst of Ephe sus, cōpelling al in the citie to do sacrifice, there were found by souldiers y^e refused: their names were,

Maxi-

Maximianus, Malchus, Martialis, Dionisius, Iohannes, Serapion and Constantinus. Who when respite was giuen them to consider of the matter, till the Emperours returne from the warre, hid themselves in mount Celiu in caues: which the Emperour at his returne caused to be rammed vp with stones, and so they were martyzed.

There was, as Hieronymus writeth in the life of Paulus the Heremite, a goodly souldier, who could by no meanes be brought from his faith by the Pretor, and was brought into a pleasant garden, and laid on a soft bedde, and an harlot sent to allure him: who when she offered to kisse, he bit of hir tongue, and spit it in the harlots face. The like is reported of Ambrose *de virginibus*, of Theodora, who was commanded to the steeves: which a young man a Christian vnderstanding, pressed in, as though he had bene one of the lewde wantons, and tolde Theodora what he was, and counsell'd her to chaunge garments, and to conuey her self away. Which she did, he offering himselfe to their violence: and being found a man, confessed himself a Christian, & was presently condemned to suffer. Which Theodora vnderstanding of, offered her selfe to the Iudge, as the party guiltie, and required the other might be discharged. But the cruell iudge commanded them to be both beheaded, and after cast into the fire. At what time this befel, it doth not appeare.

Agathon, a man of Termes, in the citie of Alexandria, for rebuking those that derided the dead bodies of the Christians, was condemned to lose his head.

The Proconsull of Troada, gaue Paulus and Andreas (being first scourged, and after drawen through the Citie) to be troden to death vnder the fete of the people. In this time also of Decius, suffered one Iustinus, a priest of Rome, and Nicostratus, a Deacon, also Portius, a priest of Rome, who is reported to haue conuerted the Emperour Philip aboue mentioned.

In that time there was also one Secundianus, who was

Theodora.

Agathon.

Paulus.
Andreas.Iustinus.
Portius.

Secundianus.

accused to Valerian a captaine of Decius to be a Christian: who as he was led by the souldiers to the gaile, Verianus & Marcellinus cried to the souldiers, and asked whether they led the innocent. Whereupon they were also brought to a place named Centumcellas, and there after torments & beatings with watters, they were hanged on a gibbet with fire put to their sides: but the tormentors some fell suddenly dead, other were taken with euill spirites, and the martyrs at length were beheaded with the sword.

Besides an infinite number that suffered vnder Decius, these are registred: Hippolitus and Concordia, Hierencus & Abundus, Victoria a virgin, beyng noble personages of Antioch: Bellias bishop of the citie of Apollonia, Leacus, Tyrfus and Galmetus Nazanzo, Triphon in the citie of Egypt, called Tanais. Philidas bishop of Philocomus, with many other in Persie, Philochronius bishop of Babilon, Theosphon bishop of Pamphilia, Nestor bishop in Corduba: Parmenius a priest with diuerse other. In the prouince called Colonia, Circensis Marianus and Iacobus. In Africa Nemesianus, Felix, Rogatianus priest, Felicissimus: at Rome Iouinius, Basilus, Ruffina, Secunda virgins, Tertullianus, Valerianus, Nemesius, Sempromanus, & Olympius in Spaine: Teragone at Herone, Zeno bishop at Cesarea: Marinus and Archenius in the towne of Cilaine: Priuatus bishop, Theodorus surnamed Gregorius bishop of Pontus. *Hec Beda.*

Also in the same persecution suffered certaine childzen, in a citie of Asia called Aretum: their names are thought to be Pergentius and Laurentius.

The heat of this persecution was so sore, that some revolted, as Serapion an aged mā, Nichomachus in the midst of his torments, in the citie of Troada: Euaristus bishop in Africa, Nicostratus a Deacon, whereof diuerse were punished by the hand of God, some with euill spirites, some with straunge diseases.

Pergentius.
Laurentius.
Reuolt.

Nouatus.
Cyprian.
Cornelius.

In this time rose by the quarrell and Heresse of Nouatus, who disturbed Cyprian bishop of Carthage, afterward disturbed Cornelius Bishop of Rome, and being assisted with Maximus, Urbanus, Sydonius, and Celerinus, allured unto him three simple Bishoppes in the coastes of Italie, by whose laying on of hands (making them drunke before he made himselfe Bishop of Rome with Cornelius, whom he went about by all meanes to defeat, and caused the people that came to receiue the Eucharist at his hands, to sweare they would stand with him. But Maximus, Urbanus, Sydonius, and Celerinus, perceiuing themselves abused, forsooke him afterward.

Cornelius remained B. of Rome after the death of Decius to the time of Gallus, but other affirme (as Damasus) that he was exiled vnder Decius, and by him martyred in the way of Appius, first being beaten with plumbata. Eusebius saith he sat two yeeres: in another place he saith three yeeres. Damasus giueth him one by two yeeres.

Aurelius.
Mappalicus.

Under this tyrant suffered, as Cyprian reporteth, two young men, the one Aurelius who was twice tormented, the other Mappalicus, who in the midst of his torments, sayd to the Proconsull; to morrow you shall see the running for a wager: meaning his martyrdome, which he constantly did suffer.

Decius death.

This Decius reigned but two yeeres, and with his sonne was slaine of the Barbarians. Pomponius affirming that he warring against the Gothians, to auoid their hands, ran into an whyzlepit where he was drowned, and his body neuer found.

A plague of
ten yeeres.

Immediately after the death of Decius, God sent a plague tenne yeeres together, which made diuerse places of the world desolate; especially where the persecution most raged. Where might appeare great difference betwene the Christians and Gentils, one comforting and ministering to the necessities of their brethren, the other forsaking their neigh-

neighbours, and friends, left them destitute, and voyd of succour. Upon this plague, Cypr. wrote his booke *de mortalitate*.

After the death of Decius, succeeded Vibias Gallus & Volusian. his son, both by treatise, about the yeere 255. & continued 2. yeeres.

Gallus at the first was quiet, but anon after published edicts against the Christians, which was chiefly of banishment of the guides of the church. In whose time Cyprian B. of Carthage was banished. Other were condemned to the mines, as Nemesianus, Felix, Lucius, with their bishops, priests, & deacons: to whom Cyprian wrote consolatory epistles. He wrote also consolatory Epistles to Seagrius & Rogatianus, being then in bonds for the truth. In the time of this Gallus, was Lucius B. of Rome sent into banishment, (who next succeeded Cornelius in the yeere 256.) wherein he continued but a while, and returned to his Church. Lucius sate but 8. moneths, as saith Eusebius. Damasus, Marianus, Scotus, and Nauclerus say he sate 3. yeeres, and was beheaded the second yeere of Valerian, and Galienus.

After Lucius, came Stephanus, & sate 7. yeeres 5. monthes, & died a martir, as saith Damasus. Platina, Sabellicus, Eusebius, & Volateranus, giue him (which is more likely) but 2. yeeres.

With this Stephanus, and Cyprian, fell a contention about rebaptising of heretikes.

Next to the former Emperors succeeded Emilianus, who shue the former, and succeeded himself. After that he had reigned but three moneths, he also was slaine.

Next, Valerianus, and Galienus, his sonne, were aduanced to the Empire, and succeeded Emilianus.

Valerianus three or foure yeeres was so courteous, and gentle to the Christians, as no Emperour before him, no not such as professed Christ: so that his Court was full of Christians. But being seduced by an Egyptian magician, who was hindered by the Christians, from practising his charms, he fell to idols, and sacrificed young infantes, and raised the eight persecution.

The eight Persecution.

The chief ministers of this persecution were, Emilianus, President of Egypt, Paternus and Galerius maximus Proconsuls in Africa, Paternus Vicegerent in Rome, Perrennius, Nicetus and Claudius Presidents.

Disordered life
of Christians.

The cause of this persecution, besides the Egyptian a-
bove mentioned, was the dissention and disordered life of
Christians, even of those that had been confessors, as Cypri-
an in his fourth booke, and fourth Epistle doeth declare: to
whom it was shewed in a vision of the Lord before it came.

A Vision.

There was a certaine aged man sitting, at whose right
hande sat a young man very sadde and pensive, as one
with an indignation sorrowfull, holding his hande vpon
his breast, his countenance heauie, and vnhappie. On
the left hand sat another person, having in his hand a nettle
which hee threatned to lay to catche the people that stood
about, and saide vnto him: the young man whom thou seest
sad & sorrowfull, is for that his precepts bee not obserued: but
he on the left hand daunceth and is merrie, for that occa-
sion is giuen him to haue power of the aged father, to afflict
men.

Cyprians Apo-
logie for Chri-
stians.

Cyprian doth defend the Christians, and confute the false
accusations laid against them (as among the rest to be y^e cau-
ses of all calamities that happened of warre or plague
whatsoever) writing *contra Demetrium*, as Tertullian had
before, writing *contra Capulam*.

Cyprian once
a Magician.

Cyprian was an African, borne in Carthage, and first
was an idolater, altogether giuen to the practise of magi-
cal artes, and a worthie Rhetorician. He was conuerter to the
faith by Cecil, a priest (whose name after hee bare) through
occasion of hearing the history of y^e Prophet Jonas. And im-
mediately vpon his conuersion, he distributed all his sub-
stance to the poore, and being ordained a Priest, was
not

Cecilius con-
uerteth Cyp.

not long after made Bishop of Carthage. But whether hee
succeeded Agrippinus, which was the first antho^r of rebap-
tization, it is vncertaine. Such were his giftes and vertues, Agrippinus.
that he had the gouernment of the whole East Church, and
Church of Spaine: and was called the Bishop of Christian
men. He was much geuen to reade Tertullian, and called
him his master.

In the time of Decius and Gallus, he was first banished, Cyprian ba-
and after (returning againe out of exile, in the time of Vale-
rianus) he was also the second time banished by Paternus, nished.
the Proconsull of Africke, into the Citie of Thurbino, or into
a Citie called Farabillitana, or Curabillitana. But when
Paternus the Proconsul was dead, Galienus Maximus suc-
ceeded him: who finding Cyprian in a Garden, caused
him to be apprehended, and (after many raging words) his
head to be stricken off, Xistus being then Bishop of Rome, in
the yere 259. Cyprian be-
headed.

It is to be noted, that there were more Cyprians: one of
whom, Nazianzen writeth to be a Citizen of Antioch, and
afterward Bishop of that Citie, and martired vnder Dio-
clesian. There was also a third Cyprian, in the time of Iu-
lianus Apostata, long after both the former. Diuers Cy-
prians.

About this time, vnder the same Valerianus, suffered Xis-
tus, or Sixtus, the second of that name, Bishop of Rome: who
with vi. of his Deacons, (Nemesius being one) was behea-
ded. At which time also, one Laurence a Deacon, seeing
the Bishop led to execution, cried out vnto him, saying, O
deare father, whither goest thou without the companie of
thy deare sonne: meaning himselfe. To whom he answer-
ed with a fatherly discourse: that within three dayes, hee
should suffer after a more painfull manner: which in deede
followed according as he had said: for Laurence hauing di-
stributed of the goods of the poore, by the charge of the Bi-
shop, it came to the Emperors eare: who (grædie of praye)
commanded him to render the treasure vnto him. But he in

Sixtus with six
of his deacons.

L. boyled on a
gridiron.

Heade thereof, presented vnto him after thre dayes respite, a sort of more Christians, as the treasure of the Church. Wherewith, taking himselfe deluded, he commanded Laurence to be boyled on an Iron Gridiron. Whereon, after he had suffered a great space, he pronounced these words vnto the Tyrant: This side is now roasted inough, turne vp O Tyrant: assay whether roasted, or raw, thou think to be better meate.

By the constant confession of this Laurence, a certayne Souldier of Rome being picked, and therewith conuerted to y^e faith, desired forthwith to be baptized of him: for which, (being called for by the Iudge) he was scourged, and after beheaded.

Dionisius B.
of Alexandria.

Under the same suffered also Dionisius (B. of Alexandria) much affliction and banishment: who with Faustus, Maximus, and Cheremon, were banished into a towne of Libia, called Cephzobie. Emilianus the President, at the Emperors commandement, not geuing Dionisius (then sick) one daies respit: in y^e place he was once scourged, & afterwarde remoued fro thence to another place called Mariota, a more straight & sharpe place of Libia. Who after he came thither, was assigned thence to go to Collathion. There were also afflicted with him at y^e time, Caius, Petrus, and Paulus. But (notwithstanding all their crueltie) certaine visited the brethren: as Maximus, Dioscorus, Demetrius, and Lucius. At y^e time also Eusebius suffred affliction for the truth, who was after ward made B. of Laodicea, in Siria. Maximus had the ministerie of the church of Alexandria after Dionisius.

The brethren
visited.

Eusebius.

Faustus.

Faustus long after, being a very olde man, was in the latter persecution beheaded. Dionisius himselfe suruiued all these troubles, and continued vnto the xij. yere of the reigne of Galienus, about the yere 268. and so in great age departed in peace, after he had gouerned the church of Alexandria xviij. yeres, and taught Schoole in the same xvi. yeres. After whom succeeded Maximus.

In

In Cesaria Palestine suffered y^e same time Priscus, Marcus, and Alexander: who stepping to the iudge, and declaring themselves to be Christians, were giuen to wild beasts, with a woman that had bene before of the sect of Marcion.

Also in Carthage were 300. martyzed in a lime kil, for 300. martyzed. refusing to do sacrifice to Iupiter.

Also in the cite of Tuburba, Maxima, Donatilla, and Secunda, thre virgins were after diuerse cruell torments giuen to beasts, which refusing to touch the they were beheaded with the sword. In Synela a cite vnder the Alpes one Pontius beyng apprehended by Claudius the president, after diuerse torments, was giuen to beastes, who refusing to touch him, was committed to the fire, of which also beyng not touched, he was beheaded by a riuers side, and his body cast into the same. At which instant Claudius with Anabius his assistant were taken with wicked spirits, and bit of their owne tongues, and so died.

In the same time also Zeno Bishop of Verona was martyzed. The later Histories write of one Philippus, who beyng promoted to the Presidentship of Alexandria, came downe with his wife Claudia, and his two sonnes Auitus and Sergius, and his daughter named Eugenia. Among whom this Eugenia was brought to Christianitie, with two other her companions Eunuches Prothus, and Hyacinthus: with whome she counselling, took the apparell of a man, partly to auoid trouble, and to beare more boldly the readings of Helenus an aged Bishop, and called her name Eugenius. Now a matrone named Melancia, of Alexandria, fell in loue with this Eugenius; which she refusing, and Melancia seing by no means she could obtaine her suit, she made an outcry against Eugenius, declaring y^e he went about to defloure her, & presented her accusatiō to Philippus: Whereupon Eugenius was constrained to manifest her selfe vnto Philippus her father, who had now long time missed her, & whom with other of her parents she did after ward win to the

Priscus.
Marcus.
Alexander.

Three virgins

Pontius.

Gods iudge-
ments.

Zeno.

Eugenia.
Helenus.

the faith, for the same was after martyred. Eugenia after the martyrdome of her father, is sayd to haue returned to Rome with Prothus, and Hyacinthus, and conuerted Bassilla to the faith, who should haue bene married to a Pagan husband, and was then beheaded after sundry, and diuerse torments.

Victor.
Victorinus.
Claudianus.
Bossa.
Fructuosus.

In the first yere of Valerianus, Victor and Victorinus, with Claudianus and Bossa his wife, after thre yeres imprisonment, and diuerse torments, were put to death.

Under these tyrants, suffered Fructuosus Bishop of Tarazona in Spaine, with his two Deacons Augurius and Eulogius, condemned by Emilianus. Their hands bound behind them, presently were vnloosed, and the fire flew from them, till they had praied, that it might accomplish the worke, and so they died constantly. At which time a certaine souldier of the house of Emilianus, did see the heauen open and the martyrs enter in: which sight he did shew vnto the daughter of Emilianus the president.

Avision.

This Valerian after he had reigned with his sonne Galienus six or seven yeres, and about two yeres had afflicted the Christians, fell into the handes of Saporus king of Persians, beyng of thre score and ten yeres of age: who made him alwaies his sittestole to get vpon his horse, to which purpose he serued till his death: albeit Eusebius saith hee was slayne at the commaundement of Saporus, and powdered with salt. Claudius his president was possessed of a Diuell, and biting of his owne sounge, by many small peeces, ended his life.

Sapores.

Gods iudgements.

Earthquakes.

Persecution moderated.
Marinus.

At the same time in the Romane Monarchie there happened thirtie earthquakes together: by the meanes whereof Galienus could not succour his father, whome it is thought they did so terrifie, that hee caused thereupon the persecution to be moderated, notwithstanding there were some that suffered: among whom was one Marinus, who being a noble man, and a warriour of Cesarea, and standing

for a dignitie that belonged vnto him, was accused of him who should succeed him, to be a Christian, whereupon being called before Achaius, then iudge, had giuen him foure houres to deliberat: who standing in deliberation, Theotechnus otherwise called Theodistus Bishop of Cesarea brought him into the Church of Christians, layde before him a booke of the new testament, and a sword, willing him to chuse: who forthwith chose the booke, and so encouraged by the Bishop, presented himselfe to the iudge, by whose sentence hee was beheaded.

Theodistus.

After the martirdom of Xistus, the gouernment of the church of Rome was committed to one Dionysius, about the yere 266. who continued therein the space of 9. yeres, according to Eusebius, but as Damasus saith, 6. yeres and 2. moneths.

Dionysius.

266

After him succeeded Felix, in the first yere of Probus the Emperour, about the yere 280. who gouerned that Church 5. yeres, and died (as Platina saith) a martyr. After him followed Entuchianus, and then Gaius, both martyrs, as the histories of some doe recoyd.

Felix,

280

Entuchianus.
Gaius.

About the time of these Bishoppes, Theodorus Bishop of Neocesarea liued; otherwise called Gregorius magnus, whom Nicephorus calleth the worker of miracles.

Gregor. magn.

After the captivity of Valerian with whom he reigned 7. yeres, he ruled the monarchy alone about 9. yeres with some peace to the Church.

After Galienus succeeded Claudius, a quiet Emperour: although Vincentius saith, he moued persecution: vnder whom he maketh mention of 262. martyrs, that should suffer. This Claudius reigned but 2. yeres, after whom came Quintilianus his brother, a quiet Prince: who continued but seueteen dayes, and had his successor Aurelianus: vnder whom was moued the ninth Persecution.

Claudius.

262. martyrs.

Quintilianus.

Aurelianus.

*The ninth Persecution.*The tyrant
terrified.

278

Annis.
Tacitus.
Florianus,
Aurel. Probus.

284

Carus.
Carinus.
Numerianus.
Cerillus mar-
tyred.Dioclesian.
19. yeeres qui-
et in the church44. yeeres quiet.
The Church
groweth.Church disso-
lute.
Large temples
builded.

This Aurelianus rather intended, then mooued persecu-
tion, for as the etic was a subscribing with his hande,
he was terrified with lightening, and not long after about
the fifth or sixth yeere of his reigne hee was slaine, be-
twixt Bizans and Heraclea, Anno 278. Vincentius
and Orosius notwithstanding reckon by a great Catalogue
of martirs, which shoulde suffer vnder him in France, and
Italie.

Next vnto Aurelianus succeeded Publius Annus Ta-
citus, who reigned but sixe moneths: after him succeeded
his brother Florianus, who reigned but threescore daies,
And after him succeeded M. Aurelius, surnamed Probus, vnder
whom was moued no persecution: and after he had reig-
ned sixe yeeres, & foure moneth, (by reason he kept his souldi-
ers occupied, where no occasion of war was offered) he was
slaine. Anno 284.

Next him succeeded Carus with his two sonnes, Carinus,
and Numerianus, who continued but 3. yeeres. Of these, Nu-
merianus killed Cerillus, because hee would not suffer him
to enter into the congregation of the Christians hee being
their bishop. This Numerianus was slaine of his father in
law Aper.

After these, succeeded Dioclesian, in whose time till the
19. yeeres of his reign, y^e Church was quiet, & the whole time
of the quietnes of the Church might seeme to continue about
44. yeeres. In which time, the Church grew mightily, and
the chiefe of them were in fauour with the Emperour, as
Dorotheus, and Gorgoneus, and diuers mo.

The Church hauing now obtained peace outwardly, be-
ganne to be deuided with controuersies, and to waie want
with their peace, which was so great, & multitudes so increa-
sed, that then they began to bulde large churches for their congre-

congregations: but their dissolutenes brought on them the 10th The x. perse-
cution, which although it passed through the hands of tion.
diuerse tyrants, yet it beareth the name of Dioclesian.

The tenth Persecution.

This Dioclesian slue Aper, who slue Numerianus, and in
the first beginning of his raigne, chose for his Colleague
Maximianus surnamed Hercules, father to Maxentius, Maximianus.
which two also chose two other to them, Galerius, and Con-
stantius, whom they called Cefars. Cefars.

Dioclesian all the while he abstained from persecuting,
obtained diuerse victories, where with being puffed vp, he
would needs after a solemne triumph be wooz shipped as a
God: saying he was brother to the sunne, and moone, and
would needs inioyn y^e people to kisse his fete: and in the 19. Dioclesian
yeere of his raigne hee mooued persecution. In the moneth would be wooz-
of March, when the feast of Easter was nigh at hande, hee shipped as a
commanded all the Churches of the Christians to be de-
stroled, and the scriptures to be burned, and put of from ma-
gistracie all such as were Christians, and constrained all
with torments, to offer to Idols. God.
Churches bur-
ned.
Scriptures
destroyed.

At the first coming of the cruel edicts into Picomedia,
after the Proclamation made was set vp, there ran a Chri-
stian, a noble man borne, & openly rent, and tare it in pieces,
notwithstanding, two of the Emperors were then in the ci-
tie: for which act he was put to most bitter death.

These Tyrants parted the execution of their crueltie a-
mong them. Dioclesian in the East, Maximianus in y^e west.
Dioclesian began first in his owne Campe with the Chri-
stian Souldiers: willing such as would not agree to him, to
lay away their weapons, and geue ouer their charges: which
they did willingly.

At Tyre in Phnicia, there were certaine Christians Miracle.
(geuen to the beares, & most cruel wilde beastes) preserved
miraculouly from hurt: although they were kept hungrie
for

for the purpose, and raged against those that brought the Christians, and those they could catch they deuoured: but the Christians were beheaded with the sword, & after throwne into the sea.

At that time was martyzed the B. of Sidon. But Siluanus the bishop of Gazenis, with 39 other were slaine in the mettall mines of Phenicia.

Then also was Pamphilus an elder of Cesarea, the glory of that congregation martyzed, of whom Eusebius hath written in a seuerall booke.

In Syria all the teachers, bishops, Elders, and Deacons were committed to prison, Tirannion was made meat for the fishes of the sea, and Arnobius a very good phisition, was slaine with brickbats.

Some to auoyd sacrificing to idols drowned themselves, as two maides in Antioch, of a worshipful parentage.

Siluanus the Bishop of Emisa, together with certaine others, was throwne to wilde beasts.

In Mesopotamia the Christians were hanged by the feet, and choaked with a smoake of small fire, with diuers other torments. In Cappadocia the martyrs had their legs broken.

There were also martyrs in Tarsus of Cilicia, Tharatus, Probus, and Andronicus. But the martyrs of Pontus suffered most grievous torments: and so outrageous was the beginning of the persecution in Pichodemia, & Bithinia, that he refrayned not from the slaughter of Emperors children, nor the chiefe Princes of his Court, whom not long before he had esteemed as his owne children. Among whom was Peter, of the household, who (after diuers cruell torments, as, whipping to the bones, and powdering with salt & vinager) was roasted with a soft fire: which Dorotheus and Gorgonius seeing, reproued the Emperour, and confessed themselves to be Christians. Wherefore (not withstanding they were in great authoritie vnder him) they were al-

Siluanus.

Pamphilus.

Tirannion,
Arnobius.

Two maides
of Antioch.
Siluanus.

Tharatus.
Probus.
Andronicus.

Peter of the
household.

Dorotheus.
Gorgonius.

almost tormented as Peter was and after strangled.

Afterward, Anthonius Bishoppe of Picomedia, and a great companie of Martirs with him, were beheaded. And so was Lucianus (the Elder of the Congregation at Antioch) after hee had made his Apologic before the Emperour.

Hermannus caused Serena the wife of Dioclesian, to be martyred. There were also other Martirs in Picomedia, as, Eulampia, Agapen, Irenea, Chronia, and Anastachia: who vnder Illyricus chiefe Officer, were burned.

Maximinus burned 2000. Christians together in one Temple, men, women, and children.

In Arabia many Martirs were slaine with axes. In Phrygia there was a whole Citie of Christians compassed, set on fire, and burned.

In Melitina, a Region of Armenia, the Bishops and Elders were cast into prison.

In Arabate, a Region nigh Armenia, Eustachius, that Countreyman borne, and Sheriffe vnder the Emperour at Lycia, in the East, hauing there done execution on the Christians, was conuerted, and confessed himselfe a Christian: & after diuers strange tormentes, was carried to Sebastia, with the rest of his companions, and there burned.

At that time also suffered Eugenius, Auxentius, Marcellinus. And in no lesse manner raged this persecution in Egypt, where Peleus, and Nilus, Bishops, were martyzed. But especially in Alexandria the rage was great, where Peter the Bishop of Alexandria suffered, with the Elders of the same church, Faustus, Didius, Ammonius, Philidas, Helichius, Pachiminus, and Theodorus, beside many other.

The whole legion of Christian Souldiers, which (to the number of 660. lay at Thebes in Egypt, vnder the Christian Captaine Mauritius) refusing to worshipping Images, were tithed to death once, and then againe: and last, through perhortation of Mauritius, died al together constant in faith

Like-

Two thousand
together in a
Temple, burn-
ed.
A whole citie
of Christians
burned.

Eustachius.

Peleus and
Nilus.

The B. with
the Elders,
martyred.

A legion of
Christians

martyred.

Mauritius.

Likewise at Anteno diuers Christian Martirs suffered death together. Among whom were, Ascla, Philemon, and Apollonius. And in other parts of Africa, and Mauritania, was great persecution. Also in Samnium, & Scilia, where

72. martyred.

79. were put to death. Now in Europe, at Nicopolis in Thracia, the Martirs were miserably handled by Lysia. In Chalcedon suffered Euphenia, vnder Priscus the Proconsul

Great persecution in Italy.

At Rome, Iohannes, and Crispus, being Priests had the execution of Martirs. At Bohemia, Agricola, & Vitalis: and at Aquileia, the Emperoz commanded euery man to kil the Christians. Among those, Felices, and Fortunatus are recorded. In other places also of Italie, the persecutiō was great: as, at Florentia, Pergamus, Papes, Capania, Benuentus, at Venusia in Apulia, in Thustia, and at Verona.

Victor.

In Fraunce, Rectorianus was a cruell persecutor. At Mediolanum suffered Victor.

Lucian.

At Massilia, Maximianus setteth out his decreē, that all y refused to doe sacrifice, should with diuers tormentes be slaine. In Beluacus suffered Lucian.

18. martyred.

In Spayne likewise was great persecution, as, at Emerita, where suffered Eulalia, and Adula: where also suffered Vincentia, Sabina, and Christiana.

Persecution in Spaine.

At Toletum suffered Leucadia the virgin. At Cesarea, Augusta: Where were put to death xviij. beside a great number of Martirs which suffered vnder Decianus the Gouernoz, who afflicted with persecutiō, all y coasts of Spaine. And the foresaide Rectorianus made such Persecution at Treuers, nere the riuer of Mosella, that the blood of Christian men that were slaine, ran like a litle brooke, and coloured many riuers. And round about all quarters he commanded horsemen to ride, and charge the people to kill the Christians, as they found them.

Riuers dyed with blood of Christians.

Moreouer, at Colonia was great persecutiō, where Agripina

pina and Augusta were martyzed: as also in the prouince of Ihetia. And in Bytannie all the Christians were destroyed. The deaths that this tyrant vsed were diuerse, and the tormentes so greuous as no tongue can vtter: as the hanging vp of them by one hand, that they might feele the waight of the rest of their bodies, the scorching and browning them with coales not vnto death, but euery day new: with which kind of death the martyrs of Antioch were afflicted, as moze at large it appeareth by a letter of Phil-das, to the congregation of Thunitans, where hee was Bishop before hee receiued the sentence of death, being yet in bandes.

In Bytannie great persecution.

Strange tormentes.

In Thebaid, Eusebius saith, that he himselfe beheld the persecution, which was so great, that the very swords of the hangmen and persecutors, being blunt with the great and often slaughter, they themselves for wearinesse sate down to rest them, and other were faine to take their places. But the martyrs nothing dismayed, bare all with patience, for his sake.

The persecutors wearied with slaughter.

In this persecution one Miletus gaue backe, and the Bishoppe of Lycus a citie in litle Egypt, whom Peter the Bishop of Alexandria did therfore excommunicate. So did Marc- cellinus Bishop of Rome, being perswaded thereto by Dioclesian, wherefore he was excommunicated, but after ward repented, and was also martyred.

Renold.

So cruel was the persecution, that there were slaine of Martirs in xxx. daies. xviij. thousand, besides another great multitude that were condemned to the mettall mines, and Quarries. At Alexandria, with Peter their B. were slaine 300. with axes. Gerio was beheaded at Colonia, & Agripina, with 300 of his selowes. Victor in the citie of Trope, now called Xanthus, with his selowes, 360. Reginus reciteth many other martirs, to the number of 120.

17000. slaine in 30. daies. 300. at Alexandria. 300. at Colonia.

Mauritius came out of Syria into France, and Italy, being Captain of the bande of the Theban souldiers, in number

Theban soul-
diers 6660.

6660. sent for of Maximinianus to go against the rebellious Vangandes. These Thebans were at Rome confirmed by Marcellus the bishop in the faith. Now at Ostodon Maximinianus offered sacrifice to the Diuels, and commaunded all his army so to do, which Mauricius and his company refused, wherefore they were all tythed to death once: and persisting constantly, were tythed againe, and at the last by the commaundement of Maximinianus his whole army set vpon them, and slue them all, making no resistance. Victor at that time was not of that bande, but being dismissed for his age, came suddenly to see what had bene done, and finding them making mery and banquetting, hauing knowne the cause, detested their fact. Wherevpon, confessing also him selfe to be a Christian, he was slaine.

This persecution endured till the seuenth yere of Constantinus, as Beda saith, but as Eusebius, till the tenth yere: which at the length ceased from slaughter, the tyrants being out of hope to extingwish them: yet slew they many, and put out the eyes of diuers, and condemned other to the mettall mines.

When Dioclesianus and Maximinianus had reigned together one and twentie, or two and twentie yers, they gaue ouer their empire, and liued a priuate life, Dioclesian at Salona, the other at Mediolanum, Ann. 309. after Christ, so that the Emperiall dignitie remayned now with Constantius & Galerius Maximinus. Maximinus gouerning the east, and Constantius the West partes. But Constantius (contented only with the title) satisfied himselfe with Fraunce, Spaine, and Britanie. Wherefore, Galerius chose to him his two sonnes, Maximinus and Seuerus. Likewise, Constantius tooke Constantinus vnder him.

Constantinus.

In the meane time, while Maximinus with his two Cesars were in Asia, the Roma souldiers set vp for their Emperour Maxentius, the sonne of Maximinian, who had deposed himselfe against whom Seuerus being sent by his father, was

was slaine of Maxentius: in whose place Maximinus tooke Licinius, and these Emperours prosecuted the persecution seven or eight yeres, which was till the yere 318. Sauing that Constantius and his son Constantinus rather fauoured the Christians: and minding to trie at a certaine time what good Christians hee had in his court, sayned as though hee would do sacrifice to Diuels, and commaunded all his household so to do, to the end he might discerne the one from the other: which hauing done, and finding a number to remaine constant, cherished them and refused the backsliders, admitting the other to the chiefe places about him.

Constantius
relieth his
court, who
were Chri-
stians.

Maximinus in the East churches vsed great crueltie, and had executioners of the same, Pentius, Quintianus & Theotechnus, besides other: but his rage was stayed by the hand of God, who sent him such a botch, that it putrified and ate his entrailles, from whence swarmed an innumerable multitude of lyece: wherebpon he caused persecution to cease, and required the Christians to pray for him, and published edicts of peace vnto them throughout all his Emprye. Whereat one Maxentius was not pleased to haue such orders published, where he had to doe, in Asia, & Siger prouinces. But Sabinus, who had among them the chief office, wrote the Emperours pleasure to the substitutes of euery country, wherebpon grew a maruellous sudden alteration in the Church. But scarce suffered Maximinus the tyrant the same six moneths vniuolated, but set out contrary edicts, & caused them to be engraued in brasse, and hanged in euery citie. So that persecution rose againe as great as before. At Emysa in Phenicia they condemned three Christians, with whom Sylluanus the bishop, a very old man, being 40. yeres in ecclesiasticall function, was condemned to death. In Picomeidia Lucianus the Elder of Antioch, after he had giuen his Apologie to the Emperour, was put to death. In Amasia a citie of Cappadocia, Bringes the lieutenant of Maximinus, had the executing of that persecution.

318

Gods iudge-
ment vpon
Maximinus.

Sylluanus.

Petrus.
Quirinus.

At Alexandria, Petrus a most worthy bishop, was beheaded with many other Egyptian bishops. Quirinus the Bishop of Scescanus was throwne into the flood, having an handmill hanged about his necke, and drowned.

Marcellus.
Timotheus.

At Rome died Marcellus, and Timotheus the elder, with many other Bishops and priests: and in many other places diuerse were martyred, as Victorianus, Synphorianus, Castorius with his wife, Castulus, Cesarius, Mennas, Nobilis, Dorotheus, Gorgamus, Petrus, and other innumerable martyrs more, Iuliana, Cosmus, Damanus, Basilenus, with 7. other. Dorothea, Theophilus, Theodosia, Vitalis, Agricola, Acha, Philemon, Hireneus, Ianuarius, Festus, Desiderius, Gregorius, Spolitanus, Agapes, Chronia, Hirenea, Theodora, and 270. other: Florianus, Primus, and Felicianus, Vitus, and Modestus, Crescentia, Albinus, Rogatianus, Donatianus, Pancratius, Catharina, Margareta, Lucia, the virgin, and Antheus the king with 37000. martyrs, Simplicius, Faustinus, Beatrix, Panthaleon, Gregorius, Iustus, Leocandia, Anthonia, with an infinite number more. Also Felix Victor with his parents, Lucia the widow: Germinianus with 79. others: Sabinus, Anastacia, Chrisogonus, Felix, and Audactus, Adrianus, Nathalia, Eugenia, Agnes of thirtene yeares old. The kind of cruelties were straunge, and the persecution more grievous vnder Maximinus the tyrant, then vnder Maximinianus the Prince.

Antheus a
king, with
37000. mar-
tyrs.

79. martyrs.

Famine and
pestilence.

Now the Emperour in his edict, had declared what plentie they enjoyed, what times their Idols were adored: but immediatly vpon this renewing of persecution, fell out most miserable famine and pestilence, in the which the Christians shewed their kindnes vnto the Gentils, relieuing to their power such as they thought to stand in need. Herevpon grew againe some peace.

Maximinian vnderstanding that the Pretorian souldiers had chosen his sonne Emperour at Rome, intended to take vnto

vnto him againe his empire, and perswaded Dioclesian so to do, but was repulsed, and prouided to fly to Constantinus in France for aide; but indeed purposed to kil him: which was detected by Fausta the daughter of Maximinian, who Constantinus had married. So that taking no place, he retired, & in the way was apprehended, and put to death.

Certaine companions of Maxentius, soliciting a Chyristian Gentlewoman of Rome, whose husband first they had killed, to satisfie the filthie desire of the Emperour, rather then she would so doe, killed her selfe.

In the beginning of his reigne, he sained himself a Chyristian, to the end he might serue his wicked purpose, but afterward shewed himself both towards them, and in al other behaviour most abhominable, giuing himselfe to magicke, and pollution of his body, with all kinde of cruelty against his owne citizens, and nobles.

He banished a certain noblewoman of Rome, because she gaue her goods to the Church.

The people of Rome being wearied with y^e villany of Maxentius, required ayd of Constantine. who first admonished him by letters, which nothing preuailing, he gathered an armie in Fraunce, and Britanny, to represse the rage of the tyrant. To who he approached: and fearing his charms wherewith he had vanquished Seuerus, sent by Galerius, stood in doubt: and whilest he was in doubting, and casting vp his eyes manie times to heauen, on the South part, about the going downe of the sunne, he saw a brightnesse in heauen, appearing in the similitude of a crosse, with certain starres of equall bignesse, giuing this inscription like latine letters, *In hoc vince*, that is, in this ouercome. Eusebius Pamphilus made report that he heard Constantinus himselfe often report the same. Now he being assented herat, and consulting vpon the meaning thereof, in the night in his sleape, Chyrist appeared vnto him with the signe of the same crosse, which he had seene before, bidding him to make the figuratio there-

The villany of
Maxentius.

A vision of the
crosse.

thereof, and to carrie it in his warres befoze him, and so should he haue victorie. Whereupon he marched towards Maxentius, (hauing done as the vision commanded) who being constrained to issue out of the citie to meete him, commanded Pons Milonius to be beaten down, & a false bridge to be made, thinking thereby to take Constantinus. But hee himselfe being not able to sustaine Constantinus force, and retiring, in hope to get the Citie, was ouerthrowen of his horse into the flood, and drowned, and so ended the last Persecution.

Maxentius
drowned.
The last perse-
cution ended.

318.

The first attempt of Constantinus against Maxentius, was Ann. 318. So that three hundred yeres was the full time of the persecution from Christ. Constantinus for this victorie had his image set vp, holding in his right hand the signe of the crosse, with this inscription: with this wholesome sign, the true token of fortitude, I haue rescued and deliuered our citie from the pike of the tyraunt. After this, Constantinus with Lycinius, gaue liberty by proclamation to Christians, to profess their religion.

Liberty to the
Christians.

Diocle. dieth.

Dioclesian being at Salona, and hearing of the proceedings of Constantine, and this his edict, either for sorrow died, or as some say, poisoned himselfe. Now remained onely Maximinus in the West, who although he raged against the Christians, yet was hee appaled at the edict befoze mentioned, and caused Sabinus to publish a certaine releasement to Christians, and yet wrote another countermaund: howbeit shortly after, he making warres, and fighting with Lycinius, lost the victorie. Whereupon, he caused his charmers to be killed, that perswaded him to the warres: and shortly after, being oppressed with a certaine kind of disease, glorified the God of the Christians, and made a most absolute law for their safety. This was Ann. 319.

Maxim. glorifi-
eth the God of
the Christians.

319

Now yet remained Licinius, who was also a persecutor: not withstanding, at first he dissembled the matter, and toyed with Constantine. He was a man euery way vicious: he

he named Learning the poison of the common Wealth, and counted learning in a prince to be a great vice. The knowledge of the lawes he did most abhorre: For he himself was vnlearned.

Learning na-
med by Licini-
us the poison
of the common
weale.

He became a Persecutor, pretending against the Christians, that they prayed for Constantinus onely, and not for him. First, he began to persecute in his court: then he stretched vnto his prouinces, with as great crueltie as any that went befoze him: and hated Constantine, who gaue him his sister Constantia to wife, and had bestowed many benefites vpon him. About Amasia, and other Cities of Pontus, he rased the churches euen to the ground.

Licinius a
great persecu-
tor.

Churches ra-
ced to ground.

Among those that suffered, Nicephorus first speaketh of Theodorus: who (being hanged vpon a crosse,) had nayles thrust into his arme pits, and after that, his head stricken off. Also, of one Theodorus B. of Tyre, & a man of Pergamus. Likewise, Basilus B. of Amaleus, Nicholaus, B. of Epirucus, Gregorius, of Armenia the great. After that, Paul of Neocesarea, who by Licinius him selfe, had both his hands cut off with a searing Iron.

Theodorus.
Basilus.

Nicholaus.

Paul.

Besides these aforesaid, were in the citie of Sebastia, 41. Christian Souldiers, in the vehement colde time of winter, drowned in a horseponde: when Lycias as yet, & Agricolaus executing the sherifes office vnder Licinius, were in the east part, of great reputation, for inuventing of new and strange torments against the Christians. The wiues of those 40. were caried to Peractea, a citie in Thracia, and there with a certaine deacon, whose name was Ammones, were (after innumerable torments) slaine with the sword.

Forty chri-
stian souldi-
ers.

Inueners of
torments.

Diuers battels were fought betwene Licinius & Constantinus. First in Hungarie, where Licinius was ouerthrowen. Then againe in Pannonia, whither he fled, and repayed his armie. And finally, being vanquished both by sea and lande, at Nicomedia he yelded himselfe to Constantine, and was commanded to liue a priuate life in Thessalia,

Licinius
vanquished.

Licinius statue

324

Constantius
dieth & is bu-
ried at Poike
Alban the first
martir in En-
gland.
Amphibalus.

lia, where he was slaine by the souldiers. He was killed an.
324. Constantius, the father of Constantine, being a good
and godly Empero^r, died, the ij. yere of the persecution, an.
310. and was buried at Poike.

Now, among an infinite number of speciall men of name
that suffered, were these that follow in this 10. persecution.
At what time Dioclesian and Maximinian, had directed out
their Letters for the persecuting of Christians, Alban (the
first that suffered martirdome in England for Christ) recei-
ued into his house a persecuted Clarke, named Amphibalus,
by whose continuall praying day and night, and godly life,
he became a Christian. It was insourmed the Prince, that
he lodged the Clarke. Whereupon, (search being made by
the Princes commandement) Alban, by and by putting on
the apparell of the Clark, his master offered himself in stead
of the other, to the souldiers, who brought him to the Judge,
that was even then sacrificing vnto deuils at the Altar.
Which Alban refusing to doe, at the commandement of the
Judge, after he had bene grievously scourged, was behea-
ded. The Clarke flying into Wales, was set also againe to
the same Towne of Werlancaster, where he was martired,
having his bellie opened, and made to runne about a stake,
while all his bowels were drawen out, then thrust in with
swo^rds and daggers, and at last stoned to death.

With Alban suffered Aaron, & Iulius, ij. citizens of Werlā-
caster, beside a great nūber mo^r. Albans martirdome might
seem to be about the ij. or ij. yere of the 1. persecutiō, vnder
the tirāny of Dioclesiā and Maximinianus. Hercules the bea-
ring rule in England, about an. 301. before Constantinus
came to his gouernmēt. It is to be noted y^e Engla^d was not
touched wth any of the ix. persecutions, but only wth this tenth,
in which almost al christiantie was in y^e Alā^d extinguished.

Bitiles Galerius, wth his grand captain Asclepiades, inua-
ded Antioch, threating y^e christiāns: whom one Romanus, a
noble man, confirmed, & encouraged to be constāt. Wherefore
he

he suffered many strange torments wth great constancy: and
reasoning wth the tirant of the truth, required a child to be pre-
sented vnto him: which was done, of whō he asked, whether
it were moze reasonable to worshop one God, rather the in-
numerable, considering God could be but one. To whom the
child answered before the tyrant, according as his Christian
parents had instructed him, y^e one god was to be worshipped.

A child tor-
mented.

Wherefore the child was grievously scourged, & the skin
of his head pulled of hayre and all, the mother standing by,
& exhorting the child to patience and constancie; he was put
to death with Romanus, the child was beheaded, and Ro-
manus cast into y^e fire. Which whē it would not burne him,
he was brought from the same, and strangled in prison.

A miracle.

Gordius was a citizen of Cesaria, a Centurion, who gaue
ouer his charge, & liued in the desert a long time: but vpon a
certaine day when a soleinne feast of Mars was celebrated
with games, in the Theato^r of Cesaria, he came thether, &
gat vp to the highest place of the Theato^r: and vttered him-
selfe a Christian in the hearing of all the people: whereupon
after he had endured many & grievous torments, the shiriffe
assayed by flattery: which when it would not preuaile, hee
caused him to be had out of the Citie to be burned, which
was accomplished, and suffered of him with patience. Like-
wise suffered Menas an Egyptian souldier, after that in like
sort with Gordius, hee had declared himselfe to be a Chri-
stian in the citie of Cotis, where after diuerse torments, by
the commaundement of Pirrus the President, he suffered
the losse of his head.

Gordius.

Basilus mentioneth of 40. martyrs in a Sermon, which
were gentlemen, & yong all, that profesed themselves chri-
stians, and went boldly vnto the Marshall, & declared vnto
him their names: wherat he was first astonied, & not preua-
ling with flattering wordes & faire promises: deuised a new
torment, and caused them to stand all night (in the winter)
in a great pond which was in the midst of the citie, and lay

40. martyrs.

fall upon the cold Northwind. In the morning they were found starke and stiffe, yet hauing breath, were brought to the fire to be burned. Now one of them moze liuely then the rest was pittied of the tormentors, who said to his mother standing by, that they would saue him aliuie: but she with her owne handes brought him to the pile of wood where the rest lay, admonishing him to accomplish the blessed iourney he had taken in hand?

A notable mo-
ther.

Fortie mar-
tyrs.

The like story reporteth Nicephorus of fortye martyrs that were married men, which were killed in a ponde at Sebestia a towne of Armenia.

Cyrus.

In this persecution suffered also Cyrus a Physician, borne in Alexandria, who flying into Egypt in the persecution of Dioclesianus and Maximinianus, led a solitary life in Arabia: vnto him resorted one Ioannes borne in the citie of Cadesa beyond Euphrates, leauing his souldiers life which before time he had exercised. Now these twaine hearing of the imprisonment of Athanasia with her three daughters, Theociste, Theodota and Eudoxa, at the persecution of Canope a citie in Egypt, came to confirme them: at which time Sirianus was the chiefe Captaine and Lieutenant of Egypt (who was very cruell especially against women and maydens) whereof they being accused and in no sort yielding to do sacrifice, were put to death by the sword, with Athanasia and her three daughters.

Athanasia
and her three
daughters.
Sebastian.

Sebastian being borne in that part of France which is called Gallia Narbonensis, was Lieutenant generall of the hauward of Dioclesian the Emperour, and encouraged many martyrs of Christ by his exhortations: whereof being accused to the Emperour, was commaunded to be brought into open field, where of his owne souldiers he was shot through with innumerable arrowes, and after his body was thowne into a flake. With him suffered others, as Nicostratus with Zoe his wife, Tranquillinus with Martia his wife, Tragilianus, Claudius, Castor, Tiburtius, Castullus, Marcus,

Marcus and Marcellinus, with other moe.

Barlan a noble man, mentioned in a sermon of Basilius, hauing abode all torments, was laid upon the altar, where they bled to offer by sacrifice, and fire and frankincense put into his right hand, (wherein he had yet some strength,) thinking he would haue scattered the incense upon the altar, and haue sacrificed, but the flame eate round about his hand, and the the same endured as though it had bin couered with hot embers, he saying the Psalm: Blessed is the Lord my God who teacheth my hands to fight, &c.

Barlan.

Under Dioclesian, & Maximinian, suffered Agricola, and Vitalis his seruant. Vitalis died in extremity of torments, Agricola was fastned to the crosse, and so died.

Agricola.
Vitalis.

But most lamentable was the martyrdom of Vincentius a Spaniard, who suffered martirdom at Valence vnder Darianus the President: of whom he was so racked, that all the ioynts of his body cracked: then was his body indented with many deadly wounds: and thirdly, his flesh was torne with yron combes sharply syled, and that the tormentors should be the moze vgar, they were also scourged. This done they laid his body upon a grate of yron, and hauing opened it with hokes, they seared it with fiery plates, sprinkling the same with hotte salt. And last of all, they drew him into a dungeon sprinkled with sharphelles, and locked his feet in the stocks.

Vincentius
lamentable
martyrdom.

Tormentors
scourged.

At Alexandria, Philoromus, hauing great possessions, forsooke all for Christ, and was beaded, and could not be moued with respect of friends, wife or children. Also Procopius in Palestine, after his conuersion, brake his silver images and gaue them to the poore, and after most grienous torments, had his head smitten off, hauing first his body dismembred, both of hands and fete.

Procopius.

In like manner suffered Gregorius, a young man of Cappadocia, besides a number of others, as Sergius and Bachius, &c.

Pantha-

Panthaleon.
318. martyrs.

Panthaleon a *Whistion* in *Picomedia*, Theodorus in the citie of *Amassia*, in *Hellepontus*, Gerion with 318. fellow martirs, which suffered about *Colon*. Hermogenes *Prest* dent of *Athens*, being conuerted by the constancie and patience of one *Menas*, and *Eugraphus*. Item *Samonas*, *Gurias* and *Abilus*, *Hieron* also with certaine his confessozs vnder *Maximinus*, *Indes* and *Dominas* at *Picomedia*, with 2000. martyrs: *Enelasius* and *Maximinus*, whom *Faulsta* the virgin conuerted in her torments. Also *Thirsus*, *Lucius*, *Callinicus*, *Apollonius*, *Philemon*, *Afilas*, *Leonides*, with *Arrianus* president of *Thebaide*.

Cyprian Bishop of *Antioch* (before his profession being a filthy magician,) suffered with *Iustina* a virgin. Item *Glicerius* at *Picomedia*, *Felix* a minister, *Fortunatus*, *Achilleus* deacons in the citie of *Walent*, *Arthemius* of *Rome*, *Ciriacus* deacon to *Marcellus* the Bishop, *Caryophorus* Priest at *Thuscia*, with *Abundus* his deacon. Item *Claudius*, *Cyrinus*, *Antonius*, which suffered with the Bishop *Marcellinus*, *Cucusatus* in the citie *Barcimona*, *Felix* Bishop of *Apulia*, with *Audactus* and *Ianuarius* his priests, *Fortunatus* and *Septimus* his readers, who suffered in the citie *Mengusia* vnder *Dioclesian*; *Cassianus* was stabbed in of his scholars with bodkins, or yron penne, wherewith they did vse to write.

Cassianus.

Constancy of
women.
Eulalia.

Now the constancie of the womē was also marueilous, & especially of a virgin, named *Eulalia*, of the towne of *Emerita* in *Portugal*, who (being shut vp of her Christian Parents, that for desire of martirdome, feared least she should be cause of her own death) brake out in the night, & came before the Gouernor of the towne of *Emerita*, being distant from the village where she was kept, & confessed her selfe to be a Christian, & reproued the cruelty of the iudge, & the vanity of *Maximinus*, y^e worshipped Idols, throwed the idols down, which she was brought to worship, & scattered the incense. Wherefore, after many vain perswasions. she had one ioynt of her

her body pulled from an other, and her flesh and sides scratched with talents of wilde beastes to the bones (shee in the meane time reioysing and prayling God) They seared her brests with torches, which when they had caught her hayre which hanged downe to her fete & couered her shame, shee swallowed the flame, opening her mouth, and so died.

Like was the constancy of *Agnes* of *Rome*, of honorable parentage, and not marriageable, when she professed Christ, wherefore being brought before the iudge, she was threatened with torments which she contemned, then was she threatened to be committed to the common steeves, & yonkers appointed to assaile her, whom when she refused, commandement was giuen that shee should bee tied at a corner of a stræte, naked where comon strumpets vled to resort. At this y^e multitude being greatly ashamed, went away sauing one, who beholding y^e virgin with vnchast eies, was stricken wth lightning, & his eies dasht out of his head: whom *Agnes* praied for, & restored. In the end she was beheaded, and greatly reioyced to see the executioner, preferring him before all the amorous companie. There are many miracles reported of her.

A miracle.

Catharine openly resisted the Emperour *Maxentius* to his face, rebuking him for his cruelty, wherefore after shee had felt the racke, and the foure sharpe cutting wheeles, she was beheaded, about the yeere of the Lord 310.

Katherine.

There was also one *Iulitta*, who was dispossessed wth goods fullie of her goods by the Emperours Deputie: for which shee complayned to the Emperour: but the couetous, and false deputie, accused her of Christianitie, wherefore she could haue no redresse. Whereupon being commaunde to doe sacrifice with Incense, she refused it, and confirmed, and encouraged others. She was burnt in the fire, & so slept in the Lord.

310

Iulitta.

Also *Barbara*, a noble womā in *Thuscia*, after she had suffered most cruel torments as, torues, & burning of her sides, was at the last beheaded.

Also *Faulsta* the virgin, who suffered vnder *Maximinus*: by whom

Faulsta.

whom Eucladius a ruler in the Emperors palace, and Maximinus the president, were both converted, & suffered martyrdom. Also Iuliana of Picomedia, under Maximinus, Item Anisia a mayd of Thessalonica, under the same Maximinus. Iustina, which suffered with Cyprianus bishop of Antioch. Also Lucia, Agatha and Tecla, who rather suffered under Nero as most doe agree: which all holy virgins, suffered in the tenth persecution of Dioclesian.

Succession of
Bishops of
Rome.

Now during the time of this persecution, these Bishops succeeded one the other: Caius, who succeeded next after Xistus, Marcellinus, Marcellus, Eusebius, and then Miltiades: all which died martyrs in the time of this persecution. Marcellinus having given place to Dioclesian, and sacrificed, was excommunicated, but repented, and was martyred, with Claudius, Cyrinnus, and Antonius. Marcellus also refusing to doe sacrifice, was beaten with wassers, and expelled the citie, and entred into the house of Lucina a widow: & assembled the congregation. Which the tyrant hearing of, turned the house of Lucina into a stable, and made Marcellus a keeper of beasts: and so with stinch thereof, and miserable handling, he died. Eusebius late Bishop of Rome two moneths: some say eight, some sixe moneths. Miltiades (by the testimonie of Platina) late thre yeres & seven moneths, & suffered under Maximinus. Which seemeth not to be true, because he died before Miltiades. He was the last of the bishops of Rome, that were in danger to suffer.

Persecutio
in Asia.

Now in the East partes, in all Asia as yet for the space of iij. yerers persecutio did not cease, by the meanes of wicked Licinius: under whom suffered diuers: as, Hermylus, a Deacon, and Stratonides, a keeper of the prison. Which both, (after punishments sustayned) were strangled in the flood after.

Under Sapo-
res,

Now also under Sapore, king of Persia, suffered Acyndinus, Pegasius, Anempodistus, and Epidephorus: also, Simeon, Archbishoppe of Selesia, with Ctesiphon, another

Bishop in Persia, with other ministers, and religious men, 128. martyrs. to the number of 128.

The Magicians of Persia accused Simeon, and Ctesiphon to Sapore, that they favoured the Romane Empire, and revealed to the Emperour such things, as were done in Persia. Whereupon he called for Simeon, the chief Bishop, and endeavoured to perswade him to doe sacrifice: which he refusing, was committed to prison: and in the way going to the Gaole, there was sitting at the kings gate a certaine Eunuche, an olde Scholemaster and Tutor of the kinges, named Vstazares, who had fallen from Christianitie to Idolatrie, who seeing the B. passing by, led to prison, rose up, & did reuerence vnto him. Simeon againe with sharpe words rebuked him, and cried out against him. Whereat the Eunuche burst out into teares, and (laying away his Courtly attire) put vpon him a mourning weede, and sate before the Court gates weeping, and saying within himselfe, woe is me, with what hope shall I hereafter looke for my God, when Simeon my familiar acquaintance so much disdayneth me? Which being made known vnto the king, and he confessing himselfe a christian, after many perswasible words in vain, he was by the kings commandement led away to be beheaded. Going vnto execution, he desired that the king would graunt him, for the old and faithfull seruice he had done him, that it might be proclaimed by a Crier, that Vstazares was not beheaded for any offence against the king, or Realm; but onlie because he was a christian. Which he requred, because his thinking from the faith, gaue great offence to many Christians that heard thereof. And so it was granted vnto him. Simeon being in prison, and hearing thereof, was very glad: and the next day suffered also, with an hundred more. All which were put to death before Simeon, who confirmed them: and at last, with two other ministers of his Church, Abedecalaus, and Ananias, he was also put to death.

At which time, one Pulices, seeing Ananias, an old father, to

The magicians
raile persecu-
tion.

Simeon.
Vstazares.

A notable
hystorie.

An hundred
suffer.

to thinke at the sight of those that suffered: said vnto him, O father, a litle moment shut thine eyes, and be strong, and shortly thou shalt see the sight of God. Which being reported to the king, he caused an hole to be made in his neck, & there out pulled his tongue, and so was he put to death, who was the kings seruant, and ouerser of his Artificers. At which time also, the daughter of Pusices, a godly virgin, was put to death for the testimonie of Iesus.

A cruel edict.

Magicians.
Azades.The teachers
onely put to
death.

The next yere following, on the day of the Lords passion, the king set forth an Edict, for the vtter extinguishing of all the Christians that were in his Dominions. So that an infinite number were slaine in Towne and Citie, (by the procurement of the Magicians,) and diuers in the kings Court suffered martirdome: among whom was Azades, whom he did most entirely loue. Of whose death when he heard, he toke it so heauelie, that he commaunded after that time, no Christians should be put to death, but onely those that were teachers.

Trabula.

In the same time the Quene fell into a certaine disease: vpon occasion whereof, the cruel Iewes, & Magicians falsly accused Trabula, the sister of Simon the Partir, a godly virgin, with another sister of hers, that they had wrought the Quene hurt by Charmes: for which, they were both cut in sunder with Sawes, and their quarters hanged vpon stakes, the Quene going betwene them, thinking thereby to be healed. This Trabula (being beautiful) was promised deliuerance by one of the Magicians, if she would yelde to his pleasure. Which she constantly refused, and suffered patiently.

Iaculus

Now vpon the Proclamation against the teachers, great persecution rose against them by the malice of the Magicians: especially in the Countrey of Diabener, which was most Christened: where Acepsimas (there B.) with a great number dismissed, and onely deprived of liuing, was taken and whipped of the Magicians. To whom one Iaculus

a mini-

a minister of the Church, ioyned himselfe to serue the necessitie of the aged Bishop. At the same time also Athalas a minister: Aradanes, and Abdiesus Decius, were imprisoned, and miserably scourged for the testimonie of Christ: and after ward were more tormented of the Arch-magician, to whom the King had giuen liberty to vse his pleasure on them, vnlesse they would worship the Sunne: which when they refused to do, they were put to most bitter torments, in which Acepsimas died: the other yet remaining maruelously aliue, were turned againe into prison. Of whom Athalas in time of his whipping, was so racked with pullings, that both his armes were pulled out of ioynt, and hung downe, that he had no vse of them.

The Archmagician.

Athalas.

Innumerable
slaine.

Innumerable were the slaughters of bishops, ministers, and deacons, in this persecution vnder Saporess. The names of certaine thus recited of Zozomen, and Nicephorus: Barbasines, Paulus, Gaddiabus, Sabinus, Mareas, Marcus, Iohannes, Hormisdas, Papa, Iacobus, Romas, Maares, Agas, Bothres, Aldas, Abiesus, Ioannes Abrianus, Agdelas, Saporess, Isaac, Dausus, Bitor, also with Mameanda his fellove Bishop, and the rest of his Churches vnder him, to the number of 250. persons. In summe, the number of those that the Persians themselues were able to recite, cometh to fifteen thousand men and women. Now these troubles comming to Constantines eares, moued him to consider how to redresse the Persecution, and there being at Rome Embassadors of Saporess, with requestes to the Emperour, hee graunted them all: thinking thereby, to moue him to be fauourable to the Christians: And wrote also vnto him a letter, requiring him to take compassion vpon those Innocents, and shew how the hand of God had been against tyrants of the Church, as Valerianus, &c.

250. martyrs.
xv. thousand
martyred a-
mong the Per-
sians.Constantine
to Saporess, for
mitigation of
the persecution

What successe his letter had, it is vncertaine: But likely it is, that it did somewhat mitigate the heate thereof. Of other troubles, it is recorded to haue bene in Persia, vnder Idi-

Andas.
Homisda.

Isdigerdes the king in the time of the Emperour Theodosius, at which time suffered Andas the bishop, and Homisda a great noble mans sonne of great reputation among the Persians: whom the king condemned to keepe his Elephants naked, and seing him a distance of time after, tanned with the Sunne, promised him if he would deny Christ a shirt to couer himselfe withall: which whē he refused, he was banished the country. There was also one Suenes that had vnder him an hundred men: and because he would not denie Christ, the vilest of his seruants was appointed ouer him and the rest, and coupled with his Maisters wife.

Suenes.

Beniamin.

Beniamin also, the deacon after two yeres imprisonment, was let loose at the request of the Romaine Embassadour: but after ward preaching contrary to the kings commandement, was thrust vnder the nailes with xx sharpe prickes. Wherat when the martyrs laughed, a sharpe reede was put vp into his yarde, and a long thorne stalke thrust vp into his bodie, and so he died. These persecutions were about the yere 425.

425

Iulianus,
Emilianus.

Likewise vnder Iulianus the Apostata, certaine suffered martirdome by Idolaters, as Emilianus, who was burned in Thracia, and Domitius, who was slaine in his cane. Theodorus also for singing a Psalme at the removing of the bodie of Babylas, was tormented from morning till night, and hardly escaped with life: and being asked how hee coulde abide the torments, said, at the first he felt some paine, but afterwarde, there stood by him a yong man, who (as he was sweating) refreshed him in such sorte, that being let downe from the Engine it grieved him moze than before. Artemias also, the Captaine of the Egyptian Souldiers, lost his head for Christ. Also, Eusebius, and Nestabus, two Brethren, with Nestor also, were murdered by the people of Gaza.

The martyrs
comforted.

Euspicius, a noble man in the Countrey, died among the of Cesarea, whereof, some were banished, some slaine, for pul.

pulling downe the temple of Fortune. But speciall was the crueltie of the Arethusians a people of Syria, against a company of Christian virgins, whome they first set out naked to be scozned of the multitude, then shaued them: then couered them with swill and drafte, and caused them to be deuoured of Swine. It is thought their crueltie was the greater, because Constantine restrained them of the exposing their virgins to filthy lust, and destroyed the temple of Venus in Heliopolis.

Marcus Arethufus.

The temple
of Venus de-
stroyed.

Among the rest, Marcus Arethusus their Bishop was most cruelly handled, because at the commaundement of Constantine, he pulled downe a temple of Idols, and builded a Church for Christians in the place. Now they considering how he was not fauoured of Iulianus, accused him of treason: who first fled, then hearing there were taken o-ther for him, he returned againe, & offered himselfe: whom when they had gotten, they first stripped naked, and beate him grievously, then they put him into a filthy sinke, from whence againe they toke him, and caused boyes to trust him in with sharpe sticks. Lastly, they put him into a basket & annointed him with hony and broth, and hong him before the sunne, as meat for walpes & flies to feed on. All this they did vnto him, that he might be brought either to build againe the temple, or giue mony to the building: which he refused. But at the last (taking him to be a worse man) they required but a small summe, which he also would not yeld vnto: answering y it were as great impietie to confer one halfe peny to a matter of impietie, as a great summe: thus they being not able to preuaile against him, let him downe. And thus much of the persecution in y primitive church, which agreeth with the time of the Apocalips, taking euery moneth for a saboth of yeres: 42. Moneths, that make vp iust the time fro Christs death, to the last yere of persecutiō by Maxentius, which were 294. & six yeres vnder Licinius in Asia: in all 300. yeres, reckoning from the death of Iohn Baptist, to

The persecutiō
of the prima-
tine Church
endeth.
A moneth for
a saboth of
yeres.

the end of Maxentius and Licinius : all which time Sathan from the time of Licinius till Iohn Wickliffe was bound vp.

Sathan bound
vp, till Wickliffe.

Constantine deferred baptisme till his old age, because he determined a iourney into Persia, and thought in Iordan to haue bene baptized. He entered into the Empire, Anno 311. and raigned 30. yeres, as Letus saith 32. lacking two moneths. He was bozne in Bytaine. His mothers name

Constantine
bozne in Eng-
land.

Helena daugh-
ter of king
Coilus, Con-
stantines mo-
ther.

was Helena daughter of king Coilus. He greatly trauelled for the peace of Christians, and before hee had conquered Licinius, wrote to his subjects inhabiting the East, in their fauour. He set also peace among the Bishops in the Church, who were at dissention, and made prouision for ministers and teachers of the people, and caused all to be restored vnto the Christians that had bene taken from them in the perle-

Constantine, a
father of the
Church.

cutions: writing to Syluius his chiefe Captaine, to that end, and commaunded him that in Affrica where he had to doe, and where Cecilianus was bishop, that Clarks and ministers should be freed from all manner publike duties & burthens. He was greatly studious in taking vp causes among the bishops, and wrote to that end to diuers: as to Miltiades bishop of Rome, to Cresces bishop of Siracusa, to Cecilianus bishop of Carthage: also to Eusebius for the edifying of new Churches. And after he had gathered the Nicene Councell for the vnitie of the Church, he writeth to Alexander, and Arrius to the same entent.

Nicene coun-
cell.

He prescribed a certaine prayer for every one of his souldiers in stead of a bytel Catechisme, & caused them to learne the same, which is this: We acknowledge thee onely to be our God, we confesse thee onely to be our king, we call vp-on thee our onely helper: by thee we obtaine our victozies, by thee we vanquish our enemies, to thee we attribute whatsoeuer commodities we presently enioy, and by thee we hope for god things to come: vnto thee we direct all our suits, and petitions, most humbly beseeching thee to keepe Constantine our Emperour and his noble childezen, to continue in long life,

Constantine
teacheth his
souldiers a
prayer.

life, and to giue them victozie ouer all their enemies through Christ our Lord. Amen.

He graunted great immunities to the ministers, that they might appeale from the ciuil iudge to their bishop, whose sentence was of as great value in such cases, as if the Emperour himselfe had pronounced it.

Appeale gran-
ted by Con-
stantine.

He prouided also maintenance for liberall artes and sciences, for the professors, their wiues and children, and gave the great immunities. He wrote also to Eusebius the B. of Nicomedia, to procure 50. volumes of parchment, wel bound, and cause to be written out of the scripture therein in a legible hand, such things as were profitable for the instruction of the Church: and allowed him two ministers for the businesse. Finally, he was a father to the Church, and enforced himselfe euery way to set forth the Gospel, and euery good thing, and endeououred to suppress the contrary.

Prouision for
learning.

The scriptures
written for the
use of the church.

He was baptised at Nicomedia, of Eusebius Bishoppe of Nicomedia, in the 31. yere of his raigne, a little before his death.

Constantine
baptised a lit-
tle before his
death.

The end of the ten persecutions.

E 2

The



The rest of this history concerneth chiefly the affaires of the Church of England and Scotland.

The rest of this history concerneth chiefly England and Scotland. England received the Gospel in Tyberius time.

63

Easter kept in England after the manner of the East Church. The Gospel came into England from the East and not from Rome.

180.

R. Lucius the first Christian K. of England, Fugatus and Damianus.



Gildas affirmeth, that Britain received the Gospel in the time of Tiberius the Emperour, under whom Christ suffered, and that Ioseph of Arimathea, after the dispersio of the Jews, was sent of Philip the apostle out of France into Britain anno. 63. And here remained at his time, and laid the foundation of the Gospel. In the time of Bede almost a thousand yeeres after Christ, as he testifieth, Easter was kept after the manner of the East Church, in the full moone, what day of the weeke soever it fell, and not on the Sunday as we doe now. Wherby it may appeare that the preaching of the Gospel came into this land from the East and not from Rome.

About the yeere 180. King Lucius, sonne of Coilus, king of Britains, which now are called English men, hearing of the miracles done by Christians in diuers places, at that time wrote to Eleutherius B. of Rome, to receiue of him the Christian faith: who sent him thereupon certain preachers, Fugatus, or by some Faganus, and Damianus, or Dimianus, which conuerted first the king and the people of Britain, and baptized them, and subuerted the temples, and monuments of idolatrie. And the 28, Flamines they turned to bishops, and three Achflamines to three Archbishops, hauing their seates in three head cities, London, Poike, and Glamorgantia, by Wales.

This king also sent to him for the Romane lawes, to frame his people thereafter: who answered, that the lawes of God was to be his direction for lawes, and not the Romanes, that might be reproued, the other being without exception.

Thus was the Christian faith confirmed in this land, by

by the meanes of Eleutherius, and therein it continued two hundred and sixtē yeeres, till the comming of the Paganē Saxons. Eleutherius. 216

King Lucius reigned 77. yeeres, and died without issue, the yeere of our Lord, 201. the xiiij. yeere after his baptisme, (some say the iij. and some the tenth,) and was buried at Glocester.

By reason that the king died without issue, the Lande was spoiled, and the Romanes invaded, and became sometimes masters. When they reigned, Gentilisme was aduanced: and when the Britaines, the Gospel. Albeit no persecution touched the Britaines, that is read of, before the last persecution of Dioclesian and Maximilianus Herculeus. At which time, all Christianitie was almost in the whole land destroyed. Almost all Christianitie destroyed in England.

Now the Britanes being greatly distressed, and brought to miserie, the Archbishop of London, called Gnetelinus, procured helpe out of lesse Britanie, and brought ouer Constantinus the kings brother, by whose meanes, the state of Religion, and Common-wealth was in some quiet, all the time of Constantine, and the Archbishop, till Vortiger cruelle caused his Prince to be slaine, and invaded the Crown. And fearing the other two brethren of Constantine, his Prince Aurelius, and Vter in litle Britaine, he caused aide to be sent for to the Saxons (being then Infidels) and married him selfe also with Rowen, an Infidel, the daughter of Hengist. Which Hengist depriued him and his people, and drove the Britaines out of their Countrey: after that the Saxons had slaine of their Nobles two hundred, three score, and eleuen: some say foure hundred and three score. Which miserie fell vpon them, for couetousnes, and oppression in their Princes: wickednes in the Judges: slothfulness of the Bishops, in neglecting their dueties of preaching: and riot and wantonnes of the people, as saith Gildas in his chronicle. This fell out in anno 469. 271. of the Nobilitie of England slaine by the Saxons.

469

The Captaines of the Saxons were, Hengistus & Horfus. Now, the first persecution in this Lande began vnder Dioclesian, an. 210.

The second was by the inuading of Gnauius, & Melga, whereof, the first was Captaine of the Hunnes: and the other of the Pictes. Which two Tyrants (after the slaughter of Vrsula, and 11000. noble Virgins) made their rode into Britaine. At what time, they made a miserable murder of Chzistians, spoyling and rasing Churches, without regards either of women or children.

The third by Hengist, and the Saxons, who destroyed (like raging wolues) the filie sheepe: till Aurelius Ambrosius came, and restozed againe the Churches destroyed.

The fourth was by Gurmundus, a pagā, king of the Africans, who ioyning with the Saxons, wrought much mischief against the Chzistians. In so much, that Theonus B. of London, and Thadiceus, of Pozeke, with the rest of the people, did pack away, some into Cornewall, some into the mountaines of Wales, an. 550. and remayned till the time of Ethelbert king of Kent, an. 589. In whose reigne, y^e faith was first receiued of the Englishmen, by meanes of Gregorie, bishop of Rome, who in the yere 598. sent Austen into England, and with him about xl. Preachers, to instruct and conuert the people. The occasion was offered by seeing certain children of the land to be sold at Rome: where considering their beautie, he had compassion on them: & thereupon, when the Bishoprick of Rome fell vnto him, next after Pelagius, he sent Austen, with the other Preachers. Who passing on their iourney, were greatly afraid, and discouraged, considering the barbarousnes of the people. But being comforted by Gregorie, and perswaded, they went on their iourney, and came to the Ile of Tenet, on the Eastside of Kent. Peere vnto which lading place was the Palace of the K. not farre from Sandwich, which the Inhabitants of the Ile the called Richburgh: whereof some part of the ruinous walles is

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The first persecution in England by Dioclesian.

The second by Gnauius and Melga, Vrsula, 11000. Virgins.

The third by Hengist. Aurelius Ambrosius restozeth the churches.

Gurmundus, 301

Ethelbert, 324

Gospel receiued of the Englishmen. Austen sent into England by Gregory, B. of Rome.

Ile of Tenet.

is yet to see. The king that raigned at that time was Ethelbert the fifth king of that prouince, who at that time had married a Frenchwoman Chzistened, whose name was Berda, whom hee had of that condition, that shee should with her bishop Lebardus inioy the faith. By meanes whereof he was the more flexible to embrace the preaching of the faith of Chzist.

Now the king hearing of Austines arriual, within fewe dayes after, and hauing receaued message from Austine, of the cause of his comming, commeth to the place where hee was, to speake with him. To whom Austine preached the word of God. The king at the first was not perswaded: yet for so much as he came for his benefit, he both ministred vnto him necessaries, and gaue him libertie to preach, and conuert his people (which hee did in Canterbury where the king gaue him a mansion place) and baptized people on the Eastside of the cittie in the old Church of Saint Martine, where the Quene was wont to resort, till time that the king himselfe was conuerted to the faith, which he was at length by the godly conuersation of Chzistians, & myracles that were wrought. He was conuerted an. 586. and the 36. yere of his raigne: who beyng conuerted, the number grew innumerable, whom he specially embraced, but compelled none. Then he gaue to Austin a place for his bishops sea at Chzist church in Canterbury, and builded the Abbey of S. Peter and Paule in the Eastside of the citie, where after Austin and all the kings of Kent were buried, and that place is now called S. Austin.

In this while Austin sailed into Fraunce to the bishop of Arelatensis called Etheus, by him to be consecrated archbishop, by the commandement of Gregory, and so was. He sent mozeouer to Rome one of his company Laurentius, to shew Gregory how they had sped, and also to be resolued concerning nine or ten questions.

The first how the B. should vse himselfe towards his

Berda. Lebardus.

Godly conuersation, and myracles.

586

None compelled to beleue. The Abbey of S. Peter and S. Paule in Canterbury.

Questions re-
solved from
Rome.

Bishops li-
vings how to
be bestowed.

Clarks may
marrie.

Diverse ce-
remones.

Degrees for
marriage.

Clarke, and of oblations, what burdens were to be made. For the first Gregory referreth him to the Epistle of Paule to Timothie: touching the second he telleth him, the order of the church of Rome is to make foure parts: the one for the B. hospitalitie in receauing commers in: the other to the Clergie: the third to the poore: the fourth to repairing of churches. And because (he saith) Austine could not liue from his clarkes, he would haue in their societie all common.

The second, whether Clarks that can not containe may marry, and then marrying, whether they are to returne to their secular estate againe or no? to whom hee answereth, they might marry and also obtaine their stipends.

The third, seing the faith is but one, how commeth it to passe, that the ceremonies and customes be so diuerse, as one manner of Masse at Rome, and an other in France? To which he answered, that without respect of place he should chose out of many churches, the best orders.

The fourth, what punishment should be laid on him that pilfereth out of the church: This he referreth to his discretio, consideration being had of the necessitie of the stealer, & the abilitie to make recompence, without any gaine.

Whether two brethren may marry two sisters, being far of from any part of kindred? To this he answereth affirmatiuely, to what degree of kindred matrimony may extend: and whether it is lawfull to marry with the stepmother, & her kinsfolkes. The answer he referreth to the law of God, and denieth the lawfulness of such marriages, or with the kinsfolke, but in the third degree.

Whether such as be coupled in such vnlawfull marriage, ought to be separated, and denied the Communion? to which he answereth: that such as haue bene so married in time of their ignorance, should not therefore be separated from the Communion, but admonished to do so no more: and such as professe the faith, and so couple themselves, he willet them should be denied the Lords body.

After

After what manner he should deale with the Bishops of France, and Brittain? To these he answereth, that the Bishops in Fraunce are not to submit to him, but onely his iurisdiction should extend ouer them of Brittain.

The ninth containeth diuers points: whether a woman with child ought to be baptized: & after she hath had a childe, whether she ought to enter the Church, &c? To which all, Gregorie maketh answer with resolution.

Howe Gregory, after he had sent these resolutions, sendeth mo coadiutors, and helpers, as Mellitus, Iustus, Paulinus, and Ruffianus, with bookes and such other things, as he thought necessary for the Church. He sendeth also to Austen a Ball with letters, containing an order betwixt two Metropolitane seates of London, and Dorke. Notwithstanding, he graunteth to Austen during his life, to be the onely chiefe Archbishop in all the lande, and after his time that to returne againe to London and Dorke. Hee sendeth also another letter to Mellitus, willing him to let the Idolatrous temple stand, and alter the vse. He admonisheth Austen also not to be puffed up with pride, for his working of miracles. Moreover, he wrote to king Ethelbert, willing him to continue constant, and sendeth him presents. How Austen of a monke, being made an Archbishop, after he had baptized a great part of Kent, made two Archbishops by the commandement of Gregorie,

A Ball from
Rome.

Mellitus was specially sent to the East Saxons, in y^e province of Essex, where after ward he was made B. of London vnder Sigebert. of Essex: which Sigebert, together with his vncle Ethelbert, first built the Church of S. Paul in London, and appointed it to Mellitus for his Bishops seat.

Mellitus.

Austen associate with this Mellitus and Iustus, through y^e helpe of Ethelbert, assembled the Doct. of Brittain in a place, which taking the name of Austen, is called Austens oake. At which assembly, he charged the Bishops to preach with him to the English men, the word of God, & to baptise after y^e manner

Austens oake.

ner

Brittains and
Scots refuse
the Easter of
Rome.
Abbey of Wan-
gor.
Austens pride
offendeth the
Brittains.

ner of Rome, & keep Easter after the same maner, which the
Brittains & Scots refused to doe. Then he gathered another
synode, to y^e which came 7. bish. of Britons, with the wisest
men of that famous abbey of Wango: who first taking coun-
sel of an holy wise mā, were aduised y^e if he were humble, thē
to agrē vnto him, as y^e seruant of God. The B. thus counsel-
led, entred into y^e counsel, & Austen after y^e Romane maner
kepeth his chaire of pride: wherat (after some heat of words)
y^e Brittains disdaining, departed. To whō thē Austen spake,
and said, that if they woulde not take peace with their bre-
thren, they should receiue warres of their enemie, &c.

1100. monks of
Wango: slaine.

Which not long after fell out according as he had said, for
Ethelfride being yet a pagane, slue 1100. monks of the Ab-
bey of Wango: (which consisted of 2100. monkes that liued
with the sweat of their browes) that came to Chester. & prai-
ed and fasted thre daies, for the good successe of Brockmayl
against the Saxons. Whereat Ethelfride being offended, slue
1100, only 50. fled away. They came to their chiefe Gouer-
nour, one named Dinoc. This Ethelfride was afterwarde
slaine of the christian king Edwin, (who succeded him) as he
had slaine the Christians befoze, which was 610.

Dinoc.

610

Austen, after that he had baptised a thousand Christians
of Saxons, in one day, in the West riuer, that is called
Swold beside Porke: on Christmas day, hee perceyuing
his ende to drawe neere, ordained Laurentius to rule after
him, the Archb. See of Canterbury. In the meane season, a-
bout this time died Gregorie: of whom it is said, y^e of all the
Bish. that were afoze him, he was y^e basest, & of al that came
after him y^e best. About which time, died also in Wales, Da-
uid, Archb. of Kaerleion, who then translated the sea frō thēre
to Peuenia, & therfore is called Dauid of Wales. Not long
after this, also died Austen, after he had set 15. or 16. yeres.

Laurentius.
Gregoric dieth

Austen dieth.

This Gregory denied any B. to be lawfully called vni-
uersal bish. declaring, that he that shold take that vpon him,
is y^e forerunner of Antichrist. For this matter hee had much
adoe

adoe with the Emperour, and Patriarch of Constantinople,
who was extolled by Mauricius to the Patriarchie of Alex-
andria, and would be called vniuersall Patriarch, requiring
the Emperour that hee would obtaine Gregories consent
herein: but Gregory refused so to doe, whereupon greue
greate troubles to Gregory, that purchased thereby the
displeasure of the Emperour.

This Gregory brought in the title among the Romaine
bishops, to be called *Seruus seruorum Dei*.

After Gregory succeded Sabinianus, a malicious detra-
ctor of Gregory and his workes. He continued scarce two
yeres: after whome succeded Bonifacius the third, who
raigned but one yere, yet did much hurt: he obtained of Pho-
cas the wicked Emperour, that he and his successors, shoulde
be called vniuersal Bishops, and head of the rest. This Pho-
cas, to obtaine the empire, killed his maister Mauritius, and
his children: but he was rewarded thereafter. For, hauing
his hands and feet cut of by Heraclius, that succeded him, he
was cast into the sea.

King Ethelbert did many Christian actes, and died when
he had raigned 56. yeres, ann. 616. whom stories say to be
slaine in a fight betwene him and Ethelfride the king of
the North Saxons, who also after he had raigned foure and
twentie yeres, was slaine in the field of Edwin, that suc-
ceded in Northumberland after him.

This Edwin the sonne of Alba, was conuerted by Pauli-
nus, and was the first christian k. of Northumberland, al-
though his wife were a Christian woman, & k. Ethelbertes
daughter. Who, although he was much laboured with by
his wife, yet was he hard to be wonn to the faith, till a cer-
taine trouble fell vpon him, which was the cause of his cal-
ling: for his death being conspired by the k. of Westsaxons,
Quincelinus, & Kinegilsus his brother, he was wounded by
one y^e was suborned to kill him. About whitson tide after, the
k. assailed his host, & intended to make war against them, &
boowed

Strife about
Primacy.
Patriarche of
Alexandria
would be vni-
uersall.

The title,
*Seruus seruo-
rum Dei*.
Sabinianus
first vniuersall
Bishop.

Phocas giueth
first title of v-
niuersal bishop

Ethelb. dieth.
616

boiued to Chriſt if he would giue him victorie. that he would be chriſtened, and in token thereof cauſed his daughter boine of Edeldurgh, the ſame Eaſterday when he was wounded, named Euſled to be baptized, with twelue other of his familie, by Paulinus. So he obtained the victorie, and yet with much adoe, forſooke his Mahometrie at the preaching of Paulinus, and denied to be chriſtened till a time after. This Edwin beſore he married the daughter of Ethelbert fell into ſome diſpleaſure with him, and fled to Redwald king of the Eaſt Angles, which Redwald being corrupted intended to betray him, wherefore being penſiue and not hauing whether to fly, there appeared ſuddenly to him a ſtraunger, who ſaid vnto him with other ſpeeches: wilt thou doe after his counſell that ſhall deliuer thee, and follow him if hee ſhew thee a better way of life: to whom he promiſed faithfully ſo he would. When he laying his hand vpon his head: when (ſaith hee) this token happeneth vnto thee, then remember this time of thy tribulation, and the promiſe which thou haſt made, and ſodainly he vaniſhed out of ſight. Now Paulinus ſeeing the king to hard to beleue, prayed for him, and God reuealed vnto him the viſion aboue mentioned. Wherevpon Paulinus coming vnto the king vpon a time, and laying his hand vpon the kings head, asked him if hee knew that token: the king hearing this, and remembering the token, was readie to fall downe at his ſeete. But Paulinus would not ſuffer that, and declared vnto him, the victories he obtained by Chriſt, and put him in minde of his former promiſe.

Whereupon, the king (conſerring with his Nobles) was by him baptized in Poike, with many of his Subjects. In ſo much, that Coſſi, the chiefe of the Idolatrous prelates, with others of that kinde, deſtroyed the Idoles, with their Temples, which was at Godmunham, not farre from Poike. And this was the eleuenth yere of his Reigne.

This Edwin, after he had firſt brought in the Faith into the

A viſion.

Edwine baptized.

the North partes, continued after his baptiſme, vi. yeres. At length he was ſlaine in battaile by Cedwalla, king of the Brittaines, and by wicked Penda, king of the Mercians, with his ſonne, and Offricus, in the field called Hatfield.

This Paulinus, was the firſt Archbiſhoppe of Poike, and ordeyned by Iuſtus Archbiſhoppe of Canterburie. After whole deceaſe, he ordeyned Honorius Archbiſhop of Canterburie.

Paulinus, after the death of Edwin, fled from the vnmerryfull Cedwalla, and the wicked, and Idolatrous Penda, (who had neither regarde of Sere, nor age) by water, into Kent, with Edelberge the Quene, and Euſled her daughter. Where he remayned Biſhop of Rocheſter, the ſpace of xix. yeres. And ſo the Church of Northumberland lacked a Biſhop the ſpace of xxx. yeres. Notwithſtanding, he left one James, a Deacon, in thoſe quarters, who continued there preaching, til peace was recovered, and the Church brought againe to a ſtay. By the meanes of this Edwin, Erpwaldus king of the Eaſt-angles, ſonne to Redwaldus aboue mentioned, was brought to the faith.

Paulinus, the firſt archbiſhop of Poike.

After Edwin and his ſonne, reigned Offricus, and Eanfridus (the one in Deira) who were firſt chriſtened in Scotland, but after they were kings, reuolted to Idolatrie, and in the yeres following, were ſlaine one after another, by Cedwalla, and wicked Penda. After whom ſucceeded in Northumberland, the ſecond ſonne of Echelfreda, named Oswaldus, hauing rule ouer both the prouinces, as wel Deira, as Bernicia. He (by prayer made vnto God) ouercame Cedwalla, or Cadwalla, the Brittainiſh king, which ſent Penda with an armie againſt him, that was ouerthrowen, after hee had reigned ouer the Brittaines 22. yeres, leauing after him a ſonne, whom Gaufridus called Cadwalladius, the laſt of Britains. This Oswald was very religiously diſpoſed, and ſent for a certain biſhop out of Scotland, named Aidanus, to preach to his people. And as he preached in Scottiſh, ſo he did

Oswald a notable king.

did interpret it, having learned the Scottish tongue in his banishment there. By the meanes of Oswald, Kinigillus, k. of the Westsaxons, was converted to Christs faith, especially through the godly laboz of Berinus, who was sent by B. Honorius, to preach in England, & then made Bishop of Dorchester. To whom Quincelinus, brother to the foresaid Kinigillus, (after he had received baptism of Berinus) came to him the said citie, therein to make his Sea: and gave after to the B. of Winchester, 7. miles compasse of land, to buyld there the bishops Sea, which was accomplished, & finished by Kenwalcus his sonne.

Kinigillus
converted.
Bernius.

The Sea of
Winchester.

This Bernius was driven by the weather to the Coast of the West-saxons, where Kinigillus, and his brother Quincelinus did raigne, and were baptized with their people. It so fell out, that Oswaldus, King of Northumberland, was there present: and the same day married Kinigillus his daughter, and was also Godfather to the king.

Oswald (after he had reigned ix. yeres) was at the length slaine in the field, called Marston, by wicked Penda, king of Mercians. Which Penda likewise, was overcome, & slaine by Oswy, brother to Oswald, the next king of Northumberland after Oswald; not withstanding hee had himselfe as many people as Oswy had.

Penda had ix. sonnes, Wolferus, Weda, and Egfridus. The second sonne Weda, Oswy had before time married his daughter, by consent of Penda his father. Who also by the helpe of Oswy, was made king of Southmercia, and promised when he married his daughter, he would become a christian: which thing he performed after the death of Penda. And within thre yeres following, by reason of his wife, he was slaine. After him, the kingdome fell to Wolferus, the other brother, who being wedded to Armenilda, daughter to Ercombert, k. of Kent, was afterward christened: so that he is accounted the first christian king of Mercia.

This Wolferus conquered Kenwalcus k. of Kent, and

Weda con-
verted.

Wolferus
converted.

gat the yle of Wight, which after he gave to Sigbert king of the East-angles, upon condition he would be christened, And thus the East-angles which before had expelled Mellitus their B. recovered againe the christian faith under Sigbert their king, who was baptized by Finanus the bishop.

Sigbert bap-
tized.
Finanus.

Now to Oswy was joyned Oswinus his cousin, over the province of Deira, & there reigned with Oswy seven yere, a Prince gentill, liberall, and deuout, but not long after Oswy the king of Bernicia disdaining at him, caused him traitterously to be slaine: and so Oswy with his sonne Egfride reigned in Northumberland alone.

In that time and also in the house of Oswy and his sonne Egfride, was Butolphus the abbot, who builded in the East part of Lincoln an abbey. Also Aidanus, Finianus, and Colmannus, with 3. Scottish Bishops of Northumberland, holy men, that held with the Britains against the Romish order for keeping of Easter. Moreover, Cuthbertus, Iarmuannus, Cedda and Wilfridus lived at the same time.

About this time, or not much before, under the raigne of Oswy and Oswine, the question of Easter, and hauiing of other ceremonies, was debated in the Abbey called Sterne, halt: Of which, Hilda a deuout woman, was abbess: to the which place came both the kings, the father and the sonne, Bishop Colman, with his Cleargy of Scotland, Aigelbert with Agathon, and Wilfride, Priests. James, and Roman were on their sides: Hilda the Abbess, was on the Scottish part, with her companie. And the reuerend Bishop, Cedda, was appointed Moderator for both partes in that parliament. Now, there was much debating of y matter on both partes: one standing to the custome of Iohn the Euangeliste, to be kept according to the Law: the other, the tradition of Peter and Paul, of Rome, with other reasons. Wilfride, spake to Aigelbert, because he could utter his mind more plainlie in the English tongue: Now, when Wilfride had shewed, that Peter was the chiefe of the Apostles, and that the

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The questions
of Easter.
Hilda.

Cedda.

Lord

Lord had said to him I will giue thee the keyes of the kingdome of heauen &c. The king said to Colman, is it true that the Lord spake these things to S. Peter? and Colman answered yea. Then said the king can you declare any thing that the Lord said to Columba? (who was a reuerend Father, whom Colman alledged to follow) Colman answered, No. Then quoth the king do you both agree on this matter? They both answered, yea. Then concluded the king: forasmuch as S. Peter is doore keeper of heauen, I will not gainsay him, but in that I am able I will obey his order in euery point, least when I come to the gates of heauen, he shut them against me. Upon this simple and rude reason of the king, the multitude consented, and with them, Cedda was contented to giue ouer, onely Colmannus the Scot, being then Archb of Dorke, departed into Scotland, carrying with him the bones of Aidanus.

A rude reason
of the king.

The bones of
Aidanus.

After the decease of Oswin, Egfride his sonne was king after him in Northumberland, fiftene yeres. By this Egfride, Cuthbert was promoted to the Bishopricke of the yle of Farne, and Wilfride, which before had bene Archbishop of Dorke was displaced, through the meanes of Theodore, Archbishop of Canterbury and Cedda, possessed that sea. Wilfride; when he was put out, went to Agathon Bishop of Rome, and complained to him, and was well allowed in some things. But the king, and Theodorus, had there such protectors, and friends, that he returned without speeding of his cause. Wherefore hee returned vnto the Southsaxons, and buylded an Abbey in Sillesey, and preached vnto the Southsaxons 20. yeres.

The king of the Southsaxons was then Ethelwolde: to whom Wulfereus, king of the Mercians, gaue the Ile of Wight, vpon condition, y he should be a Christian. Wherefore, Wilfride being now licenced by Ethelwolde the king, preached vnto his Nobles, and people of Southsex, and conuerted them to Christ.

Southsex con-
uerted.

In the time of whose baptizing the raine that lacked before, thre yeres, was giuen them plentifully, whereby their countrie was made fruitfull, and their famine stayed, which was such, that y people (perished with famine) would go 40. together and throw themselves into the sea. Where- uer the same Wilfride taught them first the art of fishing, whereof they were ignorant before. Great famine.

The art of fish-
ing taught.

After Egfrid, who was slaine in the straights of Scotland, succeeded Alfride his brother, and bassard sonne to Oswin, & reigned 18. or 19. yeres in Northumberland. This Alfride restored againe the foresaid Wilfride to the sea of Dorke, whom his brother had before expelled, & put in Cedda. Not withstanding the same king within 5. yeres after expelled Wilfride again, & so he went to Rome. But at length by Oswrick his successor, he was restored againe; & Cedda was ordained by Theodorus archbishop of Catterbury, who by the authority of y Synod holde at Hatfield, did after deuide Mercia into five bishoprikes, one to Chester, the 2. to Worcester, the third to Lichfield, the fourth to Cadernain Lindsey, the fifth to Dorchester, which was after translated to Lincolne.

Wilfride re-
stored.

Wilfride ex-
pelled againe.

There vnto this time in the yere 666. began the detestable sect of Mahomet, which wel agreeth with the number of the beast signified in the Apocalips x & 6. that is 666. Of him came the kingdome of Agarens, whom he after named Saracens, to whom he gaue sundry lawes, patched of many sectes and religions together. He taught them to pray euer to the South, & to keepe the Friday as we doe the Sunday. He permitted the to haue as many wiues as they were able to maintaine, & to haue as many concubines as they listed: to abstaine from the vse of wine, except vpon certaine sollemne daies in y yere: to worship onely one God omnipotent; saying that Moyse, and the Prophetes were great men; but Christ was greater, and greatest of all the Prophetes, as being borne of the virgin Mary by the power of God without mans seed, and at last was taken vp into heauen; but was

666

Mahomet
begimeth.

Turkes con-
quered the
Saracenes.
Theodorus.

not slain, but another in his likeness, &c. At length this king-
dome of the Saracens was conquered by the Turkes.

In this meane season Theodorus was sent from Italie
into England by Vitellianus the Pope, to be Archbishop of
Canterbury, and with him diuerse other monkes of Italie,
to set vp here in England Latine seruice, Masses, Ceremo-
nies, Letanies, wth such other Romish ware: & being archbi-
shop he began to play Rex, placing and displacing bishops at
his pleasure: he thrust out Cedda, & Wilfride archbishop of
Dorke, pretending they were not lawfully consecrated. Wil-
fride went vp to Rome, but could haue no redresse.

Latine seruice,
and masse first
brought into
England.
The archbi-
shop playeth
Rex.

An, 680.

A prouinciall
Synode at
Thetford.

In the time of this Theodorus, & by the meanes of him a
prouinciall Synod was holden at Thetford: the principall
points were these: 1. That Easter should be vniiformly kept
on the full mone in the moneth of March. 2. That no B.
should intermeddle with the dioces of an other. 3. That mo-
nasteries should be exempt from the authoritie of Bishops.
4. That monks should not stray frō one monastery to an o-
ther without licence of his Abbot. 5. That no clergy man
should forsake his B. & be receiued in another place without
letters commendatorie of his owne B. 6. That forren bi-
shops & clergy men should be contented onely with such hos-
pitalitie, as should be offered thē, without any further inter-
medling wthout licence. 7. That prouinciall synodes should
be kept within the realme, at least once a yere. 8. That no
B. should prefer himselfe before an other, but obserue y^e time
& order of his consecration. 9. That the number of bishops
should be augmented as the people increased. 10. That no
marriage should be admitted but such as was lawfull, and
no man put away his wife, but for fornication.

The first gene-
rall councill
at Constance.
Marriage for-
bidden.
The first Latin
masse at Con-
stantinople.

The next yere following was the first generall coun-
cell kept at Constance, where Theodore was also present
vnder Pope Agathe: where marriage was permitted to the
Graeke Priests, and forbidden to the Latine. In this coun-
cell the Latine masse was first openly said by John Portis
the

the Popes Legate, before the patriarch, and princes of Con-
stantinople, in the temple of S. Sopy,

After the decease of Alfride, king of Northumberland,
succeeded his sonne Oscadus, & raigned 11. yeres, after whō
raigned Kenredus, 2. yeres, and next after him, Ofricus, 11.
yeres. In the time and raigne of these 4. king of Northum-
berland, king Iua raigned in West saxe, who succeeding Cad-
wallader, the last king of the Britains, begā his reign ann.
689. and raigned with great valiantnes ouer the West Sa-
rons, the terme of 37. yeres. About y^e 16. yere of the reign of
this Iua, o^r Iue, Etheldred king of Mercia, after he had raig-
ned there 30. yeres, was made a monke, & after an abbot of
Wardney. About the 18. yere of the raigne of Iua, died the
learned & worthy bish. Aldelmus, first abbot of Dalmesbu-
rie, afterward B of Schirburne. He was next vnto Bede,
in learning and vertue: he wrote diuers Epistles, and Po-
ems. The sea of Schirburn was after ward united to the sea
of Winton.

689.

Moreover, about the 25. yere of Iua, died S. Iohn of Be-
uerley, then Bishop of Dorke, and was buried at the porch
of the minster of Beuerley,

717

Iohn of Beuer-
ley.

In the time of this foresaide Iua, beganne the right
obseruing of Easter day, to be kept of the Picts and Brit-
tains: in the obseruing of which day, thre things are chiefly
necessarie. 1. The full mone of the moneth of March. 2. The
Dominicall letter. 3. The equinotial daies. It tooke place,
through y^e busie trauel of Theodorus, Cuthlacus, but name-
ly of Egbert, whom they termed the holie monke, and of
Colefride abbot of Serwin in Northumberland, who wrote
to Narranus, o^r Naivnus, the king of the Pictes, about the
same: who also wrote amōg other things, of y^e shauē crowns
of priests, saying, it was as necessarie for their bowe, for
restraint of their lustes, as it is for anye Christian
man to blesse him against spirites, when they come vpon
him. The letter is very ridiculous, notwithstanding

The right ob-
seruing of Ea-
ster, now first
receiued of
Picts and
Brittaines.

Shauen
crownes.

being read before king Naiton, he rose from among his noble men, and gave thanks to God for the aduise of shaning, kneeling on the ground, and caused it to be observed among his people, defacing the errors that had bin viled the space of 404. yeres.

Now when king Iua had ruled the West Saxons 37. yers, he was perswaded by Ethelburga his wife, to go to Rome, & there to be made a monk which hauing long time before perswaded, & not preuailing, she caused y faire palace of the king, where they had bin the day before, to be filled full of dung, & hogges, & vile beastes to be laid in the chiefe chambers, & in their own chamber, a sow to be laid with her yong pigges, and bzinging the king thither againe, within a while, there vpon declared vnto him the vanity of this life, and perswaded him to be a monke. Wherevpon, shortly after, he resigned his kingdome to Ethelardus his nephew, and in great deuotion went to Rome, after he had raigne seuen & thirty yeres: after whose departing, Ethelburga his wife went vnto Warking, seuen miles from London, where, in the Parke of Warking, before founded of Erkenwald, she continued, & ended the rest of her life, when shee had continued Abbas of the place a certaine time.

This Iua, was the first king that graunted a penny for euery fire house thzough his dominion, to be paid vnto the Court of Rome, which after was called Rome scotte, or Peter pence, and long after was paid in manie places of England.

Iua was the first of Saxon kings, that set footth lawes to his countrie, to the number of 80. and odde.

Next vnto Osoricus king of Northumberland, followed Celulfus, who he had adopted brother to Kenred. This Celulfus, as hee was learned, so in his time diuers learned men flourished in England: among whom was Beda, who vnto the same king Celulfus, offered his historie, intituled, *Anglorum historia*, not onely to be ratified, but also to be amended.

mended by his learning and knowledge.

Beda was an Englishman, a Priest, and of the Monastrie of Peter and Paul, at Waire, and was borne in the same Territozie. About the xix. yere of his age he was made a Deacon, and the xxx. a Priest. From which time, til the age of lii. he occupied himselfe in wytyng Treatises, and interpreting of Scriptures, which rose to the number of xxxvij. Volumes, which he digested into xxvij. Bookes.

This Beda, for the same of his learning, was sent for by Pope Sergius, who wrote vnto Chelfride, the Abbot of Waire, to send him vnto him. He liued in trauel of studie till the age of lxx. yeres. At length (drawing to his ende) being sick vij. weekes together, besides other occupynges of his minde, and studies, which he did not intermitte, he translated the Gospel of Saint Iohn into English. So he died, (pronouncing very many comfortable wordes to those that stood round about him.) vpon Ascension day, in the same yere that Nothelinus was restored to the Archbishoprick of Canterburie.

This Celulfus, king of Northumberland, before mentioned, after he had reigned vij. yeres, was made a Monke in the Abbey of Farne, other wise called Lincolne, or holy Island. Where, by his meanes, licence was geuen vnto the monks of that house only to drinke wine or ale, which before, by y institution of Aidanus, before mentioned, drank nothing but milke, and water. After whom succeeded Egbert his cousin, brother to Egbert, the same time Bishop of Dorke, which brought againe thether, the Ball, that his Predecessors had forgone, since the time of Paulinus, who left that Sea, and fled to Rochester.

The said Egbert also erected a noble Librarie in Dorke: whose example I would other Bishops now would follow, About the beginning of Egberts reigne, was Cutbert, Archb. of Canterburie, who conuented a great Synode of Bishops and Prelates, in the yere of our Lozde 747. in the

The K. than-
keth God for
the priests sha-
nen crownes.

The denile of
Ethelburga the
Queene.

The A. becom-
meth an Ab-
besse.

Peter-pence.

Celulfus a lear-
ned king.
Diuers lear-
ned men flour-
ish.
Beda's Anglo-
saxon historia.

Beda.

Beda transla-
ted the gospel
of Iohn into
English.

The K. made
a Monke.

A noble Libra-
rie in Dorke by
a Bishop.

moneth of September nere to the place called Clonesto: in the which Synode assembled, these articles were enacted.

First, that Bishops should be more diligent in looking to their office, & admonishing the people of their faults. 2. That they should live in a peaceable mind one to another. 3. That euerie Bishop once in a yere, should goe about all the Parishes of his Dioces. 4. That the Bishops should admonish their Abbots and Monkes, to live regularly: and that Prelates should not oppresse their inferiours, but loue them.

5. That they should teach the Monasteries which the Secular men had intruded, and could not be taken from them, to live regularie. 6. That none should be admitted to orders, befoze his life were examined. 7. That in Monasteries, the reading of holy Scriptures should be more frequented.

8. That Priestes should be no disposers of secular busines.

9. That they should take no money for baptizing of infants

10. That they should both learn, & teach, the Lords prayer, and the Crede, in the English tongue.

11. That al should ioyne together after one unifoyme order, in their Ministrie.

12. That with a modest voyce, they should sing in the Church.

13. That all Holidazes should be celebrated at one time.

14. That the Sabbath day be reuerently obserued.

15. That the seuen houres Canonically, be euery day obserued.

16. That the Rogation dayes, both greater and lesser, should not be omitted.

17. That the feast of Saint Gregorie, and Saint Augustine our Patron, should be obserued.

18. That the Feast of the foure times should be kept.

19. That Monks and Nunnes, should goe regularlie apparrelled.

20. That Bishops should see these Decrees not to be neglected.

21. That the Churchmen should not geue themselves to drunkenness.

22. That the communion should not be neglected of the Churchmen.

23. That the same also should be obserued of the Lay men, as time required.

24. That Lay men should first be wel tried, befoze they enter into Monkerie.

25. That almes

be

The L praier
and Creed, in
the English
tongue.

be not neglected. 26 That Bishops should see these decrees notified to the people.

27 They disputed also of the profite of almesse.

28 Of the profite of singing Psalmes.

29 That the congregation should be constitute after the habilitie of their goods.

30 That Monkes should not dwell among lay men.

31 That the publike prayer should be made for Kings and Princes.

These decrees among them concluded, Cuthbert the Archbishop sendeth the copie thereof to Boniface, other wise called Winfride an English

man, that was then Archbishop of Mentz.

This Boniface wrote a letter to Ethelbald, who was present at y former Synod, admonishing him of his vicious

life, & of his pobbles wantonnes euen with the Nunnes, of which order this Boniface was a great setter vp & maintainer after ward.

This Ethelbald, after the departing of h.

Celulph to his monkery, spoiled the country of Northumberland, and exercised moztall warre a great while against

Cudred of some called Cuthbert h. of West-saxons, who encountered with Ethelbald that had the greater power, by means of a certaine warrior, a Consul called Edellim o-

uerthre to him. Notwithstanding the next yere he renewed battell, & was slaine of one Beornered after he had reigned

41. yeres in Mercia, where Beornered reigned after in that dition but a small time.

For Offa nephew to the said Ethelbald expelled Beornered, and succeeded king in that

prouince of Mercia, after he had reigned 39. yeres.

Boniface befoze mentioned, permitted religious fathers to carry about nunnes with them a preaching, & founded many monasteries, & canonized many Saints.

Among other he founded the great monastery of Fulde in Germany of English monkes, into the which no women might enter, but

Libda & Tecla two English nunnes. He deposed Childerike king of Fraunce by authoritie from Pope Zacharie, and Pipinus the betrayer of his Maister was confirmed.

From this Boniface proceeded that detestable doctrine that

although

although

although

although

although

although

although

although

although

although

although

although

although

although

Cuthbert.

Boniface the
Pope, an Englishman.

Boniface a
great maintainer of nunnes.

Religious fathers permitted to carry nunnes about with them a preaching.

Libda & Tecla

Childerike de-

posed by the

Pope.

A detestable
doctrine of
Boniface.

Great maist-
ries wrought
against the
Greeke Emp.
by Popes.
Philippicus
the Emp. lost
both his eyes
and Empire.

The clause for
reliques, the
memoriall, and
offerings for
the dead.

The Priest's
vesture.

Constantinus
the first, gave
his feete to be
kissed of the
Emperour.

although the Pope led with him innumerable soules into Hell, yet ought no man to rebuke him.

In the time of this Archbishop, Pope Gregory the second, also Gregory the third, and pope Zacharie: and before these, Pope Constantine the first, wrought great maistries against the Greeke Emperours, Philippicus, and Leo, and others, for the maintayning of Images to be set vp in the Churches, of whom Philippicus lost both his eyes and his Empire. Leo for the same cause was excommunicated of Gregory the third. This Gregory the third, is like to be he which wrote the 4. booke of Dialogs in Greeke, falsely bearing the name of Gregory the first: which booke afterward Zacharie his successor translated into Latine. Also this Gregory the third brought into the Masse Canon, the clause for Reliques, beginning *Quorum solemnitates hodie in conspectu &c.* Item he brought into the same the memoriall, all the offering and sacrifice for the dead: Like as Zacharie brought in the Priest's vesture and ornaments. And Constantinus the first, was he that gave his feete to be kissed of the Emperour.

In the time of Egbert king of Northumberland, Sigbert or Sigbert, reigned in the West Saxonie, and was for his cruelty deposed, and wandering in a wood alone without comfort, was slaine by the Swineherd of the earle Combranus; whome he before had slaine, for giuing him counsell to gouerne his people, and himselfe after a better sort.

This Sigbert being slaine, in his place succeeded Kenulphus Anno 748. who with the agreement of the West-Saxons, was one of the chiefe doers against Sigbert his master. Kenulphus reigned 31. yeeres, till he resorted to a paramour of his, who he kept at Merton, where he was beleset, and slaine by a kinsman of Sigbert, named Clito or Clinton. Moreover in the raigne of the foresaid Egbert king of Northumberland, and the eight yeere of Kenulphus king

of West Saxons, Offa, after he had slaine the tyrant Beorn-redus, (who before had slaine Ethelwald king of Mercia, & vncle to this foresaid Offa) reigned king of that prouince.

Offa had such displeasure against the citizens of Canturburie, that he removed the Archbishop's see, and the lands of Lambrith Archbishop. of Canterbury (by the agreement of Pope Adrian) vnto Lichfield.

About the later time of the raigne of Offa king of Mercia, Ethelbert king of Eastangels, came to sue to marrye with Offa's daughter, but the Quene suspecting worse matter (without cause) caused him to be beheaded, having trained him into a conuenient place, by one Gnimbertus, the yeere 793. but the Quene liued not thre moneths after: and at her death, was so tormented, that she bit, and rent her tongue asunder, with her teeth. And Offa vnderstanding of the innocencie of this king, gave the tenth part of his owne good to holye Church, and to the Church of Hereford (in remembrance of this Ethelbert) he bestowed great lands. Moreover, hee builded the abbey of Saint Albones, &c: and went after to Rome to doe penance, where he gave to the Church of Saint Peter, a peny through euery house in his dominion, which was commonly called Rome-scot or Peter-pence, and there at length was transformed from a king to a Monke, Anno 794. with Kenredus king of Northumberland, although some denie that hee was a Monke.

After Offa, when he had reigned 29. yeeres, succeeded Egfrētus his sonne, who reigned but foure monethes: next Egfrēt, succeeded Kenulphus in the kingdom of Mercia; who made warre against the Cantuarites, and took Egbert their king called Wren: whom he bound, and led prisoner to Mercia: but vpon the dedication of a Church, which hee builded, he released him out of prison.

Next to Pope Zacharie, followed Pope Stephen the second: to whom Pipinus the French king, to gratifie the Pope,

Lambrith to
Lichfield.

The R. giueth
the tenth of his
goods to the
Church.

Rome-scot or
Peter-pence.

794

The Donation
of Pipine the
traitor and
murderer.
Inuention of
Organs.

757

Pope gaue to the sea of Rome, the principedome of Rauennia, the kingdome of the Lombards, and manie other great possessions of Italie, with all the cities thereto, adioyning vnto the borders of Venice: and this is like to the donation which (they say) was giuen of Constantine.

To this Pipinus, was sent into France the inuention of Organs out of Græce, by Costantine Emperour of Constantinople. Anno 757.

Next to Stephen the second, succeeded Paul the first, in the Papacie, who thundered against Constantine the emperour of Constantinople, for abrogating of images, but hee continued constant in his purpose, notwithstanding, to the end of his life.

These came to bee Popes, Constantinus the seconde, Pope deposed, a Laie man, and brother to Desiderius the king of Lombardie, for the which cause, hee was shortly deposed and thrust into a Monasterie, hauing his eyes put out. In whose steade, succeeded Stephen the third, who condemned the seuenth Councell of Constantinople for hereticall, because in that Councell, the worshipping of Images was condemned, and contrarily caused them to be worshipped and incensed.

Pope striketh
for images.

At this time, Charles the great beganne to raigne, by whom the Pope caused Desiderius, the Lombard king, to bee depriued. Next vnto Stephen succeeded Hadrianus the first, who gaue more veneration to images, then any before him. Writting a booke in commendation, and vtilitie of their adozation, commaunding them to be taken for lay mens kalenders, holding a synode at Rome against Felix, and al other that spake against images: and as Paul the first before him, had made much of the body of Petronella, S. Peters daughter. So this Hadrian, clothed the body of S. Peter all in siluer, and couered the altar of S. Paul with a pall of gold.

Images, laie
mens kalender.

Cast vpon
Images.

This Hadrian did confirme the order of Saint Grego-
ries

ries Masse, before the order of S. Ambrose: for vnto the time 800. the Liturge of S. Ambrose was more vsed in the Italian Churches, but this Bishop burnt the booke of Ambrose seruite into ashes, and threwe into prison many priests that would not consent vnto him. Now Eugenius coming 3. daies after the councell ended, perswaded the pope to call the councell againe, & agreed that both the booke of Gregory and Ambrose should be laied vpon the altar of Peter and Paule, and the Church dozes shut and sealed, they should all the night giue themselves to prayer, that God might giue a token whether were more to be allowed. Now, on the morning, they found Gregories masse booke plucked one peece from another, and scattered ouer all the Church, and onely Ambroses booke open vpon the altar, where they had laide it. This miracle, Pope Adrian did interpret on his owne side, that as the leaues were scattered ouer the Church, so should Gregories booke be vsed through the world, and Ambrose his booke should onely be kept at his owne Church, at Mediolanum, where hee sometime was Bishop.

A miracle
falsly inter-
preted.

Carolus magnus did confirme his fathers gift and deuotion to the Pope, adding moreouer, therevnto the Citie and dominion of Venice, Histria, the Dukedome of Frioulie, the Dukedome Spoletanū, and Beneuentanum, and other possessions mo, to the patrimonie of saint Peter: and the Pope, to requite him, made him Patricium Romanum, and ordeined him onely to be taken for Emperour of Rome.

Carolus being proclaimed Emperour, the Empire was translated from the Grecians to the Frenchmen, an. 801. and continued so 102. yeres, or thereabout, till the coming of Conradus. and his nephew Otho, which were Germanes. This Charles builded so many Monasteries as there be letters in the A.B.C. He helde a Councell at Frankford, wherein was condemned, the Councell of Nice, and Irene, for

The Empire
translated to
the French.
A B C Mon-
asteries.

for setting vp, and worshipping of Images.

784

Irene the
Greeke Em-
peresse a main-
tainer of I-
mages.

The cruell
Irene.

The Emp. eles
pulled out by
his mother. {

Monasteries
erected and
founded in
England.

604

Anno 784. Irene Emperesse of the Grekes, thzough the meanes of Pope Hadrian, toke vp the body of Constantine Emperour of Constantinople, her owne husbandes father, and when she had burned the same, she caused the ashes to be cast into the Sea, because he disanulled Images. Afterward she raigned with her sonne Constantine the first, sonne to Leo the fourth: who was also excommunicated for taking away Images, and being at dissention with him, she caused him to be taken, and laid in prison: and after ward (thzough power of friends being restored) was at the last againe cast into prison, and had his eyes pulled out so cruelly, that within short space he died. After this, the Emperesse by the counsell of Therasius, Bishop of Constantinople, held a Counsell at Nicaea, wherin it was decreed, that Images again should be restored to the Church: which Charles after ward repealed at Frankford. At length shee was deposed by Nicephorus, who succeeded her, and ended her life in much penurie.

In the space of 200, yeres, these monasteries following, began to be founded in the land.

Pauls Church at London was founded by Ethelbert King of Kent, and Sigebert king of Essex, about the yere 604.

The first Crosse, & Altar, was set vp in the North parts, in Heuenfield, vpon occasion of Oswalde, king of Northumberlandes fighting against Cadwall: where he in the same place set vp the signe of the Crosse, kneeling & praying there for victorie, an. 635.

The Church of Winchester was first begun, and founded by Kinigillus, king of Mercia, hauing nine myles about it. And afterwarde finished by his sonne Kewalcus, where Owen, of Englishmen, was the first Bishop. Anno 636.

The Church of Lincolne, was first founded by Paulinus Bi-

Bishop, an. 629

The Church of Westminster began first by a certaine citizen of London, thzough the instigation of Ethelbert, king of Kent, which before was an Isle full of Thoznes, anno 614.

The common Schooles were first erected at Cambridge, by Sigebert, king of East-angles, an. 636. Common
schooles at
Cambridge.

The Abbey of Banoniburie buylded by Furcus the Cre-mite, an. 637

The Monasterie of Balmstburie, by one Meldulfus, a Scot, an. 640. And after enlarged by Agilbert, Bishop of Winchester.

The Abbey of Gloucester first buylded by Offricus, king of Mercia, as Cestrensis saith. But as William Malmstburie wyrteth, by Vlferus, and Etheldred, bzyethzen to Kinneburga, Abbess of the same house, in the yere of our Lord 679

The Monasterie of Maylerose, by the riuer of Twide, by Aydanus, a Scottissh Bishop.

The Punnerie of Theozduton, by Heuy, who was first Pun in Northumberland.

The Monasterie of Heteley, by Ofwy king of Northumberland, who also, with his daughter Elfred, gaue possession for xij. Monasteries, from the partes of Northumberlande, anno 650. The first Pun
in Northum-
berland.

The Monasterie of Saint Martin in Douer, by White-red, king of Kent

The Abbey of Lestingeve, by Ceadda, whom they call Saint Cedde, thzough the graunt of Oswald, sonne to saint Oswald, king of Northumberland, an. 651

The Monasterie of Whitbie, other wise called Strenhalt, by Hilda, daughter to the Pephue of Edwin, king of Northumberland, an. 657. Also another Monasterie called Haganus, not farre from the same place, builded by the same Hilda, the same yere.

The

The Abbey of Abingto buylded by Cissa, king of South-
sex, an. 666

Also, an Abbey in the East side of Lincolne, called Ioan-
no, by S. Botolph, an. 654

The Monasterie of Ely, buylded by Etheldred, or Edel-
drida, daughter of Anna, king of East-angles, and the wife
of Elfride, king of Northumberland, in the yere six hundred
seuentie foure.

The Monasterie of Chertsey, in Southerie, by Erkewald
B. of London, an. 674. thowen down by the Danes, & ree-
dified by king Edgar.

The Nunnerie of Barking, edified by the same Erken-
waldus, B. of London, about the same time.

The Abbey of Peterborough, other wise called Wade-
hamsted, founded by king Ethelwald, king of Mercia, anno
675

Badney Abbey, by Etheldredus, king of Mercia, an. 700
Glasterburie, by Iua, B. of the West-saxons, and after re-
paired, and enriched by king Edgar, an. 701

Ramsley, in the time of king Edgar, by one Alwinus, a no-
ble man, an. 673

K. Edg. builded
40. Abbeies.

K. Edgar buylded in his time xl. Monasteries. He raig-
ned an. 601

The Nunnerie of Minburne, by Cuthburga, sister to In-
sus, B. Iuaes brother, an. 717

The Monasterie of Sealesey, nere to the Ile of Wight,
by Wilfridus, B. of Porke, an. 678

The Monasterie of Wincombe, by Kenulphus, king of
Mercia, an. 737

S. Albons, buylded by Offa, B. of Mercia, an. 755

The Abbey of Cuesam, by Egwinus, an. 691

Kipon in the North, by Wilfridus, B. an. 709

The Abbey of Echelinghey, by B. Aluredus, an. 691

The Nunnerie of Shaftesburie, by the same Aluredus,
the same yere.

King

King Ethelbald freed the churches monasteries, &c. from
all manner tributes, and granted them great liberties. Dis-
uerse of the Saxon kings became monks: as Knigilsus king
of West-saxons: Iue king of West-sex. Celulfus king of
Northumberland, Eadburtus king of Northumb. Ethelredus
of Mercia, Kemedus of Mercia, Offa of East-saxons, Selly
of East-saxons, Sigebertus king of East-angles.

The Church
freed from
tributes.
Dine-se Saxs
kings became
monks.

There became also Quenes & kings daughters, with o-
ther noble women Nuns: as Hilda daughter to the nephew
of Edwin king of Northumberland, Abbess of the house of
Ely. Erchengoda with her sister Ermenilda, daughter of
Erkembertus B. of Kent, which Erchengoda was professed
in Brigets order in Fraunce. Also Edelberga, wife and
Quene to king Edwin of Northumberland, and daughter
of king Anna, who was also in the same house made a
Nunne. Etheldreda, whom they tearme Saint Eldred,
wife to king Egfred of Northumberland, was professed
Nunne at Helinges, Werburga, daughter of Vlferus, king
of Mercians, was made Nunne at Ely, Kinreda, Sister
of king Vlferus, and Kinswida her sister, were both pro-
fessed Nunnnes. Sexburga daughter of king Anna king of
Mercia, and wife of Ercombert, king of Kent, was Ab-
bess at Ely, Elfrida daughter of Oswe, king of Nor-
thumberlande, was Abbess at Whitney. Mildreda, Wil-
burga, and Milginda, all three daughters of Merwaldus, B.
of West-mercians, became Nunnnes: Bridburga, the wife of
of Alfride, B. of Northumberland, and sister to Ofrius, B.
of Mercia, and daughter of king Penda, was professed Ab-
bess in the Monasterie of Glocester: Elfreda, daughter of B.
Oswy, & wife of king Penda his sonne, became also a Nun:
Likewise Alfritha, wife to king Edgar, and Editha, daugh-
ter to the same king Edgar, with Wolfrith her mother, and
so forth.

Queenes be-
came nunnnes.

As in the Britans time, the Metropolitane Sea was at
London, so in the time of the Saxons, after the coming tons, the Sea
of

Under the Bi
the Sea

metropolitane sea of Austin, it was remoued to Canterbury: & names & yeres of which Metropolitanes till Egbert from Austin are these: Augustinus 16. Laurentius 5. Mellitus 5. Iustus 3. Honorius 25. Deus dedit 10. Theodorus 22. all these were Italians. Bertnaldus English 37. in whose time the monasterie of S. Martin was builded in Doroberne by Witredus and his brother kings of Kent. Tacunius 3. Nothelinus 5. Cuthbertus 17. He after his death forbad all funerals, exequies, or funerall lamentations to be made. Lambrihus or Lambertus 27. In whose time king Offa translated the Metropolitane sea from Canterburie to Lichfield, by the graunt of Pope Adrian, being overcome with apostolicall arguments, as saith Flores historiarum, that is, with money. Ethelardus 13. who by his Epistles to Pope Leo, obtained the Metropolitane sea againe to Canterburie. Vlfredus 28, Fegeldus 3, Celnocus 41. During the time of these seuentene Archbishops, there were 34. Popes of Rome.

Cuthbert forhideth funerals to be made for him.

In the time of 17. Archb. 34. Popes.

826

Ethelands brought into one monarchy, and called Anglia.

Anno 826. Egbert, notwithstanding he had stre, or eight against one of his men, ouerthrew Bernulphus B. of Mercia, with other kings, & subdued the rest of the land into one monarchy, and hauing called a counsell of his Lords at Winchester, was by their aduises crowned king ouer all the land, and caused the inhabitants to be called Angles, and the Land Anglia.

This king (when he had ruled the West-saxons, and ouer the more part of England, xxxij. yeres) died, and was buried at Winchester: leauing his kingdome to Ethelwolfe, which first was Bishop of Winchester, and after, vpon necessity, made king, through the dispensation of Gregorie the fourth.

He gaue to the Church, and Religious orders, the tithes of al his goods and lands in West-saxons, with libertie, and freedome from all seruage, and ciuill charges. Much like the donation of Ethelbaldus, king of Mercia. He graunted of al

A B made king of England.

Lands genen to y Church.

844

their good workes and donations was remission of sinnes, which they thought thereby to procure) This done, taking his iourney to Rome with Alured his yongest sonne, committed him to the bringing vp of pope Leo y fourth. Where he also reedified the English schole at Rome: which being founded by king Offa or rather Iue king of Mercia, was in the tyme of king Egbert his father consumed with fire.

Besides, he granted to Rome of euery fire house a penny to be payd throughout the land, as king Iue in his dominion had done before. Also he gaue and graunted to be paid to Rome yearly three hundred markes: that is, to the maintaining of the light of Saint Peter one hundred markes: to the light of Saint Paule an other hundred; to the vse of the Pope an other hundred. This done he returned by France into England, and married with the daughter of Carolus Caluus, whose name was Iudith. He had to his chiefe counsellors two Bishops, Adelstanus B. of Schireborne, more skillfull in ciuill matters then in diuinitie: and the other Swithinus bishop of Winchester, beyng of a contrarie disposition.

Gregory the fourth aboue mentioned, was the third Pope that succeeded after Pope Paschalis the first: beyng but foure yeres betwixt them: who succeeded after Stephen the fourth which followed Leo the third, next Pope vnto Hadrian, in the time of Charles the great. From the time of that Hadrian the first, vnto Pope Hadrian the third, the Emperours had some stroke in the election (at least in the confirmation of the Romane Pope) notwithstanding there were diuerse practises to the contrary. Wherefore by the commaundement of Ludouicus the Emperour in the time of Gregory the fourth, a generall Synode was comenced at Aquilgrane, where it was decreed by Gregory and his assistants, that euery Church should haue sufficient of his proper landes and reuenues to find the

Peterpence throughout all England.

Generall counsels called by the Emperour.

G.

Priest

Priests therof. That none of the Clergy, of what degree so-
 ener he were, should vse any vesture or any pretious, or a-
 ny scarlet colour, neyther should weare ringes on their
 fingers, except it be when Prelates be at Masse, or giue
 their consecrations.

Item, that prelates should not keepe too great portes or
 families, nor keepe great houses, vse dice, or keepe bar-
 lots: and the Monkes should not excede measure in glut-
 tony or riot. Item, that none of the Clergy beyng eyther
 annoynted or shaven, should vse eyther golde or siluer, ey-
 ther in their shoes, slippers, or girdles, like to Heliogaba-
 lus. Moreover, by him (at the commaundement of Ludo-
 uicus the Emperour) the feast of Allaints was first brought
 into the Church.

After this pope came Sergius the second, who first brought
 in the altering of the Popes names, because he was named
 befoze Os porci, that is, Swines snout: which also ordai-
 ned the Agnus thysse to be song at the Masse, and the host to
 be deuoid into thre partes. After him was Pope Leo the
 fourth: to whom this king Ethelwolfus did comitt the tuti-
 tion of his sonne Alured.

By this Pope Leo, it was first enacted by a Councell
 of his, that no Bishop should be condemned, vnder thre
 scoze and twelue witnesses, also (contrary to the lawe of
 Gregory the fourth his predecesso) he commaunded and or-
 dained the crosse, all to beset with gold and pretious stones,
 and to be carried befoze him.

After this Leo succeded a woman Pope, named Gilber-
 ta, and was called Ioan the eight. She was a dutchwoman
 of Hagunce, who went with an English monke out of the
 Abbey of Fulda to Athens, in mans apparell: where she
 proued excellently learned: and obtained the Popedom,
 and sat two yeres and six moneths: and at last openly in the
 face of a generall procession, fell in labour and trauell of
 childe, and so died. By reason whereof the Cardinals at this
 day

day do auoid to come nere that strete where that shams
 was taken.

By Benedictus the 3. that succeded next in the whorish
 sea, was first enacted (as most writers reco)rd) the Dirge to
 be said for the dead: albeit Gregory the third, had done in
 that matter wethely for his part already.

After him sat Pope Nicholas the first, who enlarged
 the Popes decrees with many constitutions, equalling the
 authoritie of them with the wyrtings of the Apostles. He
 ordained that no secular Prince, nor the Emperour him-
 selfe, should be present at their Councels, vnlesse in mat-
 ters concerning the faith. Also that no Lay man should sit
 in Iudgement vpon the Clergy men, or reason vpon the
 Popes power.

Item, that no Christian magistrate should haue any
 power ouer any prelate: alledging that a prelate is called
 God. Also that all Church service should be in Latine, ex-
 cept the Polonians and Sclauonians; to whom he permit-
 ted the vse of their owne tounge.

Sequences in the Masse, were by him first allowed. By
 this Pope priestes began first to be debarred marriage: whereof
 Huldreich Bishop of Auspourg sendeth a letter to the Pope,
 reclaiming and confuting his proceedings in the matter,
 grauely and learnedly: shewing the decree to be an
 impious tyrannie, contrary to the lawes of God, and Na-
 ture. The epistle seemeth rather to belong to the time of Ni-
 cholas the second, or third.

After this pope Nicholas, succeded Hadrianus the second,
 Ioannes 9. Martinus 2. After these came Hadrian the third,
 and Stephen the fifth: By this Hadrian it was decreed, that
 no Emperour after that time should intermeddle in the ele-
 ction of the Pope: and thus began the Emperour first to de-
 cay, and the Pope to swell.

Ethelwolfe after he had done valiantly agaynst the
 Danes (that greatly inuaded and molested the land) died,

Against the ex-
 cesse of apparell
 in the Clergy.

Against the di-
 eing & whoring
 of the Popes
 Clergie.

They should
 were no siluer
 in their shoes,
 nor gold.

Feast of Al-
 laints first e-
 rected.

Alteration of
 Popes names.
 Swines snout.

Gilberta a wo-
 man Pope.

The Pope tra-
 uellecth with
 childe.

The Dirge for
 the dead.

Popes decrees
 equall with the
 Apostles wyrt-
 ing.

Polonians &
 Sclauonians
 exempt from
 Latine service.
 Against priests
 marriages.
 Huldreich of
 Auspourg.

The Emp. be-
 ginneth to de-
 cay, and Pope
 to swell.

and left behind him foure sonnes, which raigned euery one in his order (after the decease of their father:) whose names were, Ethelbaldus, Ethelbrightus, Ethelredus, and Aluredus.

About the latter time of the raigne of Ethelred, Anno 870. the Danes hauing to their Captains Ingvar & Hubbar, landed in Dorset, and forced Edm. the vnder king of that Prouince, to flee to Framingham castle, and commaunded him to submit himselfe vnto them, and to raigne vnder Ingvar, Prince of the Danes. Where vpon, by perswasion of one of his Bishops, being his secretary, he paused; and made answer, that Edmund, a Christian king, for loue of temporal life, will not submit himselfe to a Pagan Duke, vnlesse hee would befoze be a Christian. Wherefoze, hauing apprehended him at S. Edmondesbury, he bound him vnto a tree, and caused him to be shot to death, for that he would not denie Christ, and his lawes. Lastly, they caused his head to bee smitten off, and cast it into the thicke bushes, which was by his friends at the same time taken vp, and solemnly buried at S. Edmondesbury: whose brother named Edwoldus, (notwithstanding of right the kingdom fel to him) setting apart the world, became an Hermite, at the abbey of Cerum, in the county of Dorset.

King Ethelbald hauing had great conflicts with the Danes, and perplexed with the miserable state of his countrey, after he had raigned five or eight yeres, deceased. During which time, of his raigne (notwithstanding many troubles) he builded the colledge of Canons at Exeter, and was buried at the Abbey of Winburne, or Woburne. After whose decease, for lacke of issue, the land fell to his brother Alured or Alfred, ann. 872. who first of the English kings, took his crowne, and unction of Pope Leo at Rome. Hee after great alteration, and diuers troubles forced the Danes to seeke for peace: which was concluded vpon certaine covenants: wherof one, and the principall was that Gutrum

their k. should be christened. The other, that such as would not be christened, should depart the Realme. Vpon these covenants, Gutrum comming to Winchester, was there christened, with xx. of his great Nobles: To the which Gutrum k. Alured being his Godfather at the baptisme, named him Athelstane, and gaue him diuers Countreys: as, of East Anglia: conteyning Dorset, and Suffolke, and part of Cambridgeshire: and graunted to the Danes that were christened, the Countrey of Northumberland: the rest voyding the land. Athelstane raigned xi. or xij. yeres.

Alfred buylded diuers houses of Religion: as, the house of Nunnes at Shaftesburie, and the religious houses at Ethebeling. Also, another at Winchester, named the new Monasterie, and endued richly the Church of Saint Cuthbert, at Durham. Hee sent also into India, to pay, and performe his vowes to saint Thomas of India, which he promised in the time of his distresse, against the Danes. After hee had reigned nine and twentie yeres, and six monethes: he changed this mortal life, and deuided his goods into two equall partes, the one to vses secular, the other to vses Ecclesiasticall: Of the which, the first he deuided into three portions: the first, for behoofe of his familie: the second, vpon his buildings: the third vpon Strangers. The other second into foure partes: the one to the reliefe of the poore, another to monasteries, the third to the Scholes of Oxford, for the maintaining of good letters, the fourth he sent to forraigne Churches without the Realme.

He deuided the day and the night into three partes. Eight houres (if he were not let by warres, and other affaires) hee spent in studie and learning. Other eight in prayer & almes deedes. And the other eight in natural rest, sustentance of his bodie, and needes of the Realme.

He especially provided against robbing, and theues, by seuerer execution. In such sorte, that he caused to be set vp through his Dominion, gilded byrches, and none so hardie

The king of the Danes christened.

Alfred a notable king.

A notable spending of his time by the king.

die, neither by day nor night, to take them downe. His vertues were many: he was learned, wise, religious, and valiant: especiallie about the West part of the land he erected Schooles, and mainteyned Students, although among the Brittaines, in the towne of Chester, in Southwailes, long before that, in the time of King Arthure, as Galfridus wyrteth) both Gramer, and Philosophie, with the tongues, were taught.

In the time of Egbert, king of Kent, some writers affirme, y^t this land began to flourish with Philosophie. About which time, also, some thinke that the University of Granchester, nere to that which is now called Cambridge, began to be founded by Beda, following this coniecture therein, for that Alcuinus, who went to Rome, and from thence into Fraunce, in the time of Charles the great (where he first began the University of Paris) was first traded up in y^e same Schole of Granchester.

Bed. lib. 3. cap. 18. writing also of Sigebert, king of the East-angles, declared how Sigebert returning out of Fraunce into Englad, (according to the examples which he did there see) ordered, and disposed Schooles of learning, through the meanes of Felix, then Bishoppe: and placed in them Teachers, after the manner of the Cantuarites. And yet before these times, it is thought there were two Schooles, or Universities within the Realme: the one for Greke, at the towne of Greglade, which was after called Birklade: the other for Latine, which was then called Latinlade, afterward Lethe-lade, nere to Wyford.

This King Alfrede was eleuen yeres of age before he began to learne Letters, hauing to his Master Pleimundus, (afterwarde made Bishoppe of Canterburie,) and grew so in knowledge, that he translated diuers latin woorks: as, Orosius, Pastorale Gregorij, the histories of Bede, Boetius de Consolat. philosophie: also, an Enchiridion of his owne making.

He compiled also an Historie in the Saxon tongue called the historie of Alfrede. He suffered no man to aspire to any dignitie in his Court, except he were learned, and caused all his Nobles to set their children to learning: if they had no sonnes, then their seruants. He began also to translate the Psalter into English, and had almost finished the same, had not death prevented him. These endeours he took in hand, that the English nation might be furnished with knowledge, which was decayed before, by the innumerable volumes burned by the Danes. He bled chiefly the wise counsell of Neotus, who was counted then an holy man, and was Abbot of a certaine monastery of Cornewall: by whose aduise he sent for Grimbaldus a learned monke out of Fraunce, and for Asserion an other learned man out of Wales, whome he made Bishop of Schireborna: also out of Mercia he sent for Werfrithus Bishop of Worcester, to whom he put the Dialogues of Gregory to be translated. By the aduise of Neotus he ordained certaine schooles of diuerse artes, first at Wyford: and franchised the same with many great Libraries.

Moreover, besides other learned men which were about Alfrede, histories make mention of Iohannes Scotus, a godly deuine, and a learned Philosopher, but not that Scotus who we call Duns, (who came after this many yeres.) This Iohannes Scotus at the request of Carolus Caluus, the French king, translated the booke of Dyonisius, intituled De Hierarchia, out of Greke into Latine, word by word. He wrote also a booke, De corpore & sanguine Domini: which was after condemned by the Pope, In concilio Vercellensi.

He wrote also a booke De naturæ diuisione, wherein he accorded not with the Romish religion: whereupon the Pope writing to Charles of this Scotus, complained of him: so he was constrained to remoue out of France, and came into Engl. to Alured (as some say) by y^e letters of Alfrede, of who

The Psalter translated by king Alfrede.

The king careful to furnish the land with knowledge. Neotus.

Iohannes Scotus.

Scotus booke De Corpore condemned.

Granchester founded by Beda. Paris began from Granchester.

Alfrede very learned.

he had great intertainment till he went to *Malmsburie*, where he was slaine of his owne schollers (who he taught) with their penknives.

Scotus slaine
of his schollers.

King Alfred had by his wife two sonnes, Edward, and Ethelward, and three daughters Elfena, Ethelgora, & Ethelginda, which all he caused to be instructed in learning. Edward succeeded in the kingdome; Ethelward died before his father; Ethelgora was made a Nunne; the other two were married, the one in *Wexeland*, the other to *Charles of Flanders*. He reigned 29. yeres, & 11. moneths: he departed this life, 6. Kal. Nouemb. & lieth buried at *Winchester*, an. 901. Wherefore he was, or whether sooner he went, he bare in his bosome or pocket a litle booke, containing the *Psalmes* of David, and certaine other prayers of his owne collecting, whereupon he was continually either reading, or praying, whensoever he had leasure thereunto.

901

Dauids psalmes
alwaies with
the king.

Pleymundus scholermaster to Alfred, succeeded *Ethereodus* in the Bishopricke of *Canterburie*, and governed that see 34. yeres. After him succeeded *Athelmus* and sat 12. yeres: after him came *Vlfelmus*, and sat 13. yeres: him followed *Odo* a Dane borne, and governed 20. yeres.

After the death of Pope Stephen the fifth, was much broyle in the election of the Bishops of Rome, one contending against another: in so much that in the space of nine yeres, there were nine Popes: of the which, first was *Formosus*, who succeeded Stephen, being made pope against the minde of certaine in Rome, that would rather *Sergius*, then *Deacon* of the Church of Rome, should be Pope: not withstanding *Hars* and many prenyed on *Formosus* part, by the aid of king *Arnulphus*, who came to Rome and beheaded *Formosus* aduersaries, whom the Pope in recompence blessed & crowned Emp. This *Formosus* had once swozne neuer to reiterate or take to him againe ecclesiasticall order, but was absolved againe of Pope *Martin*, who sat foure or five yeres: after whom in 9. yeres, there were nine Popes.

In nine yeres
nine Popes.

After

After him succeeded *Boniface* the 6, who continued 25. daies, then came *Stephen* the 6. who abrogated all the decrees of *Formosus*, and taking up his body after it was buried, cut two fingers of his right hand, and commaunded them to be cast into *Tiber*, and then buried the bodie in a Laye mans sepulchre. He reigned one yere, and him succeeded *Rhemanus*, & sat 3. months, repealing the decrees of his predecessor against *Formosus*, next whom came *Theodorus* the 2. who like wise taking part with *Formosus*, reigned but 20. daies, then sat Pope *Iohn*, who fought against the Romans, and (to confirme the cause of *Formosus* more surely) did hold a synode at *Rauenna* of 72. Bishops, with the French king *Endo*, and his Archbishops, present at the same: where all the decrees of *Formosus*, were confirmed, and those of *Stephen* the 6. burned.

Pope Stephen
rageth against
the dead bodie
of *Formosus*.

This Pope liued not Pope full two yeres: after whom succeeded *Benedictus* the fourth, who kept the chaire three yeres: after whom *Leo* the fifth was Pope, who within 40. daies of his papacie, was with strong hand taken and cast in prison by one *Christopher*, his owne houtholde Chaplaine, whom he had long time nourished in his house: which *Christopher*, being Pope about the space of seuen moneths, was also horded from his seate by *Sergius*, as he had done to the other before, who after he had thrown downe *Christopher*, thore him monke into a monasterie, and occupied the see seuen yeres. This *Sergius*, a rude man, and vnlearned, very proude and cruell, had before time bene put backe from the Popedome by *Formosus* aboue mentioned: by reason whereof to reuenge himselfe of *Formosus* againe, (being nowe in his papacie) caused his bodie to be taken up, and after ward setting it in the *Papall* see (as in his *Pontificalibus*) first disgraced him, then commaunded his head to be smitten off, with the other three fingers which were left: which done he caused his body to be throwne into *Tiber*, deposing also all such as had bene

Sergius barbarous
cruelly against
Formosus, now dead
and buried.

inue-

inuested by Formosus.

By this Pope Sergius, first came by the bearing of candles on Candlemas day, for the purifying of the blessed virgin.

After Sergius entred Pope Anastasius: who after he had late 2. yēars, followed pope Lando, the father (as some think) of pope Iohn: which Iohn is said to haue beene Paramour of Theodora, a famous harlot of Rome, & set up by the same harlot, either against Lando, or after Lando his father, to succēde in his rōme.

There is a story writer called Liuthprandus, who writing *de imperatoribus*, lib. 2. cap. 13. maketh mention of this Theodora, and Iohn the eleventh: and saith, that this Theodora had a daughter named Marozia, which had by Pope Sergius aboue mentioned, a sonne who afterwarde was pope Iohn the 12. The same Marozia, afterwarde married with the marques Guido of Tuscya, through whose means and his friends at Rome, she brought to passe that this pope Iohn the eleventh was smothered with a pillow laid to his mouth, after he had reigned 13. yēeres, and so Iohn the 12. her sonne reigned in his stead: but because the cleargie, and people of Rome did not agree to the election, therefore was Pope Leo the 6. set up in his rōme.

Thus pope Iohn the sonne of Sergius, and Marozia, being reiected, reigned pope Leo, 7. moneths: after him pope Stephen 2. yēeres: who being poisoned, then was pope Iohn the 12. aboue rehearsed, set up againe, where hee reigned nēere the space of 5. yēeres.

After Iohn the twelfth, followed pope Stephen, thre yēeres. Leo thre yēeres and foure moneths: Stephen the eight, thre yēeres, foure moneths: Martine 3. yēeres, 6. moneths: After him, Agapetus, eight yēeres and sixe moneths: about whose time, or a little before, beganne the order of monks called, *Ordo Cluniacensis*.

It may appeare, in those times, that the authoritie of bestow-

bestowing bishoprikes in England, and also in prescribing lawes to Churchmen was in the hands of the kings of the land, and not onely in the handes of the Pope: as it is manifest by King Alfredus lawes: If any one lie with an other mans wife, &c. If any that hath taken orders, keale, &c.

After Alfred succēded his sonne Edward called the elder, giuing also testimonie of the same. Who with Pleymundus archbishop of Canterbury, and with other Bishops in a Synod assembled, elected seuen Bishops, in seuen Metropolitane churches, whose names were 1. Freidstane, 2. A-

The kings authority in electing of bishops sufficient.

delstane, 3. Werstane, 4. Addlelin, 5. Edulphus, 6. Derne-
gus, 7. Kenulphus. In which election, the kings authority alone seemed then sufficient.

This Edward reigned 24. yēeres: his daughters he set to spinning, and to the needle: his sonnes he set to the studie of learning: to the end that they being Philosophers first,

925

The k. daughters set to spinning.

might bee made more expert, to gouerne the common wealth.

The king maketh his sonnes first Philosophers, and then Gouernours.

Ethelstane succēded his father in the kingdome, and being base boyn of Egwin, before the king was married to her, and fearing his next brother Edwine, being rightly borne, caused him to be put in an old rotten boate in the broad sea, onely with one Esquier with him: who being perplexed with the rage of the Sea, and wearie of his life, threw himselfe into the Sea. This act Ethelstane lamented by yeres, and buylded the two Monasteries, of Middleton, and of Mithelendes, for his brothers sake, or (as the Stoics say) for his soule.

About this time, the Empire began to be translated from France (where it had continued about an hundred yeres,) into Germanie, where it hath ever since remayned.

The Empire translated out of France into Germanie.

This king gaue his thirde Sister to Henricus Duke of main, for his sonne Otho, the first Emperour of the Germanes.

This

Candles on Candlemas day.

A pope set up of Theodora, a famous harlot.

Pope smothered.

Pope poisoned

The Monkes Cluniacenses.

This king set forth diuerse lawes for the gouernment of the clergy: he prescribed also constitutions touching tithes geuing. And among his lawes, to the number of 35. diuerse things are comprehended, pertaining as well to the spiritualltie, as to the temporalltie. Out of the lawes of this king first sprong by y^e attachment of theues, y^e such as stole aboue 12. d. and were aboue twelue yeres old, should not be spared. He reigned about the space of 16. yeres, and died without issue. Anno 940.

After him succeeded his brother Edmund sonne of Edward the elder, by his third wife, being of the age of twentie yeres. About this time Monkerie came into England. There was at that time, and befoze a monasterie in France, called Floriacke, after the order of Benedict: from the which monasterie did spring the greatest part of our English monkes, who being there professed, and after returning into England, did gather men daily to their profession: & so at length grew in fauour with kings and princes, who founded them houses, maintained their rules, and enlarged them with possessions. Among the Monkes that came from Floriacke, especially was one Oswaldus, first a monke of Floriacke, then Bishop of Worcester, and Pope: a great patrone, and setter vp of monkerie.

This king builded and furnished the abbey of Glasseburie, and made Dunstan abbot thereof.

He was slaine of a felon with a knife. He ordeyned lawes also for the spiriualtie, touching tithes, against deflouring of Nunnes, touching reparation of Churches, &c. In the time of this Edmund, was Odo, Archbishoppe of Canturburie, who was the first from the coming of the Saxons, till this time, that was Archb. being no Monke, for all befoze him were Monkes: of whom, a great part had ben Italians, vnto Berualdus. Notwithstanding, after he sayled into France, and receiued that order at Floriacke. Vltan bishop of Poze, at the same time is noted to differ in habite from

from other Bishops.

Odo continued Bishop the space of twentie yeres: after whom, Elsinus was elected, and ordeyned by the king, to succede through fauour and money: but going to Rome for the Popes pall, in his iourney through the Alpes, he died for colde: after whom succeeded Dunstan.

This Edmund gaue to saint Edmund the Martir, aboue mentioned, the towne of Bredrichcepworth, now called S. Edmundsburie, with great reuenues, and landes belonging to the same. He was buried at Glasseburie by Dunstan. He left two sonnes behinde him; Edwin, and Edgar, by his wife Elgina: But the children beeing vnder age, Edred brother to the king, was made Protector in the mean time, who faithfully behaued him selfe towarde the young children.

In his time Dunstan was promoted by the meanes of Odo, from Abbot of Glassebure, to be Bishop of Worcester, and after of London. By this Dunstan, Edred was much ruled. So that he is reported in stories, too much to submitte himselfe to sonde penance layde vpon him by Dunstan.

After his Uncle Edred, Edwin the eldest sonne of King Edmund beganne his raigne, anno 955. being crowned at Kingston by Odo, Archbishop of Canturburie. He is reported the first day of his Coronation, to haue departed from y^e company of his Lords, into a secret chamber, to the disorderly companie of a woman, whose husband he had slain. Now, Dunstan (being yet but Abbot of Glasseburie) followed the king into the chamber, and brought him out by the hand, and accused him to Odo the Archb. and caused him to be separated from the said woman, and to be suspended out of y^e church by the same Odo. Whereupon, the king being offended wth Dunstan, banished him, and forced him for a season to flee into Flaunders, where he was in the Monasterie of Saint Amandus.

Saint Ed.
mundsburie.

955

D. causeth the
king to be sus-
pended for
adulterie.

About

Attaching of
theeues.

Stealing a-
boue twelue
pence.

940

Monkerie com-
meth into En-
gland.

Oswaldus a
monke, a great
Patrone of
monkerie.

About the same season, the Monasticall order of S. Benedict, or (as they call them) blacke monkes, began to increase in England: in so much, that other Priests & Chanoons were displaced, and they set in their rooms. But king Edwine (for displeasure he bare to Dunstan) did bere al that order of Monkes, so that in Palmesburie, Glasseburie, & other places, he thrust out the Monkes, & set Secular priests in their roomes.

The King deposed.

959

In the end, being hated for his euill demeanour, hee was deposed from the Crowne, and his brother Edgar received in his room, so that the ruler of Thames deuided both their kingdomes. Edwine (when he had reigned foure yeres) departed, leauing no issue of his bodie. Wherefore, the rule of the land fell vnto Edgar his younger brother, in the yere of the Lorde, nine hundred fiftie and nine; he (being about the age of sixtene yeres, but hee was not crowned till fourtene yeres after.

In the beginning of his reigne he called home Dunstane whom Edwine before had exiled. When was Dunstane, (before Abbot of Glassebury) made B. of Worcester, and after of London.

Not long after this, Odo, the Archbishop of Cantuarie deceased, after he had gouerned the Church xxiij. yeres. After whom, Brichelinus Bishoppe of Winchester, was first elected: but because he was thought vninsufficient, Dunstan was chosen, and the other sent home againe to his own Church. So Dunstan being made Archbishoppe by the King, went to Rome for his Pall, to Pope Iohn the thirtieth: which was about the beginning of the Kinges raigne. Dunstan hauing obtained his Pall, returned and obtained of the king, that Oswaldus, who was made a Monke at Floziake, was created B. of Worcester: and not long after, through the meanes of Dunstan Ethelwoldus, first Monke of Glasseburie, then Abbot of Abbendon, was made Bishoppe of Winchester.

These

These three bishops were great vpholders of Monkes: by whose counsell king Edgar is recorded in histories to haue builded either new out of the ground, or caused to be reedified monasteries decayed by the Danes, more then fortie. Moreover though the insigation of them, the king in diuers Cathedrall Churches, where Prebendaries and Priests were before, displaced them, and sette in Monkes and Nunnes.

Priests displaced, and monks placed.

After that the kings minde was thus perswaded to aduance Monkerie, Oswaldus bishop of Worcester, also made Archbishop of Yorke, after the death of Oskitellus, hauing his sea in the Cathedrall Church there of S. Peter; after he had first assailed the Canons and priests by faire meanes to become monkes, and not preuailing, nere to the same Church of S. Peter in the Churchyard, he builded another Church of our Lady, which when he had replenished with monkes, there he continually frequented: and so the people left the other Church naked. Whereupon the priests did either become monkes, or depart from the place. So did Ethelwold drive out the Canons and priests from the new monasterie in Winchester, after ward called Hida, and placed his monkes. The cause was pretended for that they were thought slacke, and negligent in their Church seruice, and set in Vicars in their stead. When the King came to the same Vicars, the land which belonged before to the Prebendaries: who also, not long after, hee would them selues as negligent as the other. Wherefore, king Edgar (by the consent of Pope Iohn) boynded clerelie the Priests: and ordeyned these Monkes, which Monkes, did greatly differ, and doe at this day disagree with the auncient Monkes of olde time, that were Lay men onely, and were forbidden by the Councill of Chalcedon, in any sorte to deale with matters of the Church: and were such, as by the Tyranny of Persecution, were either constrained to hide themselves in solitarie places, or els of their owne voluntarie deuotion, withdrew themselves from

The new monks differ from the olde, who were lay men.

from company, having nothing proper of their owne, or all things common with other.

606

Afterward Bonifacius the fourth made a decret, Anno 606. that Monkes might vse the office of preaching, of baptizing, and hearing confession, and assailing them of their sinnes: and in procelle of time they so incroched vpon the office of ministers, that at length priestes were discharged out of their cathedrall Churches, and Monkes placed in their romes.

King Edgar a
maintainer of
learning.

King Edgar was a great maintainer of religion, and learning. To avoid excessive drinking by the example of the Danes, which dwelt in diuerse places of the realme, he ordained certaine cups with pinnes or nailes, set in them, adding thereto a law, y^e what person did drinke past that mark, at one draught, should forfeite a certaine pennie: the halfe part whereof should fall to the accuser, the other to the ruler of the towne, where the offence was done. He was a noble Prince, wise, and victorious, but fauoured the monkish superstition ouermuch, and is reported by some to haue builded so many monasteries for them, as there are Sundays in the yere, or as Edmer reporteth 48. Notwithstanding he was much giuen to adulterie, and fornication, and vsed among others, Egelseda or Elleda, called the white daughter of Duke Odoere: of whom he begate Edward in bastardie; for the which he was enioyned by Dunstan, seven yeres penance, and kept back from his Coronation so long, till the one and thirtie yere of his age, anno 974. although he began his Reigne at sixtene.

48. monasteries
builded by K.
Edgar.

874

The K. enioy-
ned penance
by Dunstan.

His penance appointed by Dunstan, was, that he should weare on his head no crowne, for the space of seven yeres: that he should fast twice in the weeke; that he should distribute the tribute left him by his ancessors, liberally vnto the poore; that he should build a Monasterie of Nuns at Shaftsburie: Moreover, he should expell Clarkes of euill life (meaning such Priestes as had wines and childezen) out of Churches

ches and places, couents of Monkes, &c. He reigned sixteen yeres, & was crowned onely thre yeres. He adopted to succede him, Edward that was borne of the harlot.

Among other lawes of this king, he ordained that the Sunday should be solemnized from Saturday at nine of the clocke, till Monday morning.

The Sabbath
to be solemn-
ized from Sa-
turday nine of
the clocke, till
Monday mor-
ning.

By reason of the displacing of the Priestes before, there arose a great contention after Edgars death, one part standing with them, so that they called also the crowne in question: another part fauouring Edward, the other Egfride the lawfull sonne: in which surre Dunstan Archbishop of Canterburie, and Oswald of York, with diuerse other Bishops, Dukes, and Lordes assembled a Councell: where Dunstan comming with his crosse in his hand, and bringing Edward with him, so perswaded the Lordes, that Edward was receiued king, whom Dunstan hoped would become a patron of Monkerie, and aduance that estate; but it fell out contrary to his expectation. For shortly after the coronation, Duke Alferus of Mercia drove out the Monkes from the Cathedrall Churches, and restored the Priestes with their wiues. In the end, vpon this controuersie was holden a Councell of Bishops, and other of the Clergie: first at Winchester, where the greater part of nobles & commons iudged the Priests to haue great wrong, and sought by all meanes to redresse it, anno 977. Yet notwithstanding the strife ceased not: in so much that a new assembly of clergy men, & other was appointed afterward, in a place called the strate of Calne, where the Councell was kept on an hyper loft, where diuerse complaints were made against Dunstan; but he preuailed notwithstanding.

Great strife
betwixt priestes
and monkes.

977

Not long after, about the fourth yere he was slaine with a dagger, drinking on hissebacke, by the procurement of the mother of Egelred, (whom he came to visite,) & his brother her sonne Egelred. He was buried not being knowne who he was, at the towne of Warham: & thre yeres after

D.

was

was taken vp by Duke Alfer, and with hono^r was remo-
ued to the Minster of Shaftsbury, & there bestowed in the
place called Edwardstow, This Edward they hold fo^r a
marry, and say that the Quene in repentance of her fact
builded after two nunneries, one at Amesbury by Salisbu-
ry: the other at Wincelwell, where she kept her selfe in con-
tinuall repentance, all the dayes of her life.

Him succeded Egelredus his brother.

A monstrous
vicious pope.

Pope Iohn the thirtieth (of whom Dunstan Archbishop
of Canterbury receiued his pall) is noted to be monstrously
vicious: he was an whoremaster, adulterous, incestuous, li-
bidinous: a gamester, an extortioner, periured, a fighter, a
murderer, cruell, and tyranous: of his Cardinals some he
put out their eyes, from some he cut out their tounge, some
their fingers, some their noses, &c. In a generall councill be-
foze Otho the first Emperour of the Germanes, these obie-
ctions were articulate against him: first, that he neuer said
his seruice: that in saying his Masse he did not communicate:
that he ordained Deacons in a stable: that he committed
incest with two of his sisters: that playing at dice, he called
fo^r the Diuell to help: that fo^r mony he made boies bishops:
that he deflowered virgins and straungers: that of the palace
of Laterane he made a steeves: & that he lay with Stephana
his fathers concubine: likewise with Ramera, and with An-
na, and her nexte: that he put out the eyes of bishop Benedi-
ct: that he caused houses to be set on fire: that he broke open
houses: that he dranke to the Diuell: that he neuer crossed
himselfe, &c. Fo^r the which causes he was deposed by the
consent of the Emperour, and the Prelates: and Pope Leo
placed in his roome. But after, thozough the harlots of
Rome, and their great promises, he was restozed againe,
and Leo put out. At length, about the tenth yeere of this
Pope, he being sound without the citie with another mans
wife, was so wounded of her husband, that within eight
dayes after he died.

Pope restozed
by harlots.

Pope killed in
adultery.

After

After him, the Romans elected Pope Benedictus the first,
without the consent of the emperour: wherbypon Otho belie-
ged Rome, and set vp Pope Leo againe, the eight of that
name. Which Leo, to gratifie him again, crowned Otho fo^r
Emperour, and entituled him Augustus: also the power which
Carolus magnus gaue to the Cleargy and people of Rome
touching the election of the B. of Rome, this Leo by a syno-
dall decreé gaue to the Emperour and his successors. The
Emperour againe restozed to the Sea of Rome al such pos-
sessions, which Carolus magnus toke from the Lombards,
and gaue to them.

The election
of the Pope ge-
uen to the Em-
perour by the
Pope.

After Pope Leo had raigned a yeere, and thre moneths,
succeded Pope Iohn the 14. Against whom, fo^r holding
with the Emperour, Petrus the head captain of the citie, with
two Consuls, and twelue Aldermen, & diuers other nobles,
gathering their power together, laid handes vpon him in
the Church of Laterane, and clapt the pope in prison cleuen
moneths. Whereof the Emperour hearing, sped him to
Rome, and did execution vpon the offenders, and commit-
ted Petrus to the Popes arbitrement: whom he caused first
to be stript naked, then his beard being shauen, to be hanged
by the haire a whole day together, after that, to be set vpon
an Ass, his face turned backward, and his handes bounde
vnder the Asses tayle, to be led thzough the Citie: that done,
to be scourged with rodde, and so banished the citie. And
thus the holy father loued his enemy according to the rule
of the Gospel.

The Pope put
in prison.

The cruell re-
uenge of the
Pope.

From this Pope, proceeded first the christening of bells,
971. After him, folloved Pope Benedictus the 6, who was
in like maner apprehended by Cinthius, a captain of Rome,
and cast in prison, where he was strangled, or as some say,
famished fo^r lacke of meat. Then came Pope Donus the 2,
after whom, Bonifacius the 7. was pope, who was constrai-
ned to hide himselfe, fo^r feare of the Citizens conspiracie, &
seeing no place fo^r his safety, toke the treasure of Saint

The christning
of belies.

971

The Pope
strangled.

Peters Church, & so priuily stole to Constantinople: in whose stead the people set vp Pope Iohn the fiftēth. Not long after, Boniface returning againe from Constantinople, by his money procured a garrison to take his part, by whose meanes Pope Iohn was taken, his eyes put out, and so thzowen in prison, where he was as (some say) famished, some say he was slaine by Feruchus. Neither did Boniface liue many daies after, but sodainly died: whose carcas after his death, was drawne by the scete through the streets of Rome, the people shziking, and exclaiming against him, An. 276. Next Pope after him was Benedictus the seuenth, by the consent of the Emperour Otho the second: and raigned 19. yeres.

In the time of this Pope, Hugh Cappel, the French king tooke Charles the right heire to the crowne, by treason of the Bishop of Maon, and when he had imprisoned him, hee also imprisoned Arnoldus, Archbishoppe of Rames, and placed in his roome Gilbertus, a Necromancer, who was Scholemaister to M. Robert the kings sonne, but Pope Benedictus calling a councel at Rhemes, restozed Arnoldus againe, and displaced Gilbertus,

After Benedictus, succēded in y sea of Rome, Pope Iohn the 16. and died the 8. moneth of his papacie, next to whom came Iohn the seuentēth, and after him Gregory the fift, ann. 995. This Gregory called befoze Bruno, was a Germane borne, and therefore moze maliced the Cleargie, and people of Rome. Wherevpon, Crescentius with the people and cleargy, agrēing against the same Gregory, set vp pope Iohn the 18. wherevpon Gregory went to Otho the third, who vpon his complaint, came to Rome, & toke in the city of Rome both Crescentius the consul, & Iohn the pope. Which Iohn hauing his eyes put out, was after depziued of his life. Crescentius the Consul was set vppon a wilde horse, hauing his nose and eares cut of, and so was ledde through the Cittie, his face turned to the horse tayle: and after

hauing

The popes eyes
put out, & he
mished in pils.

The dead body
of the Pope
drawn through
the streets.

676

995

The popes eyes
put out.

Crueltie

hauing his Members cutte off, was hanged vpon a Gibbet.

Pope Gregorie being thus restozed to his former state, A Councell raigned foure yeres in his Papacie, although some say, but at Rome. two yeaes. During which time, he assembled a Councell at Rome, wherein (to establish the Empire in his owne country, by the consent, and councell of Otho,) he ordeyned seuen Princes of Germanie, to be Electors of the Emperour: thze Bischoppes, and thze Princes: the Palatine; the Duke of Saxony; and the Marques Brandenbourge: vnto whome was added the king of Boheme, to geue a casting voice, if neede so required. The Bischoppes were, of Magunce; of Treuers; and of Colone. This constitution being first begun in the yere of our Lord, nine hundred ninetie seuen, was after ward established in Germanie, by Otho the Emperour, an. 1002.

Now, concerning king Egelred, or Elred, the sonne of Alfrith. He raigned 38. yeres. Our English Cronicles report his raigne to be vngacious in the beginning; wretched in the middle; and hatefull in the end.

There fell a variance betwixt this king, and the Bishop of Rochester, so that he made warre against him, & besieged the Citie till the Bishop offered him an C.P. of golde, which he receiued, and so departed.

The Danes, in the time of this king, did much molest the Lande: in so much, that the king was gladde to graunt vnto them great summes of money, for peace.

For the assurance of which peace, Analeffe, the Captaine of the Danes, became a Christian, and so departed the Country.

About the xi. or as some say, the ix. yere of this kings reign, died Dunstan: after whome succeeded Ethelgarus, or, as Iornalensis saith, Stilgarus. After him Elfricus, as sayeth Guilielmus, lib. 1. de Pontif. But as Polidorus saith, Sirius. After him, Elfricus came, but after the minde of Willia,

lib. 3

lib.

The seven
Electors of the
Empire.

997

1002

A strange reign
of a king.

Peace bought
for money of
the Danes.

lib. i. Siricius. But Polidorus saith, Aluritus, then Elphegus, &c.

995

The Sea of
Durham be-
gan.

About the same time, Anno 995. Aldwinus, Bishoppe, translated the bodie of Saint Cutbert from Chester (which first was in a Northerne Island, then at Rochester,) to Durelin, or Durelin, whereupon the Bishoppes Sea of Dureline first began.

Danegelt.
874

Danes slaine.

Turkillus, a
Dane.
Great vexati-
on of the Danes.

This king was greatly vexed with the Danes, and was faine to redeme peace with great summes of money, yerele, which was called Dane-gelt, from x. thousand, to xl. thousand a yere. An. 1000. In the xxi. of his reigne, he married with Emma, daughter to Richard D. of Normandie, which caused the king to have great confidence in himselfe: and by presumption thereof, sent secretes, and straight Commissions, to the Rulers of everie towne in the lande, that upon Saint Brices day, at a certaine houre appointed, the Danes should be sodenly slaine, which was in like manner performed. But the Danes, and their king, hearing thereof, entered againe, and made great waste. In so much, that the king was fayne to take peace with them: and gaue to King Swanus, thirtie thousand poundes: whereupon he returned. But the peace lasted not long, for the next yere, one named Turkillus, a Prince of the Danes, invaded againe, and was fayne to be pleased with giftes. So the invasion of the Danes, and the molesting of Englishmen by them, neuer ceased: wherewith the Countrey was brought to great miserie.

After this, Swanus, the king of Danes, who had made a covenant of peace before with the k. brake it: and hearing of the increase of his people in the land, came, and landed in Northumberland, and there proclaimed himselfe king of the Land.

Treason of
a Deacon.

After much destruction in other places, at length he came to Canterburie, which he besieged, and was resisted twenty dayes: but at last, by treason of a Deacon, called Almaricus, (whom

(whom the Bishop had preserved from death before) warnt it, and took the goods of the people, and set the towne on fire: and tithed the Monkes of Saint Augustines abbey: killing nine by cruell torment, and keeping the tenth alive, for slaves. So they slue there of religious men, to the number of nine hundred: of other men, women, and children, they slue about eight thousand. And finally, when they had kept the Bishop Elphegus in straight prison, the space of eight moneths: (because he would not agree to give them three thousand poundes) after many villanies done unto him, at Greenwich they stoned him to death.

Monkes tithed
by the Danes.

Elphegus sto-
ned by the
Danes.

The k. Egred in the meane time fearing the end of this persecution, sent his wife Emma, with his two sonnes Alphred, and Edward, to the Duke of Normandie, with whom also he sent the bishop of London, whether also himselfe went: after he had spent a great parte of the Winter in the Isle of Wight, whether he was chased of the Danes. Whereof Swanus hearing, and inflamed with pride, reared great exactions upon the people: and among other, he required a great summe of monie of Saint Edmunds landes: which the people there clayming to be free from kings tributes, denied to pay.

The king cha-
sed of the
Danes.

For this, Swanus entred the territory of S. Edmund, & wasted the country, and despised the holy marty: menacing also the place of his sepulcher: wherefore the men of the country, fell to fasting & prayer. Shortly after, Swanus died suddenly, crying, and yelling, among his knights. In feare whereof Canutus his sonne, that ruled after him, granted them the freedom of all their libertie: and moreover, ditched their land with a deepe ditch, and granted to the inhabitants thereof great freedom; quitting them from all tributes; and after builded a Church over the place of his Sepulture: ordained there an house of monks: and endewed them with rich possessions. And after that time, it was used, that kings of England when they were crowned, sent their crownes for

Fasting and
prayer.

The crowne of an offering to S. Edmunds shrine, and redeemed the same England offe after ward with a condigne price.

red to S. Edmunds shrine.

King Egelred hearing of the death of Swanus, made prouision, and returned into England: for whose suddaine comming Canutus being vnprouided, fled to Sandwich, and there cutting of the noses, and the handes of the pledges which his father left with him, sailed into Denmarke: and the next yere returned againe with a great nauie: and landed in the South countrie, and entered the countrie of West-saxon, forcing the people to bee sworn to him, and to giue pledges. In this season king Egelred beyng at London, was taken with sicknesse, and there died: and was buried in the southside of Paules Church behind the quire, after that he had reigned vnprosperously six & thirtie yeres, leauing behind him his eldest sonne Edmund Ironside, and Alphred and Edward, which were in Normandy. This king with his counsell gaue forth wholesome lawes and precepts for iudges: and it is recorde, that he deposed or depriued from all possessions, a certaine iudge or iustice named Walgeatus, the sonne of one Leonet, for false iudgement, and other proude doings: whom notwithstanding he loued aboue all other.

A false iudge deposed, whom the king loued. Edmund slain.

After the death of Egelred, variance fell betwixt the Englishmen for the election of the king: the one part standing for Edwin the eldest sonne of Egelred; the other for Canutus, the sonne of Swanus the Dane. By means whereof there were diuerse battels fought betwene them, and in the end the Princes themselues tried the matter hand to hand: and when they had assayed each other a while, by the motion of Canutus, hastily they were agreed, and kissed each other to the comfort of both hostes: and shortly after agreed vpon partition of the land, and loued as brethren.

Some after, a sonne of wicked Edericus, by the means of his father, espying Edmund at the draught, thrust him into the fundament with a speare and slue him, after that he had reigned

reigned two yeres. He left behind him two sons, Edmund, and Edward: whom Edrick the wicked Duke, after y death of their father, tooke from their mother, not knowing yet of the death of her husband, and presented them to King Canutus, and saluted him, haile king alone. Canutus being king alone, sent the sonnes of Edmund to his brother Swanus, king of Sweeland, to be slaine: who abhorring that dede, sent them to Salomon, king of Hungary, where Edmund being married to the k. daughter, died. Edward was married to Agatha, daughter of his brother Henric the 4. Emperour. Canutus being established king, & hauing promised the false Duke to make him higher then all the Lordes of the land, caused his head to be stricken off: and to be set vpon London bridge, and his body to be cast into the town ditch: other say, he caused him to be bound, and thowen into the Thames. Likewise Canutus did disdaine all those whom he knewe to haue dealt falsely against Edmund, and his heires.

A promise well performed.

The reward of Traitors.

In the meane time Swanus king of Denmarke, brother to Canutus died, wherefore that land fell to Canutus; who anon after sailed thither, and tooke the possession, and returned into England, & married Emma, late wife of Egelred, and by her had a sonne called Herdeknicht, or Hardiknutus: He assembled a parlement at Wroth, wherein was agreed that English men, and Danes, should hold the lawes made by king Edgar, as most good, & reasonable. Thus, the Danes being in England, beganne by little and litle to be chastened, and Canutus went to Rome, and so returning againe to England, gouerned the land 20. yeres, leauing behind him two sonnes, Harold, & Hardiknutus, which Hardiknutus was made k. of Denmarke in his fathers time: Harold for his swiftnes, called Harefoot, (son to Canutus by Eligna his first wife) began his reign ouer Englad, an. 1039. He banished his stepmother Emma, & took her goods, & iels from her. He reigned but 4. yeres, & the kingdome fell to

King Edgars lawes.

1039

Har-

Hardeknoutus
dieth.

The last K. of
the Danes.

Hardeknoutus king of Denmarke his brother: who when he had reigned 2. yeres, being merry at Lambith, sodainly was stricken dumme, and fel down to the ground, and within 8. daies after died without issue of his body, and was the last that reigned of the blood of the Danes. For the Carles and Barons agreed, that none of that blood should after be king, for the despise and hurt the Danes had done to y English nation, and sent into Normandy for the 2. brethren, Alfred & Edward, sonnes of king Egelred, intending to make Alfred king of England: but Carle Godwin a Westsaxon, who had married the daughter of Hardeknoutus, thought to slay the two brethren comming into England, & to make Harold his sonne king: which sonne, he had by the daughter of Hardeknoutus, y Dane King. The messengers that went for the brethren, founde but Alfred the elder: for Edward the younger was gone into Hungary, to speake with his cousin the outlaw, which was Edward Ironside: sonne. So the traitor Godwin met with Alfride, & the Normans attending upon him, and when they came to Guildenborne, he commanded his men to slea all that were of Alfrides company, and after that, to take Alfride, and to leade him to the yle of Wight, where they should put out both his eyes: which they did, & that done, they opened his body, and take out his bowels, set a stake into the ground, and fastned an end of his bowels thereto, and with needles of yron, they pricked his tender body, thereby causing him to go about the stake, till all his bowels were drawne out. After this treason the wicked Duke fled into Denmark, and lost all his lands in England, and kept him there 4. yeres, and more.

The stories record, that this Canutus following much the superstition of Achelnoutus, Archb. of Canterbury, went on Pilgrimage to Rome, and there founded an Hospitall for English Pilgrims: hee gave the Pope pretious giftes, and burdened the land with a yereley tribute, called Rome-shotte. He shyned the body of Bernius, and gaue greates lands

Alfred cruelly
murthered,

Rome-shot.

landes to the Cathedraall Church of Winchester: he builded Saints Benets in Northfolke, which was before an heremitage. Also S. Edmundsburie, which king Ethelstane ordeined before for a colledge of priests, he turned to an abbey of Monkes of S. Benets order.

S. Edmunds-
burie turned
from priests
to monkes.

This king Canutus beyng prouoked to go to Winchester by Egelnothus Archbishop of Canterburie, resigned his regall crowne to the rood, and made the roode king over the land.

A Rood crow-
ned king of
England.

He ordeined lawes of his owne, touching matters ecclesiasticall (although at the beginning hee used Edgars lawes) as touching paying for opening the earth at funerals: hee had also all faires and markets upon Sundayes: and all secular actions, but upon vrgent necessitie. He ordeined to receaue the communion thise a yere. That married woman that had committed adultery, should haue her eares and nose cut off. Also that no widow should marrie within xij. moneths after the death of her husband, else to lose her ioynture, &c.

A good law a-
gainst adultery

Thus ended the Danish kings: which Danes had herred and wasted the land, the time of 255. yeres.

The land her-
red by y Danes
255. yeres.

Next unto Canutus the second, Hardiknoute, succedded Edward, the younger sonne of Egelred, and Emma, who was long banished in Normandy. He came over with a few Normans, and was crowned at Winchester, anno 943. by Edefius, the Archbishop of Canterburie: and not long after, he married Goditha, or Editha, daughter of Carle Godwin: with whom he neither dealt fleshly; nor yet put her from his bed. He gouerned the land with great wisdome & peace xxiij. yeres.

In the time of this K. came William, Duke of Normandy, with a godly companie, to see K. Edward: to whom (it is said) Edw. promised (if he died without issue) to leaue the Crowne. In this K. reigne liued Marianus Scotus, the storie wyfter.

M. Scotus.

About

About the 13. yere of this kings raigne, he sent Aldred bishop of *Worceter*, to the Emperour *Henricus* the fourth, praying him that he would send to the king of *Hungarie*, that his cosin *Edward*, sonne of *Edmund Ironside*, might come into *England*, for so much as he entended to make him king after him (who was called *Edward outlaw*). This was fulfilled, and he came into *England* with his wife *Agatha*, and with his children *Edgar Adeling*, *Margaret*, and *Christina*: but the yere after his returne he died at *London*, & was buried at *Westminster*, or as *Jornalensis* saith, at *Paules church* in *London*. After whose decease the king receiued *Edgar Adeling* his sonne as his owne child, thinking to make him his heire; but fearing the mutabilitie of the *Englishmen*, and the pride, and malice of *Harold* the sonne of *Godwin*, directed *Embassadours* to *William*, Duke of *Normandy*, his kinsman, assigning him to be lawfull heire after him. After the death of *Godwin*, his son *Harold* grew in great fauour with the king. He sayled into *Flaunders*, and in the course of his sayling, he was driuen by force of weather into the prouince of *Pomilitie*, where he was taken prisoner, and sent to *William*, Duke of *Normandie*: to whom he was made to sweare, that he in time following, should marry his daughter, and that after the death of *King Edward*, he should keepe the land of *England* to his behoufe, according to the minde and will of *Edward*: (after some *Writers*) and so to liue in hono^r next to him, in the *Realme*. Thus he returned home, and shewed to the king what he had done. Wherewith he was very wel contented.

Leofricus Earle of *Chester*, and of *Mercia*, who was al- so very faithfull to king *Edward*, with his wife *Godina*, builded the Abbey of *Couentre*, and endued the same with great lands and riches.

King *Edward* (after hee had reigned thre and twentie yea^rs, and senen monethes) died; and was buried in the

William Duke of Normandy appointed heire of the crowne.

Harold swea- reth to Duke William.

The Abbey of Couentre.

Edw. dieth.

Monasterie of Westminster, which he had greatly augmen- ted, and repayzed.

Diuers lawes were befoze in diuers Countreys of this land vsed: as, the Law first of *Danwallo*, *Molunicius*, with the lawes of *Mercia*, called *Mercinelega*, then the lawes of *West-saxon kings*: as, of *Iue*, *Offa*, *Alfrede*, &c. which was called *Westaxonilega*. The thirde were the lawes of *Canutus*, and of *Danes*, called *Danelega*. Of al these lawes, *King Edward* compiled one vniuersal, and common law, for all people thzough his land, which were called *King Edwards Lawes*, so iust, and seruing the publike weale of all *Estates*, that the people did long after rebell against their heads, to haue the same lawes againe, being take frō them, but could not obtaine them. For though *Duke William* did sweare to the maintenance of them, yet he forswore him- selfe: and abrogating them, brought in much wo^rse, & moze obscure: yet was he compelled (thzough the clamoz of the people) to take some of *Edwards Lawes*, but omitted & most part, contrarie to his oath at his coronation; placing & most of his own lawes, in his owne Language, to serue his pur- pose: and so they remaine to this day.

Harold, the second sonne of *Earle Godwin*, took on him (thzough force and might) to succede *Edward*: notwithstanding his oath to *Duke William of Normandie*, an. 1065. wherof he hearing, sent *Embassadoys*, admonishing him of couenants, which *Harold* refused to perfo^rme. Whereupō, *D. William* prepared to inuade: and sent to *Rome*, to *Pope Alexāder*, touching his title, and boiage into *England*. The *Pope* confirmeth the same: and sent vnto him a Banner; willing him to beare it in the shippe, wherein hee him selfe should sayle. So he took shipping at the hauen of *saint Wal- leria*, and landed at *Hastings* in *Sussex*. From whence he sent a monke to *Harold*, and offered him thre conditions, 1 Either to render vnto him possession of the land, and so to take it againe of him vnder tribute, raigning vnder him.

King Edward be- ginne the co- mon law.

The law at this day. Duke W. con- trarie to his oath, ouerthzo- weh & lawes.

1066

Conditions of peace offered by D. Wil. to Harold.

2 *W*els to stand to the Popes arbitrement betwixen them.
3 *W*els to defend his quarrell in his owne person, against the Duke, without any further bloodshed.

All which conditions he refused, and loyning battayll to the *Normans*; was shotte into the left eye with an arrowe, and died, after he had reigned ix. moneths; and so was he the last that reigned of the *Saxons*. Which (reckoning from Hengistus first reigne in Kent) was the space of 591. yeres. And if it be reckoned from the yeres of the *West-Saxons*, then it endured the space of 565. yeres.

Now, after *Elsegus*, whom the *Danes* stoned at *Greenwich*, *Liningus* succeeded in the See of *Canterburie*; and after him *Egelnothus*; then *Robertus*, a *Norman*; after whom, *Stigandus* (as they say) invaded the See by *Simonie*, being both *Archbishop* of *Canterburie*, *bishop* of *Winchester*, and *Abbotte* of another place. Where he continued a long space, till Duke *William* cast him into prison, & there kept him, placing in his roome *Lafrancus*, a *Lombard* bozne.

About the yere of our Lord one thousand, lacking one or two, *Siluester* the second succeeded after *Gregorie* the first, in the See of *Rome*. This *Siluester* was a *Soxcerer*, and compacted with the deuill to be made *Pope*: he saue four yeres, one moneth, and eight dayes.

He vpon a certaine time demaunded of the deuill an answer, how long he should enioy the *Popedome*: to whom he answered againe: vntill thou say masse at *Jerusalem*, thou shalt liue. At length, the fourth yere of his *Popedome*, saying Masse in the Lent time, at the temple of the holy crosse, being then called *Jerusalem*, there he knew the time was come that he must die: whereupon (being stricken with repentance) he confessed his fault before the people: desiring them to cut his bodie in peeces (which he before had vowed to the deuill); and so being he was in peeces, they would lay it on a cart, and burie it there, where the horses would stay of their owne accord. So the horses stayed at the church of *Lateran*,

teran, & there he was buried, whereas commonly by the rattling of his bones within the tombe, is portended the death of *Popes*, as the common report goeth. *Iohannes Stellas*,

After *Siluester* succeeded *Iohannes* 19. by whom was brought in the feast of *Alloules*, as *Volaterane* saith, Anno 1004. Through the meanes of one *Odilo* abbot of *Cluniacke*, to be celebrated next to the feast of *Allsaints*.

Not long after came *Iohannes* 20. and *Sergius* the 4. after whom succeeded *Benedictus* the eight, then *Iohn* 21. who (being promoted by arte *Magicke*, through *Theophilact* his Nephew, *Gratianus*, *Brazutus*, and other *soxcerers*) brought in first the fast of the euen of *S. John Baptist*, and *S. Laurence*; after him *Benedictus* the 9. by magick also, who resisting the Emperour, *Henricus* the 3. son to *Conradus*, and placing in his roome *Petrus* the king of *Hungary*, with this verse: *Petra dedit Romam. Petro tibi Papa coronam*, after feare of *Henricus*, prevailing in battell, hee was faine to sel his seate to his successour *Gratianus*, called *Gregorius* 6. for 1500. pounds. At which time, were three *Popes* together in *Rome*, one raging against another. *Benedictus* 9. *Siluester* 3. *Gregorius* 6. For the which cause *Henricus*, surnamed *Niger* the Emperour, comming to *Rome*, displaced these 3. monsters at one time, placing for them *Clemens* the 2. and thereupon enacted, that no *Pope* thenceforth, should be chosen without confirmation of the Emperour. The *Romans* also made an oath to the Emperour, that they would not intermeddle in the election of the *Bishoppes*, further then the Emperours assent should agree withall. But within ix. moneths after, they forgot their oath, and poisoned the *B.* Which fact some impute to *Steuen* his successor, called *Damasus* the second: some to *Brazutus*, who (as histories record) winnig yeres, poisoned 6. popes: *Clemens* 6. *Damasus* 1; *Leo* 9; *Victor* 2; *Steph.* 9; *Nicola* 2.

Damasus entred, neither by consent of the people, nor election of the Emperour, but by plain inuasion: and winnig 23. daies being

The rattling of
Syluesters
bones.

1004

The feast of
Alloules.

The *Popedome*
solde.
Petra dedit, &c

Three *Popes*
together.

No *P.* with-
out the Em-
perors.

The poisoneth
sixe popes.

Saxons ended
after 591. or
560. yeres.

Archb of
Canterburie.

1000

Siluester con-
nanted with
the deuill for
the *popedome*.

Siluester is
deceiued by
the deuill.

1049

being poisoned An. 1049. much contention was at Rome about the papall sea: so that the Romanes by consent of the Cardinals, desired the Emperour to giue them a Bishop: which he did, one named Bruno an Almaigne, and Bishop of Tollen, after ward named Leo the ninth, who coming from the Emperour to Rome in his Pontificalibus, was met of the Abbot of Cluniack, and Hildebrande a monke, that al to rated him, because he would take his authoritie of the Emperour rather then of the Clergie; and counselled him to lay downe that apparell, and to enter in with his owne habite, till he had his election by them: which he did, confessing his fault, and was called Leo the ninth. By him Hildebrand was made a Cardinal, and put in great authoritie.

Hildebrand.

A counsell at
Clercellis.A counsell at
Laterane.

1060

Priests may
not marrie.

Under this Pope, were two counells, one kept at Wer-cellis, where the doctrine of Berengarius, touching the real presence, was first condemned, although Berengarius as yet recanted not; but after ward, in the counsell of Laterane, vnder Nicholas 2. Anno 1060. The other was kept at Maguntia, where was enacted, that Priests should be excluded utterly from marriage: and that no lay man shoulde giue benefice or any spirituall promotion.

The pope, and
Archb. sat out
at masse.

This Leo being at Wormes with the Emperour on Christmas day, did excommunicate the subdeacon, because in reading the Epistle he did it not in the Roman tune, hee being there present. The Archbishop moued therewith, departed from the Altar (being at masse) saying, he would not proceed in his service, vntill his Subdeacon were restored. Whereupon, the Pope commanded him to be released, and so they went forth ward in their seruice.

Brazutus the
poisoner.

After the death of Leo (whom Brazutus poisoned the first yere of his Popedom) Theophilactus did strue to be pope, But Hildebrande (to defeat him) went to the Emperour, that assigned another, a German, Victor 2. Who having a Council at Florence, depriued many bishops for Simony,

and

and fornication: that is for being married. In the second yere of his popedom, he was also poisoned by Brazutus, thorough the procurement of Hildebrand and his Maister.

After him succeeded Stephen the 9. by the election of the Clergie of Rome, contrary to their othe made to the Emperour. By this Stephen the Church of Millain was first brought vnder the subiection of the Romish Church: and shamed not to accuse the Emperour of heresie, for minishing the authoritie of the Romane sea: and at that time it was counted sinonie, to enioy any spirituall liuing at a temporall mans hand. Which Stephen hearing to raigne in diuerse churches, especially of Burgundie and Italy, sent forth the Cardinall Hildebrand to reforme the matter, hee himselfe also earnest therein. In the meane while Stephanus tasting of Brazutus cup, fell sicke: whereof Hildebrand hearing, hastened to Rome, & assembling the orders of the Clergie together, made them sweare, that they should admit none bishop, but such as should be by the consent of all. This done, Hildebrand taketh his iourney to Florence, be-like to fetch the B. of Florence to enstall him: the clergy hauing sworn vnto him, that none should be chosen B. before his returne: but the people in his absence, elected one of their owne citie called Benedictus the 10. Whereof Hildebrand hearing, was greatly offended, & returning without Gerardus B. of Florence, caused the clergy to proceed to a new election: wherupon (they being afraid to do it at Rome) went to Sene, and there elected Gerardus bishop of Florence, named Nicolaus 2. who holding a counsell at Sutriū, through the helpe of duke Godfride and Gilbert, and other bishops in Italie, deposed the other Pope. Benedictus vnderstanding himselfe to be set against by Hildebrand, vnpoped himselfe, and went and dwelt at Melitras.

Nicholas being thus set by against the mind of the Emperour, or consent of the people of Rome, after his fellow Pope was diuen away, brake by the Synod of Sutrium,

A.

and

The terrible
sentence of ex-
communication.

The Pope to
be elected only
by y^e cardinal.

Berengarius
recanteth.

Transubstan-
tiation hatched.

and came to Rome, where he assembled another Council called Lateranum: in which first was sette forth the terrible sentence of Excommunication, mentioned in the decrees, and beginning *In nomine Domini nostri, &c.* The effecte of the Council was, that a few Cardinals, and certaine Catholike persons might chuse the Pope without the Emperour. Secondly, against these that creepe into the seate of Peter by simonie, without consent of the Cardinals. In the same Council also Berengarius Andeuangelis, an Archdeacon, was byuen to recant his doctrine agaynst the reall presence. In the same Council was also hatched the new found tearme of transubstantiation.

This Pope made Robert Guichard (displacing the right heire) Duke of Apulia, Calabria, Sycilia, and Captaine generall of Saint Peters landes: that through his force hee might subdue those that rebelled against him. At length hee met with Brazutus cup, after hee had set thre yeres and an halfe, Anno 1062.

At the beginning of this Nicholas, or somewhat before, An. 1057. was Henricus 4. made Emperour, after Henricus the third, and raigned fiftie yeres.

In the raigne of this Nicholas, An. 1060. Alredus bishop of Worcester, after the decease of Knisius his predecessor should be made archbishop of Poike: who coming to Rome with Toctius Earle of Northumberland, for his pall, was depriued: till the Pope beyng threatned by Toctius with the losse of S. Peters tribute, was content to send home Aldredus with his pall.

After the death of Nicholas, the Lombards being oppressed before of him, desired to haue a Bishop of their company, and so elected the bishop Parmen called Cadolus, to be Pope with the Emp. licence, to whom they sent concerning the same. Hildebrandus hearing this setteth by another, Anselmus, after ward called Alexander the 2. so that the two popes met, & fought together, Alexander getting the upper hand.

hand. The Emp. hearing of this, set his Embassadoz, Otho Archb. of Colen to Rome: who did chide the pope, for taking so vpon him without the emperours leaue. Against whō, Hildebrand on the other side, very stoutly behaued himselfe in the maintenance of the cleargy: so that Otho was content to be perswaded: onely requiring in the Emperours name, a counsell to be had to decide the matter, whereat the Emperour should bee present himselfe, and so hee was. In which Countel, kept at Mantua, Alexander was declared Pope, and the other had his pardon granted him. In this Council, it was concluded, that priests should haue no wines, & such as had Concubines, to say no masse: priests children not to be seclued from holy orders: no benefices to be sold for money; Alleluia to be suspended out of the Church in time of Lent, &c. It was also decreed, that no spiritual man should enter into any Church by a secular man, and that the pope should be elected onely by the Cardinals. Benno Cardinalis writeth; that Alexander being at masse, (hauing perceiued the fraudes of Hildebrand as he was preaching) told him he would not sit in that seat without the licence of the Emperour. Whereupon after masse, Hildebrand by force had him into a chamber, and pummelled the pope with his fistes: rating him, for that he would seeke fauour of the Emperour. Thus he was kept in custody, and stinted at xx. s. a day: Hildebrand in the meane time encroching to himselfe the treasure of the Church.

The pope pum-
meled by Hil-
debrand.

The P. stinted
at xx. pence a
day.
Hildebrand ex-
crocheth the
Church trea-
sure.

Two Popes
fight.

The names and order of the Archbishops of Can-
terburie, from the time of king Egbert, to Wil-
liam the Conquerour.

18 **E**Theredus 18. 19. Pleimundus 29. 20. Athelmus
12. 21. Vifelmus 13. 22. Odo 20. 23. Elsius or El-
finus. 1. 24. Dunstane. 20. Polydorus maketh Dunstane the
23. 25. Ethelgarus, 1. 26. Elfricus, 11. 27. Siricius 5. 28. Elphe-
gus, 6. 29. Liuingus, 7. 30. Egelnodus 17. 31. Edsius, 11.
32. Robertus 2. 33. Stigandus 17. 34. Lanfrancus 19.

The Printer to the Reader.

NOte gentle Reade, that whereas (by means our writ-
ten copie had not obserued the same) we vnawares
haue omitted certaine distinctions, that wee purposed to
haue made between each of the 3. parts, or bookes of this
former volume abridged, according as in the first volume
of acts & monuments, at large is distinguished: thou shalt
vnderstand, that the first of those former bookes contey-
neth the 300. yeres next after Christ, vntil Lucius his daies.
The 2. booke beginneth pag. 68. and conteineth the next
300. yeeres; viz. from Lucius to king Egbert. The 3. must
be reckoned from pag. 85. containing the next 300. yeeres,
viz. to the time of William the Conqueror: which here fol-
loweth.

The

The fourth booke.



ANno 1067. William Conqueror was
crowned king, by the handes of Ald-
redus, Bishop of Worke, for so much
as Stigandus, Archbishop of Canter-
burie was the absent) on Christmas
day.

1067

William exercised great cruelty
upon the English Nation, and abro-
gated Edwards lawes, and established his own, for his pro-
fite. He placed his people in all offices, Spirituall and T^e
porall. And such was the reproch of English men, that it
was a name of shame. And thus now the fift time, the land
was by diuers Nations afflicted. First, by the Romans, in y^e
time of Iulius Cesar. Then, by Scots, and Pictes. After, by
Saxons, and then by Danes, which continued from y^e reign
of Ethelwolfe, 230. yeres, till k. Edward. And fiftly, by the
Normans.

Crueltie of the
Conqueror.

An Englishmā
a name of re-
proch.

England. five
times ouerrun.

In the fourth yere of k. William, betwene Easter and
Whitsontide, was helde a Councell at Winchester, of the
Cleargie of England: In which were present, two Cardi-
nals, sent from pope Alexander the second, Peter and Iohn.
In that Councell, (the king being present) were deposed
many Prelates of the English Nation, without any euident
cause, that the kings Normans might be placed. Among
whom, Stigandus the Archbishop was put downe for thre
causes. The first, for that he had wrongfullie holden the bi-
shoprick, while Robert the Archbishop was liuing. The se-
cond, for that he receiued the Pall of Benedict, who was de-
posed. The third, for that he occupied the Pall without law-
full authoritie of the Court of Rome.

Normans
placed.

Stigandus
Archbishop
deposed.

So Stigandus was deposed, and kept in Winchester, as

a prisoner during his life.

Lanfrank, arch-
bishop of Can-
terburie.
Contention of
primacie.

2. palles given
to Lanfrank.

1070

Wozke subject
to Cant.

At the same time was preferred to the Archbishoprick of Wozke, Thomas, a Porman, and Chanon of Bayon: at which time also, Lanfrancus Abbot of Cadomonencie, a Lombard, and Italian bozne, was sent for, and made Archbishoppe of Canterburie. Betwixt him and the Archb. of Wozke there grew great contention for the oath of obedience. But in the end, though the king, Thomas was contented to subscribe obedience to the other. After, the Archb. went to Rome for their Palles, with Remigius B. of Worcester: wout which no Archb. nor B. could be confirmed. And to Lanf. Alexander (for his estimatio of his learning) gave ij. palles: one of honoz, the other of loue, he obtained also for the other ij. their confirmation. Now againe began the controuersie of Primacie to be renewed before the P. who sent the home to end the matter, & to haue it determined. So returned they to Englad an. 1070 and the 6. yere of this W. the matter was brought before the K. & clergie at Windsor: where (after much debating on both sides) Th. gave ouer: condescending, that the first of his prouince should beginne at Humber. Whereupon it was decreed, that Wozke for that time should be subiect to Cant. in matters appertaining to the Church. So that wheresoever within England, Canterburie would hold his Councel, the Bishops of Wozke should resort thither, with their bishops, and be obedient to his decrees Canonically. Provided moreover, that when the Archb. of Canterburie should decease, Wozke should depart to Douer, there to consecrate (with other) the B. that should be elect: and if Wozke should decease, his successor should resort to Canterburie, or els where the B. of Cant. should appoint, there to receive his consecratio, making his profession there, w an oath of canonical obedience.

In the daies of this Lanfrancus, Archb. of Canterburie, anno 1076. diuers bishops seates were altered from townships, to great cities: as, of Sealesley, to Chichester: out of Coznwall, to Exeter: from Welles, to Bath: from Shireburn,

1076
Bishops seates
altered from

burne to Salisbury, from Worcester to Lincolne, from Lich. from townes field to Chester. Which bishoprike of Chester, Robert then to great cities. B. reduced from Chester to Couentrie. Likely it is also, that the sea of the archbishop was translated from Douer to Canterbury, or that Canterbury in old time had the name of Dorobernia: as doth by diuerse testimonies appere.

In the 9. yere of this kings raigne, by the procurement of Lanfrancus, was a councel holden at London: where among other things it was first enacted, that the Archb. of Wozke should sit on the right hand, & the B. of London on the left, or in the absence of Wozke, London on the right hand, & Winchester on the left hand of the archbishop in councell. 2. That bishops should translate their sees from villages to cities. 3. That monkes should haue nothing in proper, and if they had died vnconfessed, they should not be buried in churchyard. 4. That no Clarke or Monke of another Dioces should be admitted to orders, or retained without letters commendatorie. 5. That none should speake in the Councell except Bishops, & Abbots, without the leaue of the Archmetropolitane. 6. That none should marie within the seventh degree with anie of his owne kindred, or of his wiues departed. 8. That no sorcerie should be used in the Church. 9. That none of the clergy should be present at the iudgement of anie mans death, or dismembryng: neither should be anie fauor of the said iudicants.

In the daies of this Lanfrancus, Walteimus B. of Winton, Priest yet a. had placed about forty Canons in Bed of Monks, so that the part of Priests was taken againe against Monkes. But it held not: Lanfrancus opposing himselfe against the same. He wrote a booke against Berengarius called Opus scintillarū. His owne church of Canterburie he pulled down, & builded a new. He late nineteene yeres, and being not so fauoured of William Rufus, he died for sorrow.

After Pope Alexander followed Pope Hildebrand, surnamed Gregorie the 7. an. 1074. He was a sorcerer, & first began to spurne against the Emperours, who before time confirmed cerer.

Ecclesiasticall
decrees.

Lanfrank's di-
eth for sorrow.

1074

Pope Hilde-
brand a sor-
cerer.

confirmed the Popes and called Councils: but this Pope trusting vpon the Normans, that then ruffled in Apulia, Calabria, and Campania, trusting also vpon the power of Machtilda a stout woman there about Rome, and partly bearing himselfe bold for the discord that then was among the Germanes: first contemned the authoritie of the Emp. & wanted he had both swordes committed vnto him of Christ. Wherevpon he chalenged the dominion both of the East & West churches, & boasted he could not erre: and that he had receiued of Christ & Peter, power to bind & loose: he decreed against married priestes, whose wines in these daies were called Presbiteresse: for bidding men to salute them, to talke with them, or to keepe company with them: and to this end among others he wrote letters to Otho B. of Constance concerning this matter, who resisted y^e pope herein. The coucell of Hildebrand against married priestes was holden at Rome. The clergy of Fraunce also withstood it, alledging that decree to be against Gods lawes, and the law of nature.

The German ministers did also mightily withstand the same, so y^e archb. of Mentz in a coucell bzging y^e matter with the popes legate called Curienis, hardly escaped with their liues, & so the coucell brake vp. By this schisme, it followed y^e churches after y^e, in choosing their priestes, would not send them to the bishops to be confirmed; but did elect the within themselves, & so put them in their office without all knowledge of y^e bishops: who were determined to admit no priestes, but such as were to take an oath of perpetuall singleness, and so first came by the profession of single priesthood.

This Hildebrand was a most wicked, & reprobate monster: a soycerer, a necromancer, an old companion of Siluester, Theophilactus, & Laurentius coniurers, Benno cardinall of Rome setteth out many of his villanous acts. As soon as pope Alexâder was dead, who died somewhat before night, the same day (contrary to the canons) he was chosen pope of the Laymen; but the Cardinals subscribed not to his electio.

For

For by the Canons, vnder paine of cursing, none should be chosen vnder 3. daies after y^e burial of his predecessor. He also put the Cardinals from his council, and society; so that none could beare witness of his life, faith, and doctrine: whereas the Canons command, that in every place where the Pope is, should be with him 3. Cardinals, being priestes, and 2. deacons, because of his ecclesiastical testimony. He excommunicated the Emperour, being in no synode solemnly accused before: where to none of the cardinals would subscribe. As soon as he had rose out of his papal seate, to excommunicate the Emperour, it (being made a little before with bigge timber) sodainly rent and shiuered in pieces. He appointed one to lay great stones ouer the Church roose of S. Maries in y^e mount Auentine, whether the Emperour was wont to go to prayer: to the end, by throwing the downe the vault, he might slay y^e Emperour at his prayers. Which while the hireling was doing, by removing a stone, it broke the plank wheron it lay, and the hireling standing thereon, both fell downe together: and so he was with the same stone dashed in pieces. Also enquiring of the Sacrament of the altar an answer, (as an oracle against y^e Emperour;) because it would giue no answer, he threw it into the fire, and burned it, contrarie to the persuasion of the Cardinals. His villanies were infinite: in so much that diuers of the colledges of the Church of Rome refused to communicate with him. He perswaded the Emperour to depose those Bishoppes that came in by Simony: which he did without delay, & after Hildebrand restored the same againe, to procure their friendships vnto himselfe, and to make the Emperour odious vnto them: and after much vbering of him, caused him by force and violence to accuse himselfe at Canusium, in his presence, who had excommunicated him. The Emperour coming on his bare feet, clothed in thinne garments in the sharpe Winter, was there three daies made a spectacle to the world, and a test to Hildebrand. As long it were to declare all the detestable

More chosen Pope vnder 3. daies after his predecessors buriall.

The Pope excommunicateth the Emperour.

The pope practiseth to kill the Emperour while he prayeth.

Hildebrand asketh counsell of the host, and casteth it in the fire, because it would not answer.

The Emperour barefoot to the Pope.

acts

Hildebrand contemneth the Emperour. Both the swordes, Pope can not erre.

Coucell against marriage of priestes

The decree against marriage resisted.

A schisme.

Hildebrand a villanous pope.

acts of this Hildebrand.

About what time Hildebrand was made Pope, Henricus 4. the Emperour, was encombred with warres in Germany, by Otho duke of Saxons. Now vpon y point hereof, Hildebr. cursed al those, that being lay mē, gaue any spiritual p̄mōtiōs, or receiued any at their hands: her by thinking to wzing al authozity frō tempoꝛal men, and to take it to the spiritalty: and sent for the Emperour, now busie in warres to appeare at the Council of Laterane in Rome. Where the emperour could not (being busie in his warres) appeare. The Pope th̄eatneth he would excommunicate him, & except he would abiure simonie, as they called it, & do penance, (he called symonie, giuing & taking spiritual liuings at lay mens hāds) he would also depose him from his regal dignity. The Emp. being moued with the arrogancy of the Pope, called a council at Wormes, in which al the Bish. of the whole empire of Germany cōcluded vpon the deposing of Hildebrād: and sent Roulandus, a p̄iest of Parmen with the sentence, who there denounced the same. Hildebrand tickled with the sentence, first condemneth it in his Councell of Laterane, with excommunication. Secondly, dep̄tueeth Sigfridus archbishop of Mentz, of all his dignities: with all the p̄lates & p̄iests, that toke the Emperours part. Thirdly, he accuseth Henricus the Emperour himselfe, dep̄ziuing him of his kingdom, and regall possession, and releaseth his subiectes of their oath made vnto him. The P̄inces of Germany toke this occasion to rebell againe, and concluded to elect another Emperour, and to fall from Henric, vnlesse the Pope would come into Germany, & he there content to submit himselfe, & so obtain his pardon. Whereto the Emp. seing no other way, with an oath agreed: wher vpon, the Bishop of Triers was sent Ambassadour to intreate the Pope to come into Germany, whereto he yēlde: and in his way when he came to Vercellos, the bishop of that citie, bearing a grudge to the Emperour, perswaded the pope, that he was cōming against him

A popish interpretation of simony.]

A terrible pope

The Emp. faine to yeeld to the Pope.

him with a mighty power: willing him to p̄uide for himselfe, wher vpon the pope beyng afraid returned to Canusium or Canus, a citie subiect to Matilda a Countesse in Italie. Whereof the Emperour vnderstanding, incontinent comining out of Spire with his wife & his young sonne, in the deepe and sharpe winter, resorted to Canusius without any company, for they were al afraid of the popes curse: and laying apart his regall ornaments, came barefooted, with his wife and child to the gate of Canusius: where he from morning to night all the day fasting, most humbly desired absolution, crauing to be let in to the speach of the Pope: which could not be graunted of th̄ee daies. At last it was answered, that the Pope had no leasure to speake with him: yet notwithstanding, through his importunate sute, and intreatie of Matilda, the Popes paramour, and of Aleranus Earle of Sebaudia, and the Abbot of Cluniacke: it was graunted, that hē should be admitted to the Popes spech. On the fourth day, being let in, for token of true repentance, he yēlde to the Popes handes, his crowne, and all his imperiall ornaments, and confessed himselfe vnworthy of the empire, if euer he doe so againe against the Pope: and humbly required absolution. The pope answered, hē would not release him, but vpon conditions: First, that hē shalbe content to stand to his arbitremēt in the Council, & to take such penance as he should appoint him: & that he should be readie to appeare in such place, and time, as the P. should appoint him.

Moreouer, being content to take the P. as Judge, should answer in the said Council, to all accusations laide against him: & that he should neuer seeke any reuēge hereafter. Also, though he were quit, & clared therein, should stand to the P. minde, whether to haue his kingdom restored, or to lose it. Finally, that before the triall of his cause, he should vse no ornaments of his crown or empire: nor to gouerne, or exact any oath of his subiects. These things being promised of the Em.

The Emperour brought vnder the Popes foot.

The Emp. yeeldeth his crown to the Pope.

Hard conditions.

Henricus 4.
deposed.

Petra dedit
Petro.

Rodolph. chose
emperour.

Emperour by oth. He onely released him of excommunication, & afterward, fearing least the Emperour should hereafter, when he had obtained peace among his people make reuenge, they concluded to deuise the Empire to Rodolphus a great State of Germanie: and sent into France to declare the Emperour to be rightly excommunicated, and to require the consents of the French men, to elect Rodolphus: to whom the pope sent a crowne with this sentence, The Rock gaue this crowne to Peter, & Peter giueth it to Rodolph; and gaue in commaundement to the archbishop of Mentz, and Tollen, to elect this Rodolphus for Emperour. Which newes being brought to Henricus the Emperour, he mustered his men to defend his right: and trusting vpon the league betwene him and the Pope, sendeth to Rome, requiring him to proceed with his sentence against Rodolphus, for the rebellious inuasion of his empire. The pope refused to denounce Rodolphus; and after they had tried twice with the sword, & much bloodshed, he sendeth downe a commission by Otho Archbishop of Treuers, Bernardus deacon, and Bernardus Abbot of Massilia, to whom he gaue charge to call a Councell in Germanie, and there to define whether should be Emperour, promising that he would ratifie him whome they should chose: but the Emperour would not permit the Legates to holde any councell in Germany, except they would first depriue Rodolphus of his kingdome. Whereupon, the Legates returned againe without their purpose: which moued the Pope once againe to thunder out his excommunication against him: thinking thereby, to further Rodolphus.

Also, he enditeth, and deposeth Gimbertus, Archb. of Rauenna, for taking the Emp. part: and sendeth to Rauenna an other Archb. with full authority. Upon this, they fought againe: where Rodolphus, (hauing his deaths wound,) was carried to Hyperbolic, where he commaunded the Bishops and chiefe doers of his conspiracie to be brought vnto him: who

Rod. wounded
to death.

who (when they came) he lifted vp his right hand, in which he had taken his deadly wound, and said: this is the hand that gaue the oath, and Sacrament to Henricus my Prince, and which (through your instigation) hath so oft fought against him in vaine. Now go, and performe your first oath to your selfe: I must goe to my fathers: and so died.

After this, the Emperour hauing subdued his enemy, called a Councell of diuers Bishops: of Italie, Lombardie, and Germanie, at Bzyla, an. 1083. Where hee purged himselfe, and accused the Pope of diuers crimes: as, to be an usurper; periured; a peregromancer; a sorcerer; and sower of discord, &c. When, notwithstanding he swore with others, in the time of his father, Henricus the third, that during his time, and his sonnes, they would suffer none to aspire, (nor they themselves) to the seate of Papacie, without the consent of the Emperours. Wherefore, that Councell condemned this Gregorie, to be deposed; and sent the tenor to Rome, and elected Gimbertus, Archbishop of Rauenna, named Clemens the thirde, whom the Emperour by force of armes placed in that seate. Not long after this, Hildebrand died in exile; and as Antoninus reporteth, lying on his death bed, he bewailed his faults, and sent a Cardinal to the Emp. desiring forgiveness, absolving him of his past-faults; quicke, & dead, from the sentence of excommunication.

About the death of Pope Hildebrand, or not long after, followed the death of R. William Conqueror, anno 1090. after that he had reigned xxij. yeres & x. moeths, who setting on fire the Citie of Menn in France, and being buſte therabout, ouerheat himselfe, fell sick, and died. He was so hard to Englishmen, that, as there was no English Bishop remayning, but onely Wolſtane of Worcester, who being commanded of the R. and Lanfrank, to resigne by his staffe, partly for inhabilitie, partly for lack of the French tongue: refused other wise to resigne, but only to him that gaue it: and so went to the tombe of R. Edw. where he thought to resigne

1066

Crimes against the P.

Hildebrand
deposed, dieth
in banishment.

W. Conqueror
dieth.

1090

signe it, but was permitted to enjoy it still: so likewise, there was almost no Englishman, that bare office of honor or rule. In so much, that it was halfe a shame at that time, to be called an Englishman. Yet was he somewhat favorable to the Citie of London, and graunted them the first charter that euer they had, written in the Saxon tongue, and sealed with greene ware. He was much geuen to maintain peace in his land: so that a mayden loded with gold, might haue traueled safely throught the same. He builded two monasteries, one, at Batel in Suffex, where he won the field against Harold: and another at Barmouke, in the Countrey of Normandy.

There were slaine on y^e side of Harold, 66634. Englishmen. Of the conquerors side, 6013. in the battel fought betwixt the.

The first B. of Salisburie was Hermann⁹, a Normand, who first began the new church & minster there. After wh^o succeeded Osmund⁹, who finished the work, and replenished the house with great living & much good singing. This Osmundus began the ordinary first, which was called *secundum sum Sarum*, an. 1076. The occasion whereof, was a great contention y^e chanced at Glassebury, betwene Thurstanus the Abbot, & his Couent, in the daies of W. Conqueror, wh^o he had brought with him out of Normandy, from the Abbey of Cadonius, & placed him Abbot of Glasseb. The cause of this contention was, for y^e Thurst. the abbot, & his couent, contemning their quire-seruice, then called the vse of S. Gregorie, compelled his monks to the vse of one W. a monk of Fiscā, in Normandy: so it grew from wordes to blowes, from blowes to armour: so y^e the abbot slew y^e monks at the steppes of the altar, &c. This matter being brought before the K. the Abbot was sent again to Cadonius, & the monks by commandement of the K. scattered in farre countreis. Thus by occasion hereof, Osmund B. of Salis. deuised y^e ordinarie, that was called the vse of Sarum, and after ward was receiued in a manner, throughtout England, Ireland, and Wales.

W. left after his death by his wife Maud, 3. sonnes, Robert Cour-

Courtesey, to whom he gaue the duchie of Normandie, William Rufus his 2. son, to whom he gaue y^e kingdome of England, & Henry the 3. sonne, to whom he gaue his treasure.

About this time there was a certain B. dwelling betwixt Colten & Mety, who hauing store in time of famine, & would not releue the poore, was eatē with mife, though he builded in y^e mids of Rhine a tower to keepe himselfe in against the. It is called at this day of the Duchimen Rats tower.

An. 1088. W. Rufus the second sonne began his raigne, & raigned 13. yeres, being crowned at Westm. by Lanfrancus.

Robert Courtesey hearing how Rufus had taken bypon him the kingdome, made preparation of warre against his brother, but was by him appeased without fight. This variance betwixt the two brethren, caused dissention among the Normā B. & Lords, both in England & Normandy, so that almost al y^e Normā B. rebelled against their K. except Lanfrancus and Wolstan B. of Worcester an English man.

In the 3. yere of Rufus, died Lanfrancus, the Archb. after whose decease, the Sea stood empty 4. yeres.

Remigius bishop of Dorchester, removed his sea from thence to Lincolne, and builded the minster there. By him also was founded the monastery of Stane.

Herbert Losinga, at this time removing his sea from Ethesford to Norwich, there erected y^e cathedral church, with the Cloister: where he furnished the Monkes with sufficient rents, and livings of his owne charge besides his Bishops lads. He bought his bishoprick of y^e K. for monie (as nothing came from him but for money,) whereupon, repenting him of simonie, he went to Rome, and resigned it to the Popes handes, of whom he receiued it presently again. This Herbert was the sonne of an Abbot, called Robert.

After Pope Hildebrand succeeded Victor 3. set by by Matilda, and the Duke of Normandie. With the faction of Victor 3. pope. Hild. This Victor also shewed himself stout against the emperors, and so all his Successors, according to the example of Hil-

The conqueror
geuen to make
peace in his
land.

Great slaugh-
ter of Eng-
lishmen.

The first B. of
Salisburie.
1076

Secundum
sum Sarum.

The vse of
Gregorie.
The Ab. killed
his monkes.

A bishop eaten
with mife.
Rats tower.

1088

William Rufus.

Lanfrancus
died.

Nothing from
the king, but
for money.

Victor poisoned in his chalice.

Charterhouse monkes.

Vrbanus pope.

Two popes at once.

White monks.

1098

Hildebrand: he sat but one yere and an halfe, as they say, being poisoned in his chalice. In the time of Victor began the order of the Monkes of the Charterhouse, by meanes of one Hugo B. of Cratonople, and of Bruno bishop of Colen. Next to Victor sat Vrbanus 2. by whom the acts of Hildebrand were confirmed, and new decrees enacted against An Henricus the Emperour.

this time were two Popes at Rome: Vrbanus, and Clemens the third, whom the Emperour set by.

Under Pope Vrbane, came in the white monkes of Cistercian order, by one Stephen Harding a monke of Schirbozne an Englishman: by whom this order had beginning in the wilderness of Cistery, within the Province of Burgonie, ann. 1098. It was brought into England, by one called Especke, that builded an Abbey of the same order, called Merinale. In this order, the Monkes did liue by the labour of their hands: they paid no tithes, nor offerings: they wore no furr, nor lining: they wore red shoes, their cowles white, and coate blacke: all shorne saue a litle circle: they ate no flesh, but onely in their iourney.

This Vrbanus had diuers counsels: one at Rome, where he excommunicated al such lay persons as gaue inuestiture of any ecclesiastical benefice: & al such of the cleargy, as abieted themselves to be vnderlings, to lay persons for benefices.

Another Councell he helde at Claremount in Fraunce: In which, was agreed the voyage against the Saracens, for reconerie of the holy Lande: where thirtie thousande men being perswaded by the Popes Oracion, and taking vpon them the signe of the Crosse for their cognisance, made preparation for the voyage: whose Captaines were, Godwine Duke of Lozraine, with his two Brethren, Eustace, and Baldwine, the Bishop of Badue, Bohemund, the D. of Buell: and his nephew Tancredus, Raymund Earle of Saint Ggidius, Robert Earle of Flaunders, and Hugh Le grand brother to Philip the French king. To whom also was

109-

joined Robert Corthoise duke of Normandie, and diuerse mo, with one Peter an Heremite, who complaining of the misery that the Christians sustayned there, was the chiefe remite. cause of that voyage, an. 1096. Which company was trapped, and slain in great number among the Bulgars, nere to the towne called Ciuitus: the rest passed on, and besieged Jerusalem, and wan it of the Infidels in the 39. day of the siege: and Godfry captaine of the Christian army, was proclaimed first king of Jerusalem.

About this time the K. of England fauoured not much the church of Rome, because of their insatiable & impudent exactions: nether wold he suffer any of his subiects to go to Rome.

By this Vrbanus, the 7. Canonick houres were first instituted in the church. Item, that no B. should be made but vnder the title of some speciall place. Item, that Mattins and houres of the day, should euery day be said: also euery Saturday to be said the Masse of our Lady: & all the Iewes sabboth to be turned into the seruice of our Lady. Item, all such of y clergy as had wiues, should be depriued of orders. Item, that it might be lawfull for al subiects to breake their oath of allegiance with such, as y pope had excommunicated, &c.

The K. after he had deteined the archbishopricke of Canterbury in his owne hands thre yeres, gaue it to Anselmus abbot of Beck in Normandy: which he was so vnwilling to take, that the King had much adoe to thrust it vpon him, and was so desirous he should haue it that he gaue vnto him wholly the citie of Canterburie, about the yere 1093. But after ward there fell such dissention betwixt them, that the king sought all meanes to put him out againe: for that he required of Anselmus in gentle manner, that such landes of the Church of Canterburie, as the king had giuen to his friends, since the death of Lanfranke might so remaine: & whereto Anselme refusing to agree, moued the king with displeasure against him: and thereupon he did a great while stop his consecration.

K.

Bp

1096

Jerusalem won from the Saracens.

1098

Prohibition of going to Rome

Canonick towers.

Lawfull for subiects to breake their oath of allegiance.

The title of Canterbury giuen to the Archbishop.

1093

Anselme the Archb. against the king.

Voyage against the Saracens.

Vrbane, and
Clement popes
at strife.

The king saine
to relent to the
Archbishop.

A Councell.

The Archb. of
Canterburie
called the pope
of England.

By reason of the contention at Rome betwixt the two Popes, Vrbane, and Clemens 3. there grew diuision: some holding with one, & some with the other. England took part with Clemens 3. but Anselme against the R. & the rest stuck to Vrbane, and required of the king leaue to fetch his pall of Vrbane: which when he could not at the first obtaine, he appealeth to the pope, contrary (as the R. said) to his sealty. Betwixt the there was much reasoning & debate about the matter: but in conclusion none of his fellow Bishops durst take his part, but were all against him: especially William B. of Duresme. In the meane season the king had sent two messengers to Vrbane for his pall, to bestow where he would: who returned and brought with them Gualter B. of Albane the Popes Legate, with the pall to be giuen to Anselme. Which Legate so perswaded the king, that Vrbane was receiued Pope through the whole land: and after the king had receiued the pall, there went vnto Anselme certaine, declaring the paines and charges the king was at, in procuring the pall, & willed him somewhat to relent vnto him; which he notwithstanding in no case would yeld vnto: so the king was compelled to yeld vnto him the full right of the sea. But afterward grewe great displeasure betwixt them, so so that Anselme went to appeale to Rome, where he remained in exile, notwithstanding Vrbane wrote in his behalfe to the king, that set light by the Popes letters and suite therein. Whereupon the pope promised at the next Councell at Baron to take order for the matter, where Anselme being present was called for: and first sitting in an vtherside of the Bishops, afterward was placed at the right side of the Pope, with these wordes: *Includamus hunc in orbe nostro, tanquam alterius orbis Papam.* Whereupon that same seat was appointed afterward to the sea of Canterburie in euery generall Councell.

In this Councell great stir was against the Grecians, about the proceeding of the holy ghost, which grake church differed

differed from the Latine in 20. or 29. articles. First, that they are not vnder the sea of Rome. 2. That the sea of Rome hath not greater power, then the 4. patriarches, and whatsoever the pope doth beside their knowledge, or without their approbation, is of no value. 3. That whatsoever hath been concluded since in the second general council, is of no authority sufficient: because from that time, they recount the Latines to be excluded out of the Church. 4. They deny the reall presence, & consecrate in leuened bread. 5. Also at the wordes of baptism, they say: Let this creature be baptized, in the name of the father, sonne, & holy Ghost, &c. 6. They deny purgatory, & account the suffrages of the dead of no value. 7. That the soules after death, haue neither their perfect paine, nor glorie, but are reserued in a certaine place, till the day of iudgement. 8. They condemne the Church of Rome, for mixing colde water in their Sacrifice. 9. They condemne the Church of Rome, saying: they admit as well women, as men in baptism to annoint children, on both shoulders. 10. Also they call our bread, Panagia. 11. They blame the Romish church, for celebrating masse on any other daies saue sundays, and certaine other feast daies. 12. The Greek hath neither creame, nor oile, nor sacrament of confirmation. 13. Neither do they vse extreme unction: expounding the place of S. Iames, of spiritual infirmity. 14. They enioyne no satisfaction for penance. 15. They consecrate for the sicke onely, on maundy Thursday, keeping it for the whole yeare after: neither doe they fast any Saturday through the yeare, but onely on Easter euen. 16. They giue onely but five orders: as Clerkes, Subdeacons, Deacons, Priests, and Bishops: the Romans giuing nine. 17. They make no bolw of chastity. 18. Euery yeare the Grecians vse upon certaine daies, to excommunicat the Church of Rome, and all Latines, as heretikes. 19. They excommunicat him, that striketh a Priest: neither doe they liue unmarried. 20. Their Emperour disposeth of ecclesiasticall matters

29. articles of
controversy be-
twixt the church
of Rome and
the Greeke
Church
The Latines
holde for exco-
municates.

The Romans
euery yeare so-
lemnly excom-
municated of
the Greekes,

of gouernment according to his owne pleasure. 21. They eate flesh, egges, & chiese on Friday 22. They hold against the Latines, for celebrating without the consecrated church: for fasting on the Sabboth day: for permitting mensstruous women to enter into the church, befoze their purifying: for suffering dogges and other beasts to enter into the church. 23. The Grecians vse not to kneele in al their deuotions, not to the Eucharist, sauing one day in the yere. 24. They permit not the Latines to celebrate vpon their altars: which if they doe, they by and by wash the altar: and when they celebrate, they say but one Myturgie, or masse vpon one altar that day. 25. They dissent in the maner of the proceeding of the holy Ghost, &c.

Now in the counsel aforesaid, among other pointes, & proceeding of the holy ghost, & celebrating with leauened bread, was debated: concerning the which, Anselme did behaue himself greatly to the mind of the pope: & after long reasoning of matters betwixt the churches, the pope thundereth out excommunication against the Grekes, and their adherents: & was ready also to proceed to the sentence of excommunication against the king of England for Anselmus sake, had not Anselme himselfe kneeling down, obtained for him longer time of further trial. Whereupon the counsel brake vp, & the Pope directeth his letters to the King of England, and comman-
deth him to reuest Anselme: which the King would not obey, but sent message and letters contrary, to the great discontentment of the pope, threatening him again with excommunication: but the messenger so handled the matter, that when the counsel came, which was then holden at S. Peters church in Rome, the King took no harme; onely the sentence of excommunication was pronounced against lay persons that gaue inuesture of Churches, and them that were so inuested: and against such as giue themselves in subiection to lay men for Ecclesiasticall thinges. The Counsel being finished, Anselme went to Lyons, and stayed there till the

The Pope ex-communicated the Grekes.

The Pope com-
mandeth the King
of England.

the death, both of Pope Urban, and also of the king: who in hunting (by chance) was wounded to death by an arrowe, shot of a knight named Walter Tyrrell, and was buried at Westminster. The King slain.

Urbanus ruled the Church of Rome vij. yeres, & excommunicated the Emperour Henricus, who had bin also befoze excommunicate by Hild. & Victor, and after by Paschalis.

After the time of this King William, the name of kings ceased in the Countrey of Wales, among the Brittaines, since King Rice, who in the reign of this King, an. 1093. was slain in Wales.

King of Wales
ceased.

1093

Anno 1100. Henric the first succeeded Rufus, for wante of issue, who was the 3. sonne of the Conquerour. Hee for his knowledge in liberall artes, was called Beauclarke. Hee reformed the state of the Cleargie, & released the grievous payments: and reduced againe King Edwards lawes, with correction thereof. He reformed Country measures, and made a measure after the length of his owne arme, &c.

1100

King, Beauclarke.
King Edwards
lawes resto-
red.

Some after he was King, he married Mawde, daughter of Malcolin king of Scots, and of Margaret his wife, daughter of Edward the Dutlaw, being a professed Nunne in Winchester. Whom, notwithstanding, without dispensation of the Pope, he married, by the consent of Anselme. By which Mawd he had two sonnes, William, and Richard: and two daughters, Mawd, and Marie. About the third yere of this kings reigne, the hospital of S. Bartholmew by Smithfield was founded, by meanes of a Minstrell belonging to the King. named Raier, and was after finished by Richard Whittington, Alderman, and Mayor of London.

Little S. Bar-
tholmewes
founded by
meanes of a
minstrell.

In his time, by meanes of Anselmus, Priestes were first in England sequestred from their wines. Also it was decreed, that Monks, and Priestes, should beare no rule ouer lay persons, &c.

Priestes se-
questred from
their wines.

This king called home againe Anselme, that was at the Councell of the king at Westminster, where the King in the

Anselme
restored.

presence of the Lords, as wel tempoꝛall, as spirituall, inueſted ii. biſhops, Roger B. of Salisburie, and Roger B. of Hereford. During which Councel, Anſelmus in his Conuocation, depoſed diuers Abbots, and other Prelates.

Prieſts would not forſake their wiues.
At this Councel, and the other befoze ſet forth by Anſelmus, Herbert, B. of Poꝛwich had much trouble with the Prieſtes of his Dioces: for they would neither forſake their wiues, noꝛ leaue their Benefices. And requiring Anſelmus counsell therein, was willed by him to account them as rebels, and to perſwade the people to driue them forth of their Countrey, and to place monkes in their romes. Like buſſines alſo had Gerard, Archb. of Poꝛk: which (not withſtanding his excommunications) he could hardly bring to paſſe.

1003

Anſelm inſolent againſt the king.

Anno 1103, about the end of the ii. yere of the K. reigne, a debate ſel betwene Anſelme and the K. for thoſe Biſhops whom the K. had conſecrated: whom Anſelmus diſowned, and otherwiſe behaued himſelfe very inſolently againſt the king. And Meſſengers being ſent to Paſchalis the pope, for allowance of the kings inueſting, he would in no caſe yelde to the ſame, but held himſelfe faſt in the ſteppes of Vrbane: in ſo much, that the Embaſſadoꝛs of the King, hauiſg ſaid, that he would not loſe the authoritie of inueſting Prelates, for the crowne of his Realme: the K. answered, beſoze God (with an oath) noꝛ I, for the price of his head, will loſe the geuiſg of ſpirituall promotions in England.

For the price of his head. A proud K.

Yet at that ſame time it was brought to paſſe, that certain cuſtomes in ſuch matters were releaſed vnto the king: and that the K. onely, who had inueſted them, being excepted, they that were inueſted, ſhould be excommunicated: the abſolution, and ſatiſſaction of whom ſhould be leſte to Anſelm.

Thus Anſelm was diſmiſſed (whether he went to complaine) from Rome: and in his returne, was charged by the Ambaſſadoꝛ of the K. either to conſent vnto him, oꝛ els to be-ware how he preſumed to enter into the land againe.

Where-

Whereupon he remained at Lions a yere and a halfe, writing diuerſe letters vnto the king: and ſeing no way to preuaile with him, he went about to reuenge himſelfe by excommunication: wherof the king hearing, deſired Anſelmus to come vnto him into Poꝛmandie, where reconcilment was made, & Anſelmus reſtoꝛed againe, yet deſerred he his coming into England, becauſe he would not communicate with thoſe whom the king had inueſted: and made his abode at the abbey of Beck. The king yet ſent againe Embaſſadoꝛs to Rome: where it was agreed, that he ſhould take homage of the Biſhops elect, but ſhould not deale with inueſting them by ſtaffe, and ring, &c. Now in the abſence of Anſelme, Prieſtes, and Chanons toke them to their wiues againe, paying a certaine mony to the king for the ſame: wherewith Anſelmus being very angrie, writeth to the king and rebuketh him for the ſame, and after ward meeting with him at the abbey of Becke, agreed vnto him in all pointes he deſired. Firſt, that all Churches which were made tributary to the king befoze, ſhould be made free.

The king reconciled to Anſelme.

Prieſtes pay mony for their wiues to the king.

Anſelme yielded to in all points.

Item, that he ſhould require nothing of the ſaid Churches, the ſeates being vacant.

Item, that thoſe married Prieſtes that had giuen mony to the king, ſhould ſurceaſe from eccleſiaſticall function thꝛee yeres: and that the king ſhould take no moze after that manner: and that all the goods that had bene taken away from the Archbiſhopꝛike ſhould be reſtoꝛed at his returne into England.

Anno 1106. The ſixt yere of the Kings raigne, Anſelme by the permiſſion of the King, aſſembled a great counsell at Weſtmiſter, of the prelates and Clergie: where (by the Popes authoritie) he ſo wrought with the king, that it was enacted, y no tempoꝛal man after that day, ſhould make inueſture with croſſe, oꝛ with ring, oꝛ with paſtoꝛall hooke: beſides many other decrees againſt prieſts mariages, & ſodomy. But the decree & curſe againſt that was called backe

1106

again by the suite of certaine, who perswaded Anselmus that the opening of that vice did giue more occasion of committing the same, and so it was taken away: but the decree against marriage remained still.

Pope Paschalis.

1100

The Popes ornaments.

Popes seuenfold power.

Pope Paschalis entered his papacie the same yere that king Henry began his reigne, an. 1100. and being brought into Laterane vpon a white palfray, a scepter was brought him, and a girdle put about him, hauing seuen keies, with seuen scales hanging therebpon, in token of his seuenfold power, according to the seuenfold grace of the holy Ghost, of binding, loosing, shutting, opening, sealing, resigning, and iudging, &c. This Pope did depose all those Prelates that the Emperour set vp: also banished Albertus, Theodoricus, & Maginulphus (they strived the same time for the papacie) and made an army against Guybert whom the Emperour had made Pope: who being put to flight not long after died.

1101

That Antichrist was bozne.
Barred priests condemned for Nicolaitans.

About the same time Anno 1101. the Bishop of Florence began to preach & to teach, Antichrist then to be bozne and to be manifest, as Sabellicus testifieth: wherebpon Paschalis assembling a council, put to silence the said bishop, and condemned his bookes. In this Council at Treca, married priests were condemned for Nicolaitans.

This Paschalis renewed the excommunication of Hildebrand against the Emperour; and set vp his sonne, Emperour against him, & caused the archbishop of Mentz, of Colen, and of Wormes, at Wilgsher, to depriue the Emperour: and to take from him all the ornaments of his Empire, wherebpon the Emperour being left desolate, he pronounced, Let God see and iudge. Thus they left him, and went, and confirmed his sonne, and caused him to driue out his father, who then being chased of his owne sonne (hauing but nine persons about him) did die by the Dukedome of Lymbough.

Where the Duke being then a hunting, and hearing of

of him, followed after him. The Emperour looking for nothing but present death, (for he had displaced the same Duke before, out of his dukedome) submitted himselfe, and craved pardon: the Duke pitying his case, receiued him to fauour, and into his castle. And gathering together his men of war, brought him to Colen, where he was well receiued. His sonne hearing of this, besieged the citie, but the father by night escaping fled to Leodium. where he assembled a power, and pitched a field: desiring his friends, that if he got the victory, they would spare his sonne. In fine, the father had the victory, and the sonne was put to flight: but shortly after, they renewed battel againe, and the sonne got the field, and the father taken: who being utterly dispossessed of his kingdom, was brought to that state, that comming to Spire, he was faine to crane of the Bishop there (to whom he had done much good before) to haue a prebend in the Church: and for that he had some skil of his book, he desired to serue in our Ladies quire, yet he could not obtain so much at his hands: who swore by our lady, he should haue none there. Thus he came to Leodiū, & there for sorrow died, after y he had reigned 50. yeres: whose body Paschalis after his funerall, caused to be taken vp again, and to be brought to Shires, where it remained fide yeres, vnburi.

The pope setteth the Emperours sonne against him.

The Emperour craveth to be a prebend of a Church, but could not obtaine it.

1106

The Emperour dieth for sorrow.

1107

After the decease of Henricus the 4, his sonne Henricus the 5. reigned 20. yeres, who comming to Rome to be crowned of the Pope, could not obtaine it, before it were by him fully ratified, that no Emperour should haue any thing to doe with the election of y^e 15 of Rome, or with other bishopricks: and such a stirre there was at Rome, that the Emperour, if he had not defended himselfe with his owne handes, he had bene slayne: yet gotte he the victory, and toke the Pope, and leadeth him out of the Citie: where he indenteth with him vpon diuers conditions, both of his coronation, and recouering againe his title in election of the Pope, and other Bishops. Wherebinto the Pope assented and agreed

No Emperour to haue to doe with the election of the Pope. The Emp. had been slaine at Rome.

The pope faine to agree to the Emperour.

græd

The Emp. depose by the Pope.
Let God see and iudge.

agreed to all: so the Emperour being crowned of Paschalis, returned againe to Rome.

The pope breaketh covenant.

But so soone as the Emperour was returned into Germany, & Pope forthwith calling a synod, reuoked al that hee had granted to befoze, & excommunicated Henricus the Emperour: whereof he hearing, being in France, and there hauing married Mathild, daughter to H. Henry, returned with a power, and putteth the pope to flight, and placeth another in his steede. In the which time, the States of Germany rebelled, in so much that it grew to a foughten field, ann. 1115. Wherefoze, the Emp. seeing no end of troubles, was faine in the end to giue ouer all his right in Churchmatters.

The Germans rebell.

1115

The Emp. giueth ouer to the Pope.

1118

Bernardine monkes.
Gelasius

Gregorie 8.
Calixtus.

The Emp. faine to yeeld.

A shamefull v. sage of a pope.

In the time of this Paschalis, liued Bernardus, called Abbas Clarauallensis, ann. 1118. of whom sprang the Bernardine monkes.

After the death of Paschalis, succeded Gelasius, chosen by the Cardinall: without the consent of the Emperour: whereupon grew great great variance in Rome: and at length another pope was set vp by the Emperour, called Gregorie the 8: and Gelasius driuen away into Fraunce, and there died. After whom came Calixtus the 2, chosen by a fewe Cardinalls, without the consent of the Emperour: who coming vp to Rome to enjoy his seat, first did excommunicat the Emperour: Hee then hauing diuers conflicts with his fellow, pope Gregorius, at length draue him out of Rome. At which time, by this occasion, great cōtrouersie was betwixt the emperours, & the popes court, for the pzeeminence: but in cōclusion, the Emp. was faine to condescend to the vnreasonable conditions of the pope: first to ratifie his election, notwithstanding the other pope was aline, whom the Emperour set vp: and that in matters of the popes election, and inuesture of the Bishops, hee should resigne his right. Which being graunted, the Pope maketh out after his fellow pope, and taketh him at Sutrium, and set him vppon a Camell, his face towarde the Camels tayle, and the tayle held in his hand

hand in steede of a bzidle, and so brought him to Rome thorough the strētes, and after ward hauing shorne him, thrust him into a monastery.

This Pope did first establisth the papall decrees against the Emperour: he brought in the foure quarter fastes, called Amber daies, and brought in the order of monks, called Premonstratensis, & also was hot against priests wiues.

Amber daies.
Premonstratensis.

1109

After the death of Anselme, who deceased An. 1109, After he had bene in the sea 16. yeeres; the church of Canterburie stood void 5. yeeres: and the goods of the church was spent to the kings vse, the king pretending to take deliberation to chosse one answerable to those that went befoze.

Canterbury
5. yeeres void
to the kings
vse.

The same yeere, after his death, the king conuerted the abbey of Ely, to a bishoprick, which was befoze vnder the bishopricke of Lincolne: placing there, Henric, B. of Bangor, the first Bishop of that see.

Ely made a bishopricke.

Ann. 1115. Rodolphus, B. of Rochester, an English mā, was promoted to be Archb. of Canterbury, and Thurstinus the kings Chaplaine, was elected Archb. of Poze: who, because he refused to professe obedience to the same Rea, was depriued by the king: and thereupon went to complaine to Pope Paschalis, who wrote, that he would haue the order of Gregorie stand therein. But Thurstine stood stiffely in the matter, & renounced his Archbishoprick, promising he wold neuer, either make claime to it, or molest those that should enjoy it. Now after ward, when Calixtus had called a Cōcell at Rheims, in Fraunce, Thurstine wrought so, that hee was in that Councell consecrated, and had his pal, notwithstanding the Pope had promised the king faithfully to the contrarie. For which deede, the k. was soze discontented w Thurstine, and warned him the entrie of his land. In the Councell of Rheims, were gathered 434. Prelates, The pointes there concluded, were, for establisthing their owne authoritie, in dispensing of Ecclesiasticall Offices, & in prohibiting Priestes marriages, and sequestering the from their wiues

1115

A Councell of
434. Prelates.

wines. Which articles were sent to the Emperour, to trie his mind befoze the Councell should breake vp: who was contented with all, sauing that he could not away to haue the inuesting of ecclesiasticall function taken from him: whereupon the pope proceedeth against him to excommunication.

It was not long after, but the Pope came to Cisortium, where Henry king of England resorted to him, desiring that he would send no more Legates into the land, except he himselfe desired, because they spoiled the realme of great treasures: and also that he would graunt him to vse all the customes vsed befoze of his auncestors in England, and in Poymandie. To these petitions the Pope graunted, and required againe of the king, that he would license Thurstin the Archbishop about mentioned, to returne with fauour into the land: but the king vtterly denied that, except he would submit to Canterbury.

Anno 1120 the yere following, Pope Calixtus directeth his letters to the king for Thurstinus, and to Rodulph Archbishop of Canterbury, in which he both interdict the Churches of Canterbury, and Poike, and threatneth the king with excommunication, except within a moneth after the the same Thurstine were receyued into the Sea of Poike. Whereupon Thurstine (for feare) was immediately sent for, and receaued: and was placed in the Sea.

Anno 1122. Within two yeres after, Rodolfe Archbishop of Canterburie died, whom Gulielmus de Turbin succeeded.

About which time, in the xxvj. yere of the kings reigne, the Gray friers, by procurement of the king, came first into England: and had their house first at Canterburie. Anno 1125. the king called a Councell at London, where the spiritualtie of England (not knowing whereabout it was required) graunted the king to haue the punishment of married Priestes. Whereupon the Priestesses (paying to the k. a certain summe) were suffered to retaine their wines still, to the

great

The Pope excommunicateth the Emperour.

The king of England sueth to the Pope.

Submit to Canterbury.
1120

The Pope Thurstine.
1122

The Gray friers.

The Priestesses pay to the k. for their wines.

great gaine of the king.

This king Henrie buylded the Abbey of Reading, for ioy of Saint Iames hand, which his daughter Mawde (who had married with the Emperour Henrie the first) brought vnto him after the decease of her husband. & he was after married to Geffrey Plantagenet, Earle of Aniou: of whome came Henrie the second.

About this time was founded the Priorie of Porton, in the Prouince of Chester, by one William, the sonne of Nichelle. This k. an. 1131. released vnto the land the Dane gelt, which his father and brother renued. Hee erected also a new Bishoprick at Carlill.

After Calixtus succeeded Honorius 2. Notwithstanding that the Cardinals had elected another, yet he (by the meanes of certaine Citizens) obteyned it. An. 1125. Vnto this time liued Henricus v. after that hee had reigned xx yeres, & died out issue.

Next after Henricus, the Empire fell to Lotharius, D of Saxen, an. 1127. In the time of P. Honorius 2. there was one Arnulphus (some say) Archbishop of Lundun. (Trichemi^s saith, he was a Priest) that for sharpe rebuking of the Cleargie of Rome, was layde waite for, and priuily drowned. He preached very boldly against their abuses. Sabellus, and Platina say, they hanged him. About the time of this Arnulphus (if it were not his own worke) there was writen a booke, called Opus tripartitum, that cōplayneth of many abuses and enormities of the Church: as first, of the number of holy dayes: also, of curious singing in the Church: of the multitude of begging Friers, and professed womē: with diuers other points of abuse.

About the yere of our Lord 1128. the order of Knights of the Rhodes (called Joannites) and the order of Templars, rose vp.

After Honorius succeeded Innocentius the second, in the yere of our Lord, one thousande, one hundred, and thirtie.

But

Danegelt released by the king.

1131
Honorius B
1125

1127
Arnulphus.

Opus tripartitum.
Abuses of the church preached against.
1128

Knights of the Rhodes, and Templars.

1130
Honorius.

Contention
betwixt the
popes.

Strike a
Priest

1135

but after hee was chosen, the Romanes elected Anacletus, betwixt which Popes great strife and contention rose, till Lotharius the Emperour began to assist, and take part with Innocentius.

This P. decreed, that whosoever did strike a Priest shauen, should be excommunicate, and not be absolved, but only of the pope himselfe.

An. 1135. King H. dieth in Normandie, after that he had reigned in England thirtie five yeares and odde monethes, leauing for his hetres, Matilde the Emperesse, his daughter, with her young sonne Henrie, to succede. But the Prelates and Nobilitie (contrarie to their oath) made Steuen, Earle of Boloign, king: sisters sonne to Henrie. Hee entered his reigne, an. 1136.

1136

But the emperesse, about the 6. yere of his reign, came into England, and took him, & sent him to Wistow to be kept prisoner. Whence he escaped out, and pursued the emperesse, & her parte, and caused her to flee the Realme, the first yere of his reigne. But after that, Henrie, Duke of Normandie, invaded in the quarrell of his mother: and so prevailed, that Steuen was contented to holde the kingdome but for his life time, and that Henrie in the meane time, should be proclaimed heire apparant. The same yere, about October, Steuen ended his life, after he had reigned six. yeres, periuredly.

Archb. poisoned
in his
chalice.

As Theobald succeeded after William, Archb. of Cant. so in York, after Thurstan, followed William, who was called S. William of York. He was poisoned in his chalis, by his Chaplaine.

In the vi. yere of the reigne of this king, Theobaldus Archbishoppe of Canterburie, and Legate to the Pope, held a Councell at London, wherein was concluded appellations from Councels to the Pope, found out by Henry, Bishop of Winchester.

In the time of King Steuen, died Gracianus, a Monk of

of Bononia, who compiled the booke called, The Popes decrees, also his brother Petrus Lombardus Bishop of Paris, Maister of Sentences, wrote his four booke of Sentences. These two were the greatest doers, in finding out that the similitude onely of bread and wine remained in the sacramentes. Some write that Petrus Comestor the writer of the Scholasticall history, was the third brother. In this time also liued Hildegard the Nunne and prophetesse in Almaine.

Petrus Lombardus.

Petrus Comestor.

Hildegard the nunne and prophetesse.

By this R. was builded the abbey of Feuersham, where his sonne and he were buried. He builded the monasterie of Finerneys and of Fomitance.

Much about the same time, came by the order of the Gilbertines, by one Gilbert, sonne to Iacoline, a knight of Lincolnshire.

Gilbertines.

Theobald, y Archb. of Canterb. among other matters decreed, y priests should not be rulers of worldly matters: and that they should teach the Lords praier, & Creed, in english. Matheus Parisiensis, writeth, how Stephen R. of England, reserued to himselfe, the bestowing of spiritual liuings, and unvesting of prelats, ann. 1133. At which time also Lotharius the Emperour began to doe the like, had not Bernardus given him contrary counsel.

Priests no rulers in worldly matters.

1133

Then came into y Church, the manner of cursing with booke, bell, and candle, deuised in the Councell at London, holden by William, B. of Winchester, vnder P. Celestinus, who succeeded after Innocentius, an. 1142. Also, Lotharius succeeded in the Empire, Conradus, the newew of Henricus 5. an. 1138, who onely (among the Emperours) is founde not to haue receaued the Crowne at the popes hand.

Booke, bell, and candle.

1142

In the dayes of this Emperour, who reigned fiftene yeares, were diuers Popes: as, Celestinus, 2. Lucius, 2. Eugenius, 3.

betwixt P. Lucius and the Romanes was great strife: for, the Romanes would haue recovered their annient

Lucius,

liber-

libertie in choosing their consuls: and Pope Lucius in the fight was well beaten, and liued not long after.

Eugenius.

1145

Anastasi-
us. Adrianus pope
an Engli-
shman.

Pope Eugenius after him followed the same course, Anno 1145. and compelled them to abolish their consuls, and to take such Senators as he should assigne. Then followed Anastasius the 4. And after him Adrianus the 4. an Englishman, by his name called Breake speare, belonging once to S. Albons. He likewise kept great stir, & preuailed against the Romanes for the former causes, and thundered against Fredericus the Emperour.

1146

Hildegard
prophesieth a-
gainst y^e king-
dome of the
Pope.

Hildegardis a Nunne, and as many iudged (euen the papistes themselves) a Prophetesse, liued, anno 1146. and prophesied against the whole rowte of Romish prelates, and of the fall of that Church, especially against y^e senior Friers, and such other bellies of the same. In acertain place she hath these wordes: And now is the law neglected among the spirituall people, which neglect to teach, and to doe good things. The maister likewise, and the Prelates doe sleepe, despising iustice, and laying it aside, &c. And in another place: When shall the crowne of Apostolicall honour be deuided, because there shall be no religion among the Apostolicall order: and for that cause shall they despise the dignitie of that name: & shall set ouer them other men, and other Archbishops. In so much, that the Apostolike sea of that time, by the diminution of his honoz, shall haue scarce Rome, and a fewe other Countreyes thereabout, vnder his dominion. And these things shall come to passe, partly by incurfion of warres, and partly by a common Councell, and consent of the Spirituall and Secular persons. When shall Iustice flourish: so that in those dayes, men shall honestly applie themselves to the ancient customes, and discipline of auient men, and shall obserue them as men in times past haue done, &c.

Iustice flourish-
eth when the
Pope is over-
throwen.

Shce prophesied also of the Friers. In those dayes shall rise a senselesse people, proud, greedy, without faith; and subtil: which shall eate the finnes of y^e people, holding a certain

order

order of foolish deuotion, vnder the fained cloke of beggerie, &c. But this order shall be accursed of all wise men and faithfull Christians: they shall cease from all labour, and giue themselves ouer to idlenesse, choosing rather to liue by flattery and begging, hauing familiaritie with women, teaching them how to deceiue their husbannes, by their flattery and deceitfull wordes, and to robbe for them: for they will take all these stolen euill gotten goods, and say, giue it vnto vs, & we will pray for you: so that they being curious to hide other mens faults, do utterly forget their owne. And alas they will receiue all things of rouers, pickers, spoilers, thēnes, sacrilegious persons, vsurers, adulterers, heretikes, schismatikes, apostataes, whores, and batwodes, of noble men periturers, merchants, false iudges, souldiers, tyrants, princes, of such as liue contrary to the law, and of many peruerse and wicked men, following the perswasion of the Diuell, the sweetnesse of sinne, a delicate and transitorie life, and fulnes, euen vnto eternall damnation, &c.

Henry the 2. sonne of Ieffrey Plantagenet, and of Mawd the Empresse, and daughter of king Henry the first, raigned after Stephen, and continued 35. yeres.

Within a yere or twaine after the entry of his raigne, he made Thomas Becket Lord Chauncelloz of England.

Thomas
Becket.

1158

About the yere of our Lord, 1158. Gerhardus, and Dulcinus Nauarrensis, did earnestly preach agaynst the Church of Rome; mainteyning, that prayer is not more holie in one place then in another: that the Pope is Antichrist: that the Clergie, and Prelates of Rome were reiect, and the very whoze of Babilon prefigured in the Apocalips, &c. These two Anno one thousand, one hundred, and fiftie eight, brought with them thirtie into England; who by the king and prelates were burned in the forehead, and so sent out of the realme. And after, as Illyricus writeth, were put to death by the Pope.

Gerhardus a-
gainst y^e church
of Rome.
Pope Anti-
christ.
Whore of Ba-
bilon.

Put to death
by the Pope.

The Emperour Fredericus successoz to Conradus, marched

th.

ched

ched up to Italy, to subdue there certaine rebels. The Pope hearing thereof, came to meet him with his Cardinals, at Sutrium: the Emperour seeing the Bishop, alighted of his horse to receyue him, holding the stirrop on the left side: whereat the Pope shewed himselfe somewhat agréued, but the next day with holding the right stirrop he made him amends: and when they were come together, Hadrian would not crowne him (for the Popes at that time had brought the Emperours to that passe) except he would of his owne charges, helpe to the recovery of Apulia, out of the handes of the Duke William: whereto the Emperour agréed, and so the next day was crowned.

In the meane time the Pope excommunicateth the Duke, and incenseth Immanuel the Emperour of Constantinople against him: but the Duke putteth Immanuel to flight, and placed his siege agaynst Bonauenture (where the Pope with his Cardinals were looking for victory) and forced the Pope to entreat for peace: which he granted on condition, that he should make him King of both Syrcils. The Pope returning to Rome, and there finding that he could not preuaile against the consuls of Rome, removed to Arciminum.

In this meane time, the Emperour requireth homage of the Bishops of Germanie, forbidding the Popes Legates to be receiued in Germanie, except he sent for them. Besides he pressed his owne name in his letters before the Popes name, whereupon passed letters of displeasure betwixt them: and Hadrianus not content with the Emperours answer, directeth a bull of excommunication, and stirreth up William duke of Apulia, and the clergie against him. The Emperour purgeth himselfe, by letters sent thorough his Empire, very pithie, and sharpe. The Pope on the other side accuseth the Emperour to the bishops of Germanie, and incenseth them against him: but they would not so far yield vnto the Pope, but excused the Emperour.

This

This Pope, onely continued foure yeres, and odde moneths: and walking with his Cardinals to a place called Arnagnua, or Arignam, he was choked with a flie that got into his throat.

About this time, rose up the order of the Hermites by one William, once Duke of Aquitania, and after ward a frier.

After Hadrian, succeeded Alexander 3: and at the same time the emperour, with 9. Cardinals, set up Victor 4. so that there fell much debate about the matter, til at the last, Alexander, by the help of Philip the French king, obtained y sea, against whom, the Emperour made his power: and coming to Rome, forced the Pope to saile to Venice: whither he sent Otho his sonne after. Who attempting rashly against his fathers commandement, was overcome, and taken. Whereupon the Emperour (to redeme his sonne) was faine to seek peace: and coming to Venice at S. Markes Church, where he should take his absolution, he was bid to kneele at y popes feet: and the pope setting his feet upon the Emperours necke, pronounced the verbe of the Psalm: Thou shalt walke upon the Adder and the Basilisk: and shalt tread downe the Lion, and the Dragon. To whom the Emperour answered: not to thee, but to Peter. The pope againe: both to me, & to Peter. In fine, the Emperour was absolved, on condition, he would receiue Alexander for true Pope: and restore againe to the Church all that he had taken away.

This Pope (who reigned 27. yeres) kept sundry counsels, both at Turo, and at Lateran: wherein he concluded against marriage of priests.

At this time, liued Thomas Becket: whose first preferment was to the Church of Banzfeld, which he had by the gift of Saint Albons. After that he entred into the seruice of the Archbishoppe of Canterburie, and was put of Theobald the Archbishop to king Henric, to bide the yong king, that he should not be too fierce against the Cleergie: of whom he was made Lord Chauncellour, and after ward in the 44.

L 2

yeare

The Emp. holdeth the popes stirrop on the wrong side.

Popes Legates forbidden in Germanie.

The Germans excuse the Emperour.

The Pope choked with a flie.

1159

The order of the Hermites. Alexander 3. Pope.

The Emperour faine to seeke peace with the Pope.

The Pope sets his feet upon the Emperours necke.

Against marriage of priests.

Variance be-
twixt the King
and Becket.

Executed for
a Traitor that
brought curse
from Rome.

Peterpence
denied.

Saluo ordine
suo.

Becket relen-
teth to the K.

Becket stout to
the king.

yeere of his age, was made priest, and the next day made bi-
shop: after ward there fell great variance betwixt the king
and him for ouerlightly punishing the Clearkes that offen-
ded his lawes: and standing with the king therein. Besides,
he resisted diuers ancient lawes of the land, and would not
submit himselfe to his Cleargie thereunto: mozeouer, there
were other lawes also made at Claredonne, in Normandy,
whereto Becket would giue no allowance: as if any person
should be found to bring from the Pope, or from the Archb.
of Canterbury, anie writing, containing a curse or inuid of
the land, he should be executed for a traytour, &c. That
Peterpence should no moze be paid. yet at the length he
answered, he would agree to the Kinges ordinances *saluo or-
dine suo*. Which clause, the king greatly disliked: but not-
withstanding great intreatie by the Bishoppe of Norwich,
and Salisbury, and the teares of two of the chiefe of the
Templars, called Richard de Hast, and Constans de He-
nerio, he would not relent, til the king signified by expresse
message, that he should look what to trust to, if he yelded not
at his request: so at length hee relented. And the king cal-
led a Councell of States, where he requiring the Archb. to
set to his seale to instruments drawn, concerning the matter,
but he refused so to do, til farther deliberation, which also the
king was contented with: & yet after Thomas repented him
of that he had done, by the motion of his crossebearer, who
put him in mind how pzeiudicial it was to the Church, that
he had yelded unto, whereupon he required absolution of
the Pope for his fact, who graunted the same, and gaue him
courage to be constant in his quarrell begun, and thereup-
on he waxed stoute, and would haue departed the lande,
to flee to the sea of Rome: but hee was staied. The quarell
ceased not, for Becket being Legatus a latere, greatly staied
the kings purposes. Whereupon the king sent to the Pope,
requiring that the same anthozity might be bestowed vpon
some other after his appointment: which was the Archb. of
Poike,

Poike, but the P. would not: notwithstanding, at the request
of the Kinges Clergie, he was content y the K. should be Le-
gate himselfe: whereat hee tooke great indignation: which
moued the Pope (at the length) to yelde to the request of the
bestowing of the Legacie vpon the Archbishop of Poike: yet
so, that he would Thomas should take no harme thereby.

The king hauing this, straight began with the Inferiours
of the Church, that had broken his lawes: as Felons; Rob-
bers; Quarrellers; Breakers of the peace; and Furtherers:
whereof, moze then an hundred, were pzooued at that time
vpon the Cleargie.

The K. Coude
be the Popes
Legate.

Robbers, fe-
lons, murthe-
rers, among
the Clergie.

This, Thomas could not abide, as derogating from the li-
bertie of holy Church. The king on the contrarie part, was
greatly incensed, and caused him to be cited to appeare on a
certaine day, at the Town of Northampton: where Tho-
appeared not, but sente another. This the king tooke in
great displeasure, and laid diuers actions against him, of re-
conings, &c.

The other Bishops endeouored to perswade Thomas, to
consider what he did, and not to stande so stiffie against the
king: others encouraged him: and at last they agreed with
cominon consent, to cite him vp to Rome vpon periuire, and
appointed him his daye of appearance. Which when the
Archbishop heard, he also sent to Rome: to whom the Pope
directeth againe his letters of comfort, that made Becket
still to hold himselfe stout against the king, who was so in-
censed against him, that if he had not fledde the Court, he had
bene laid in prison, for not answering to certaine accompts
the king had to charge him withall. But he sped him away,
changing his name, and calling himselfe Derman: and sa-
king shippe at Sandwich, fled into Flanders, & from thence
to Ludouicus the French king: who (notwithstanding let-
ters, and request to the contrarie) gaue him entertainment,
and wrote to the Pope in his behalfe: and (although the K.
had sent vnto him Ambassadors, Robert, Archbishoppe of

Becket fleeth,
and turneth
his name to
Derman.

166 The Abridgement of

Wozke, with other Bishoppes, and Nobles, requiring him to deale otherwise, ¹) thow the French Kings letters, did wholly encline to Becket. But, soasmuch as he could not be placed as yet in England, the Pope sendeth him in a monks habite, to the Abbey of Pontiniake, in Fraunce: where hee remayned two yeres. And from thence he remoued to Senon, where he abode five yeres. So his exile continued in all, seven yeres.

B. in exile
seven yeres.

1166

Becket's kinred
banished.

Now the king vnderstanding of the Popes fauor toward Becket, sayling out of England into Normandie, directeth ouer certaine Injunctions against the Pope, and the Archbishop of Canterburie. Besides, an. 1166. it was set forth by the kings Proclamation, that all manner of persons, both men & women of Becket's kinred, should be banished: without carrying away any penyworth of their goods. Hee sent also to Guarrin, the Abbot of Pontiniake, threatening him, that if he would not put away Tho. hee would driue out of his Realme, all the Monkes of his order. Whereupon, Becket was faine to depart to Lewes the French king, who placed him at Senon, and there found him the space of five yeres.

In which time of his absence, he wrought all hee might against the king, and those that he knew did not fauour him: & diuers letters passed to, and from Becket, to the Pope, & the king: very seditious, & rebellious. Fro which dealing, a very pithie letter, witten by the Suffraganes of y Church of Canterburie, could nothing perswade him, but prouoked him, very sharply to replie against them. He reiected also, the letters of the Emperesse, that endeuored to perswade him.

1169

The K. feareth
Becket.

After these letters sent to and fro, anno 1169. the king fearing least the Archbishoppe should procede against his owne person by excommunication) made his appeale to the Pope: whereupon, he sent two Cardinals, Guilielmus. and Otho, o take vp the matter, at Grisoium in Fraunce: but it came to no conclusion. Where, William requiring Becket

for

the Acts and Monuments. 167

(for the peace of the Church which hee pretended) to resigne his Bishoprike, so that the king would giue ouer his customs: answered that the proportion was not like, saying: that hee (sauing the honour of his Church and person could not so doe) but the king, it stood on his soules health to renounce those ordinances and customs, because the Pope had condemned them.

Because the
Pope had co-
demned them.

After the Cardinals were returned, the French king also thought to haue preuayled with Thomas, and laboured to perswade him, but could not. Thomas alwaies adding his obedience, *Saluo honore Dei*, very captiously, that he might thereby make escape if neede were, wherewith the king was greatly displeased.

After this there fell other displeasure betwixt them. Anno 1170. And the sixteenth yere of the kings raigne, at which time hee kept his Parlement at Westminster, hee caused his sonne Henry to be crowned king, with consent of Lordes Spirituall and Temporall: which Coronation was done by the handes of Robert Archbishop of Wozke, with assistance of other Bishoppes: whereat Becket toke great displeasure, because hee was not called for, and complayned thereof to the Pope: at whose instance the Pope sent downe sentence of excommunication against the Archbishop, and London, Salisbury, Duresme, and Rochester, that were doers with him in the Coronation: and sendeth also two Legates, the Archb. of Rothomage, and the Archb. of Hauerne with full commission, either to driue the king to reconciliation, or to interdict him, by the Popes censure out of the Church: whereupon the king at last (through the mediation of the French king, and diuerse prelates, & great Princes) was content to yeld to reconciliation, but would not graunt him his possessions, and landes of his church, before he repaired into England, and should shew how peaceably he would agree with the kings subiects.

1170

The king yeel-
deth to Becket.

This peace being thus concluded, Thomas after 6. yers of

L 4

his

his banishment returned, and was commanded of the young king to keepe his house. The Bishops befoze excommunicated, required absolution of him, but hee would not graunt thereunto simply without cauteles: so they complained to the king, who toke it heauenly, & lamented oft & sundry times, that none would reuenge him of his enemy: which certaine to y number of 4. hearing, prepared themselves, & came into England out of Normandie, about Christmasse time, & repaired to Thomas, & commanded him in the kings name to come to the young k. & to do his duty to him, & to restore the bishops whom he had excommunicated, for y kings coronation: which Thomas would not grant vnto, touching y absolution, referring it to the pope who had excommunicated the. In the end so disorderly Thomas behaued himselfe, that they said he had spoken against his owne head, and rushed out of the doores, commaunding the monks to keepe him forth comming. What quoth Thomas, thinke you I will fly away? nay neither for the k. nor for any man, will I stir one fote fro you: and so cried after them, here, here shall you find me, laying his hand vpon his crowne. The 4. whose names were Reynold Bereson, Hugh Morteuill, Wil. Thracy, & Richard Brito, went to harnessse themselves, & returned the same day, & flue Becket, meeting him about euensong time with his crosse in his hand, every one striking him with his sword into the head: they after fled into the North, & at length with much adoe, hauing obtained their pardon of the pope, went to Jerusalem in linnen clothes, barefote, fasting, and praying, whereof in few yeres after, they died. Anno 1220. There was a question as saith Cesarius the monke, at Paris, whether Becket were saued or damned. Roger a Normand holding against him: and Peter Cantor a Parisian, for him, grounding himselfe vpon myracles, which hee was reported to haue done after his death, and his quarrell for the Churches sake: his miracles are reported to haue bene 270. Of this Thomas the papistes sing this blasphemous

Four armed
men kill Tho-
mas Becket.

The murder-
ers do penance.

1220

Whether Bec-
ket were saued
or damned.

270. myracles
done by Bec-
ket.

Anthem, or Collect in English thus: For the blood of Thomas, which he for the did spend, Graunt vs Christ to climbe where Thomas did ascend. A blasphemous
Anthem.

But as it appeareth by the testimony of Robert Crick-ladenfis, the Pæres and nobles of this land, nere about the king, gaue out in straight charge, vpon paine of death, & confiscation of all their goods, that no man should be so hardy, as to name Thomas a martir, or to preach of his miracles. The king for this fact, was vpon his oath inioyned this penance: First, that he should send so much to the holy land, as should find 200. knights, for the defence of the land: also, that from Christmas day next following, he should in his owne person fight for the holy land (except he were otherwise dispensed with). 3. yeres. Also, that he should fight against the Saracens in Spaine. Item, that he should not hinder any appellations made to the Pope of Rome. Also, that neither he nor his sonne, should euer depart from the pope & his successors. Itē, y the possessions of the church of Canterbury, should be fully restored, & that the outlawes for Beckets cause, should be restored, also, that his decrees stablished against y church, should be void: besides other fastings and alms, &c. It is mentioned also in stories of the said king, that returning out of Normandy into England, he came first to Canterbury, and so soon as he had seene Beckets Church, lighting of his horse, & putting off his shoes, he went barefote to his tombe: whose steps were found bloody through the roughnes of the stones: and not onely that, but also receiued farther penance of euery monke in the cloyster, certaine discipline of a rodde, Ann. 1174. In which yere, the minster of Canterbury was clean burnt, and almost all the citie.

The yere 1175 was in the Conuocation at Westminster the contention renewed about the obedience of Poik to Cant. Also about Lincoln, Chichester, Worcester, & Hereford, whether those churches were vnder the sea of Poik, or not. About those matters grew such contention betwixt the seas,

None shoulde
hold Becket a
martyr, or
preach his mi-
racle.
The kings pe-
nance.

Sharpe penance

1174

Canterbury
burnt.

1175

Contention
betwixt Poike,
and Canturb.

seas. that appeale was made to the sea of Rome, on the one partie, and a Cardinall was sent downe to make peace betwixt them for 5. yerres, til they should haue full determination of their cause: and that the Archb. should abstaine from the claime to the church of S. Oswald at Glocester, and molest the sea of Poze no more therein.

1176

In the yere 1176. Richard, Archb. of Canterbury, made 3. archdeacons in his dioces, where there was wont to be but one. About which time also, it was graunted by the king to the popes legate, that a Clarke should not be called before a tempozall iudge, except for offence in the forrest, or for his lay fee which he holdeth. Item, that no Archb. or Bishoprick should remaine in the kings hands, aboue one yere, without great cause.

No bishoprick remain longer then one yere in the k. hand.

The same yere, there was one at Canterbury, to be elect abbot in the house of S. Austen, named Albert: who required the Archbishop to consecrate him in his owne Church: which the Archb. refused, requiring him to come to him rather. The matter grew hot betwixt the, so that appellation was made to Alexander the pope, who through pence toke the Abbots part, and inioyned the Archb. to satisfie Alberts request: who picked out a time, when the Abbot was about his household affaires, absent from home, & not finding him, departed, pretending the fault of y. abbot, in great disdain. So the abbot dis-appointed, filled his purse, and went to Rome, and had his consecration of the Pope himselfe. This yere began again the contention betwixt the Archbishops, for superiority, at a counsell at Westminster, where Poze took the right hand of the Cardinal, the popes legate: where about grew such a contention, that words begate blowes, and the Archb. of Canturburies part pulled Poze from his seat to the ground: and al to teare his casule, chimer, and Rochet from his backe, and put the legate in such feare, that he ranne away. The next day after, Poze appealeth to Rome.

Contention againe betwixt the Archbishops.

From wordes to blowes.

This king, though his dominions were greater then euer

uer before him, yet neuer put taske on his subiects, nor vpon the spiritualtie any first fruits, or appropriations of benefices, & yet his treasure after his death amounted to 900000. pounds, besides Jewels and furniture.

No taske, nor first frutes.

Anno 1181. The archbishop died, and his goods came to the king, which extended to 11000. pounds, beside plate.

1181

This king died, after he had liued with estimatiō of great valure and wisdom in the gouernment 35. yerres.

The king died.

Pope Alexander sat 21. yerres, or as Grisburgenfis writeth 23. yerres. This pope among many other his acts, had certaine Councils, some in France, and some at Rome in Laterane: by whom it was decreed that no Archb. should receiue his pall, except he should first sweare.

The forme of the words wherby the pope is wont to giue his pal, are these: To the honoz of almighty God, & of blessed Mary the virgin, and of blessed S. Peter and Paul, and of our Lord, pope N. and of the holy church of Rome, and also of the Church of N. committed to our charge, we giue to you y. pall taken from from the body of S. Peter, as a fulnes of the office pontificall, which you may weare within your owne church vpon certaine daies, that bee expessed in y. priuileges of the same church granted by the sea Apostolike.

The forme of words in giuing the pall.

The pope might weare the pall at all times, and in all places at his pleasure. It must be asked within 3. moneths: without the which, any might be displaced. Also, it must be buried with him to whom it belonged.

Order of the pall.

The bishops make this oath to the Pope. I M, B. of N. from this houre henceforth, will be faithfull, and obedient to blessed S. Peter, & to the holy apostolike church of Rome: and to my Lord N. the Pope. I shall be in no Council, nor helpe, either with any consent, or deede, where by either of them, or any of them, may be empaiied: or where by they may be taken with any euill taking. The Council which they shal commit to me, either by themselves, messengers, or by letters, wittingly, or willingly, I shall vtter to none: to their

The B. oath to the Pope.

their hinderance, and damage. To the mainteining of the papacy of Rome, and the regalities of S. Peter, I shall be an ayder (so mine order be saued) against all persons. The Legate of the apostolike sea, both in going, and coming, I shall honozably intreat, and helpe him in all necessities. Being called to a Synode, I shall be ready to come: vnlesse I be let by some Canonically impeachment. The palace of the Apostles euery third yere I shall visit: eyther by my selfe, or by my messenger: except otherwise I be licensed by the sea apostolike. All such possessions as belong to the Dioces of my Bishopricke, I shall neither sell, nor giue, nor lay to mortgage, or lease out, or remoue away, by any manner of meanes (without the consent and knowledge of the Bishoppe of Rome) so God helpe me, and the holy Gospel of God.

T. Becket, and
Bernard, canon-
ized for
Saints.

1184

Also among other decrees, in a Council at Rome of 300. Bishoppes, Chastitie was obruded vpon Priestes, and Thomas Beckette: and Bernarde were canonized, for Saintes.

Anno 1184. The French king came on Pilgrimage to Becket, the B. of England meeting him by the way.

Baldwinus.

1178

After the death of Richard, Archbishoppe of Canterburie, who followed after Becket, succeded Baldwinus, a Clerician Monk.

Anno 1178. In the Citie of Tholouse, was a great multitude of men, and women, whome the Popes Commissioners did condemn for heretikes: of whom, some were scourged naked, some chased away, and other some compelled to abiure. They held against the reall presence.

Pauperes de
Lugduno.
Waldenses.

1170

In the time of this Alexander the Pope, sprong vp the doctrine, and name of them, which were called then, Pauperes de Lugduno, which of one Waldus, a chiefe Senator in Lions, were named Waldenses. They were also called Leonisti, & Insubbattati About the yere 1119. or, according to Laziardus, 1170. About this time, or not long before, rose

vp

by Franciscus, and Dominicus, maintainers of blinde hypocrisie.

Franciscus.
Dominicus.

1130

The originall of Waldenses came vpon this occasion: about the yere 1160. it fell out as the chiefe heads of the citie of Lions were walking, and talking according to their manner, of diuers affaires, one among them fell downe dead: wherat Waldus being present was so terrified, that he was stricken with repentance, and in deuour to reforme his life: in somuch that, first he began to minister large almes of his goods to such as needed.

Waldus.

Secondly, to instruct him selfe, and his familie, with the true knowledge of Gods word.

Thirdly, to admonish all them, which resorted vnto him vpon any occasion, to repentance, and vertuous amendment of life: whereby he drew much people vnto him: to whome he gaue certaine rudiments, translated out of the scripture, into the French tongue. The Prelates threatned him with excommunication, wherat hee was nothing abashed; but persisted constant, vntill with sword, imprisonment, and banishment, they drove Waldus, with all his fauourers, out of the Citie: who therefore, were called Pauperes de Lugduno, because they were driuen from their Countrey, and dispossessed of their goods. Their articles were these.

The doctrine
of the Wal-
denses.

1 Onely the Scriptures are to bee belæued in matters concerning faith.

2 All things necessarie to saluation, to be conteyned in the Scriptures.

3 That there is one onely Mediator, and no Saints, to be inuocated.

4 No Purgatorie.

5 Passes to be wicked.

6 Mens traditions to be relected in matters of saluation: against holy dayes, superfluous chaunting, fixed fastes, the degrees, and orders of Priestes, Pannes, &c. Against bowes, and peregrinations.

- 7 Against the supremacie of the Pope.
- 8 Against receiuing in one kinde.
- 9 The Pope is Antichrist, and Rome Babylon.
- 10 Against indulgences, and pardons.
- 11 Against bowes of chastitie.

12 That such as heare the word, and haue a right faith, are the Church of Christ: and the keyes to be the preaching of the word, and ministring the Sacraments.

These Waldenses, at length eriled, were dispersed into sundrie, and diuers places: of whom many remayned long time in Bohemia, who writing to their king Vladislaus, to purge themselves of the slanderous accusations of one D. Augustin, gaue by their confession, with an Apologie, which was no other doctrine than that which is taught at this day: as appeareth by the report of Aneas Silvius. They were deuout in praier, and diligent in reading the Scriptures. In so much, that Reinerius, a diligent Inquisitor against them, reporteth, that he did heare, and saw, a man of the Countrey, vnlettered, which could rehearse the whole booke of Iob, worde for worde without the booke: and diuers other which had the new Testament by heart: and they were so painefull to instruct others, that he saith, he did heare (of one that knew the parties) that one of them did swimme ouer the riuer Rhis, to conuert one from the Romish religion, and to geue him instructions.

In the reigne of this K. Henric, was gathered thowtwe England and Fraunce, y. d. of enerie pound, for the succore of the East christians against the Turkes: for such was the affliction, that Pope Urban 3. died for sorow, & Gregorie 8. the next Pope after him, liued not two moneths.

When in the dayes of P. Clement 3: king Henric of England, and Philip the French king, the Duke of Burgundie, the Earle of Flanders, the Earle of Capania, with diuers other christia princes, w a general consent, vpo S. Georges day, took the mark of the crosse vpon the: promising together

The zeale of
Waldenses.

The Testamēt
by heart.

to take their boiage to the holy land: at which time the king of England receiued first the Red crosse, the French king the White crosse, the Earle of Flanders the Grane crosse, and so other Princes other colours. But king Henry after the thre yeeres were expired, in which he promised to per- forme his boiage, sent to y pope for farther delay of his promise, offering for the same to erect 3. monasteries: which hee thus performed. In the Church of Waltham hee thrust out the secular priests, & placed monkes in their roome, and repaired againe, & brought in the nunnes of Amesbury, that were before excluded for their incontinent life. An. 1173.

The markes of
the crosse to go
to fight for the
holy land.

Incontinent
life of nunnes.

About the five and twentieth yeere of the raigne of this king Ladouicus the French king, by the vision of Thomas Becketts appearing to him in his dreame, and promising him the recouery of his sonne, if he would resort to him to Can- terbury, made his iourney into England, to visit S. Thomas at Canterbury, with Philip, Earle of Flanders: where hee offered a rich cup of gold, with other precious iewels, & 100. vessels of wine ycerely, to the couent of the Church of Can- terbury.

K. Lewes of
France makes
pilgrimage to
Becket.

Anno 1178. Albingenses about Tholouse denied the reall presence, and denied also matrimony to be a sa- crament.

1178

Albingenses

The monkes of the Charterhouse, first entred into this Realine, an. 1180.

Monks of the
Charterhouse.

1180

Anno 1187. Baldwinus, Archbishop of Canterburie, began to buyld his new house, and church at Lambeth, but by letters of Pope Clement the third, he was forbidden to pro- ceede any further.

1187

It is written also, that Henric 2. gaue to the Church of Rome, for the death of Becket, 40000. markes of siluer, and 5000. markes of gold, an. 1187.

In the five and thirty yeare of his reigne, the king died at the Castle of Whiuen, in Normandie: at whose death, they that were present, were so greedie of the spoile, that they

they left the body of the king naked, and not so much could be found as a cloth to couer it: till a Page coming in, and seeing the king lie so ignominiously, threw his cloke vpon his neither partes.

1189

Pope Clement

Anno 1189. Richard the eldest sonne of Henry the 2. succeeded his father: at which time Pope Clement sat at Rome, succeeding Gregory, that died a little before for sorow.

Jewes destroyed.

In the time of the Coronation of the king, the Jewes were destroyed, almost all the land ouer.

A Bish. Chancellor.

A Bish. chiefe Justice of England.

The king in part of satisfaction for his trespassse against his father, agreed with Phillip the French king, to take vpon them the recovery of the holy land: and for the same, solde and let out much, and gathered diuers waies, great treasures for the iourney. Besides, by the commaundement of Pope Clement the third, a tenth was exacted of the whole Realme: in such sort, as the Christians should make to the king 70000. pound, and the Jewes five thousand. For the gouernment of his Realme in his absence, the king set ouer principall in his absence, the Bishop of Ely his Chancellor, and the the Bishop of Durham: whom he ordained to be chiefe Justice of England, the one to haue the custody of the Tower, with the oversight of all other partes of the land on this side of Humber. The other, which was the Bishoppe of Durham, to haue charge ouer all other his dominions beyond Humber: sending moreover to Pope Clement, in the behalfe of William, Bishoppe of Ely, to be made the Popes Legate through all England, and Scotland: which also was obtained. These thinges thus ordered, the k. about the time of Easter, sailed into France, & there deferred their iourney til after Midsummer.

The iourney for the holie land.

1190

The forme of the oath for the holy land.

They confirmed their agrement of the enterprize by oath, the forme of which oath was this. That either of the should mainteine the hono^r of the other, and beare true fidelitie of life, members, and worldly hono^r: and that neither of them should

should faile one the other in their affaires, &c. But these covenants were not performed on the French kings part: for at Pestana, he suffered the kings part to be abused, by the inhabitants of the citie, and picked quarrels against the Englishmen, and wrought treason against the king, by sending letters to the king of Sicill Tancredus, by the duke of Burgundy: the contents whereof were, that the king of England was a false traitour, and would neuer keepe the peace that was betwixt them: and if the said Tancredus would warre against him, or secretly by night would inuade him, he with all his power would assist him, and ioine with him to the destruction of him, and all his armie: which letters Tancredus shewed vnto king Richard at Cathmenium a citie, where the king found Tancredus: who gaue him very good intertainment three daies & three nights: and at his departing gaue him foure great ships, and 15. gallies, and furthermore he himselfe would needs accompany him the space of two daies iourney, to a place called Tauernium.

After the king of England had vnderstood so much by Tancredus, and had also receiued of him the very letters, he would shewe the French king from thenceforth no louing countenance as before. King Richard hauing won Cipres, departed with the French king toward the siege of Achon, & the 6. of June crossing the seas, he met with a great barke fraught with men of warre being Saracens, and furnished with wild fire and vnknown serpents, to the defence of Achon, whom he vanquished, and the 7. of June came to Achon: which in short space after was rendered vnto the Christians, the 12. of July, and the captaines of the Pagans vpon agrement, resorted vnto the tents of the Templars to common with the king, touching peace, & giuing vp of their citie. The sum of which peace was this, that y^e kings should haue the citie of Achon, freely & fully deliuered vnto them, with all that was therein, and 500. Captaines of the Christians should be restored, which were in Achon: also

D.

the

the holy crosse should be rendered unto the, & 1000. christian captains, with 200. horsemen, whom soever they themselves would choose out of all them that were in the power of Saladine. Moreover they should give to the kings 200000. bysants, so that they themselves would remaine as pledges in the k. hands for performace hereof: that if within 40. daies these couenants were not accomplished, they would abide the kings mercy touching life and lims. These couenants being agreed vpon, the kings sent their souldiers and seruants to the citie, to take an 100. of the richest and best in the citie, to close them vp in towers vnder strong keeping.

The 13. day the two kings deuided the spoile of the citie betwixt them: whereat the souldiers grudged, and with somewhat adoe were appeased.

The 20. of July k. Richard desired the French king, that they with their armies would bind themselves by oth, to remaine there still in the land of Ierusalem 3. yeres, for the recouering of those countries: but he would sweare (he said) no such oth, & about the beginning of August the French k. departed from Achon to Tirus, leaving his halfe part of y^e citie of Achon to Coradus the Marques. After whose departure, the Pagans refused to keepe their couenants made, and neither would restore the holy crosse, nor the monie, nor the captiues: sending word that if king Richard did behead the pledges left with him at Achon, they would chop of the heads of such christian captiues as they had in their hands. Shortly after this the Saladine sending great gifts to king Richard, requested the time limited for the beheading of the captiues to be proroged, but the king refused to take his giftes, or to graunt his request. Whereupon the Saladine caused all the Christian captiues within his possession forthwith to be beheaded: which was the 18. of August. And albeit the king vnderstood it, yet he would not preuent the time limited for the execution of his prisoners, being the twentieth day of August: vpon which day he caused them

Achon wonne
by the Christi-
ans.

them openly; in the sight of the Saladines army to bee beheaded, to the number of 2500. saving he reserved certaine of the principall for purposes, especially to make exchange for the holie crosse, and certaine other of the christian captiues.

After this, King Richard purposed to besiege the City of Ioppe, where, by the way betwene Ioppe, and Achon, nere to a towne called Ashur, Saladin encountering the king was put to flight, and the chase followed thre miles by the christians: so that he had not such a losse in 40. yeres before: and but one Christian captaine, called Iames Auernus in that conflict was ouerthrowen. From thence king Richard went to Ioppe, & then to Ascalon, where he found Ioppe forsaken, & Ascalon throwen to the ground, and the whole land of Syria forsaken: throughout all which countrey, the king had free passage without resistance.

In the meane space of the kings absence, William, the B. of Gly ruffled, and began to suspend the Canons, Clearks, & vicars of the church, as of S. Peter in Poike, because they received him not with procession. Under which interdiction, he held them, til they were faine at last to fall down at his feet, causing all their bells to be let down out of y^e steeple. He commonly neuer rode vnder 1500. horses, of chaplens, priests, & other seruing men waiting vpon him. He was couetous, giuen to wantonnes, and intollerable pride: and so long as it lasted, held all vnder him; but it lasted not long.

King Richard, at his setting out toward Ierusalem, left order that Carle Iohn, and Gesserey his brethzen, shoulde not enter into England, the space of 3. yeres, but Iohn was released after ward of that bond. Also the k. being at Mesana in Sicily, sent his mother Alinor to y^e Pope for his brother Gessery, elected before to the sea of Poike, to be consecrated Archb. but as she was traouelling to Rome, pope Clement died the 6. day of April: in whose Rome succeeded Celestine the third, who the next day after his consecration came from

Saladine put
to flight.

B. William
rufflerh in the
kings absence.

1500. horse the
Bishops traine

Clement died

Celestine
Pope.

from Laterane to S. Peters Church. Where standing upon the staires befoze the churchdore of S. Peter, he receiued an oath of Henricus king of the Almanes, that he should defend the Church of God, and al the liberties thereof, & mainteine iustice: also to restoze againe the patrimony of S. Peter, full and whole. And finally, surrender againe to the Church of Rome, the city of Tusculanum, &c.

Upon this graunt, the pope toke him to the Church, and annointed him for Emperour, and his wife for Emperesse: who there sitting in his chaire pontificall held the crowne of gold betwene his seete: & so the Emperour bowing down his head to the popes seete, receaued the Crowne: and the Emperesse likewise. The crowne being thus sette vpon his head, the Pope estones with his sore stroke it off againe, declaring thereby, that he had power to depose him, (if he deserued it.) Then the Cardinals taking vp the crowne, set it on his head againe.

Now Geffery being consecrated, through licence of the pope Celestine, by the Archb. of Turon, came into England. After his consecration, the Bishoppe of Ely hearing thereof, charged him not to enter, and to remember his oath made to the king, at his setting forward toward Hierusalem: moreover, he threatned to apprehend him. The Archbishop notwithstanding, arrived at Douer in the moneth of September: where the Chancellozs men stood ready to apprehend him, from whom he escaped, and came to the monkes house of Douer. Which house, the Chancellozs men beset, so that he could not escape: and on a day when he had sayde masse, as hee was standing at the Altar with his garments yet about him, they rushed in, and layde handes vpon him, bounde him, and dreyne him through the dytt, and so committed him to Mathewe Clarke theyr Constable to bee kept. These thinges beeyng brought to his Brothers eare, the Earle Iohn, hee the twelfth of October, and the Archbishoppe of Roan, with all

the Bishops, Carles, and Barons, and Citizens of London, assembled together in Pauls-churche: where, for his great enozmities, they agreed to depose William, the ruffeling Chauncellour, and to place in his roome the Archbishop of Roan.

The third day after this, the Chancelloz came to Douer, where he remained a few dayes, and (contrarie to his promise) purposed to take shipping, to passe ouer the Seas: and disguised himselfe in the apparel of a woman, hauing in his hand a meat-wand, and on his arme a peece of linnen cloth. And thus, as he was sitting vpon a rocke, wayting for his ship, a certaine Fisherman espying him, and supposing him to be an harlot, came to him, and so with struiuing with him found him to be a man, whereat hee wondred, and began to make an outcrie against him. Whereupon, came great multitudes, wondring at him, haling, and drawing him by the collar, and sleeves, through stones, and rockes: and at length laid him in a darke celler, in steade of a prison. Now, Earle Iohn hearing of this, within viij. dayes after, sent word that they should deliuer him, and let him goe. So he went ouer Sea, and directed letters to the Pope of the iniuries done vnto him, and also into Siria, vnto king Richard. Vpon which complaint, Pope Celestine wrote a thundering letter vnto the prelates of England, that they should with booke, bell, and candle, proceed against earle Iohn, and other his adherents, with no lesse seueritie, then if the iniuries had bene done vnto his owne person, &c. But none could be got to execute the commandement of the Pope: And the other part wrote likewise to king Richard, complayning of the abuses of the Chancelloz.

This Bishop of Ely wrote vnto him, that the French king set vp Iohn, his brother, to possesse his kingdome, being counsellled thereunto by the Templars. Whereupon, the k. fixing the Duke of Burgundie, & the Frenchmen shynke from him, toke truce, offered by the Saracens, vpon the con-

Ruffeling W.
deposed.

W. mistaken
disguised like
a woman.

W. goeth ouer
Sea.

The k. taketh
truce with the
Saracens.

dition, that if the king would restore vnto him againe Syria, in as good state, as it was when he took it, he would graunt to him, and to all Christians in the lande of Ierusalem, truce for thre yeres.

1193

The R taken in his returne from the Saracens warre, and sold to the Emperour Chalices, crosses, and shynes sold, to redeem the king.

1195

Chalices of latten & tinne.

1197

Fulco. The kings three daughters bestowed.

R Richard slain.

Not long after, an. 1193, the next Spring, hee returned: and in his iourney (by the tempestes of weather) about the partes of Histria, in a Towne called Sinaca, was there taken by Lymphold, Duke of the same Countrey, and so sold to the Emperour for 60000. markes: and was kept by him in custodie, a yere and thre monethes: and at length released for 14000. poundes: which summe of money was here gathered and made in England, of Chalices, Crosses, shynes and other Church plate: and this was about the 5. yere of his reigne, and then it was obteyned of the P. that Priests might celebrate with Chalices of latten, and tinne: which continued long after.

In the time of the kings captiuitie, Philip the French King incensed Iohn, the brother of king Richard, to take on him the kingdome of his brother. For which fact, Iohn at his brothers returne, submitted himselfe vnto him, and craved pardon: which the king graunted.

About this time, there was one Fulco (some say hee was Archb. of Roan called Gualter) who came vnto the king, and tolde him, he had thre daughters to bestow, willing him to bestow them in time: that is, pride, couetousnes, and luxuriosnes. Which words the king took in good part, & calling him: and said, I geue my daughter swelling pride to be wife to the proude Templars: my greedy daughter avarice to the couetous order of Cistercian monks: And last of al my filthy daughter Luxurie to the riotous prelates of the Church.

The king laying siege to a castle called Caluz, belonging to the Lord Bemonice in little Brittain, thinking there to haue obtained great substaunce of treasure, was shot into the arme by a souldier named Beytadus Cordomi: where

whereupon the yron remaining and festering in the wound, the king within nine daies after died, hauing first forgiven the souldier before his death.

After the death of king Richard, reigned his brother King Iohn. Iohn Earle of Morten.

An. 1200. Diuorce was made betwixt king Iohn and his wife, because they were in the 2. degree of kinred.

An. 1205. Hubert archb. of Canterbury deceased Before his body was yet committed to the earth, the younger sort of the monks elected Reignold their superiour: and placed him in the Metropolitane see without the kings licence and knowledge. Who being sent vnto by the elder sort of monks, requiring his gracious license to chuse their Archb. consented therevnto: requiring them also instantly at his request they would shew fauour to Iohn Gray bishop of Norwich, which they also did, electing him into that see. And for the full establishing, the king sent of his owne charges, to haue the matter ratified by the Pope.

The two Suffraganes of Canterbury not being made acquainted with the matter, sent speedily to Rome, to haue both the elections stopped, whereupon grew great tumult: for the Pope condemning both their elections, created Stephen Langton with his owne hand, in the high Church of Witerby: vpon which occasion the king conceived an exceeding displeasure against the Clergy, and Monks of Canterbury, and banished 64. of them out of the land: and doth also sharply expositulate by letters with the Pope, for that he had chosen Stephen Langton, a man brought vp amongst his enimies a long time, in the kingdome of France: besides the derogation to the liberties of his crowne. threatening except he would fauour the kings liking of the B. of Norwich, hee would cut of the trade to Rome, and the profits that came thether from the land.

The Pope writeth in the behalfe of R. Langton a forward and arrogant letter, and not long after sendeth a commandment

The king threatneth the Pope.

maundement and charge into England to certaine bishops, that if the king would not yeld, they should interdict him thzough his realme. f. o. the executio whereof foure bishops were appointed: William B. of London, Eustace bishop of Ely, Walter bishop of Winchester, and Giles bishop of Hereford. Which foure bishops went to him, shewing their commision, & willing him to consent: which the king refusing, they went and pronounced the generall interdiction thzough out the realme, and so the Church dozes were shut vp, with heies, walles, and other fastnings, &c. Which with other demeanour so incensed the king, that he toke all the possessions of the foure Bishops into his handes, appointing certaine men to keepe the liuing of the Clergie thzoughout the realme, and that they should inioy no part thereof: he also proclaimed, that all those that had Church liuing, and went ouer the sea, should returne at a certaine day, o. else lose their liuinges f. o. euer: and charged all Sheriffes to inquire if any churchman receiued any commaundement that came from the Pope, and that they should take their bodies and bring them befoze him, and also that they should take into their hands f. o. the kings vse, all the church lands that were giuen to any man by the Archbishop Stephen, o. by the priors of Canterburie, from the time of the election of the Archbishop: and further charged, that all the woods that were the Archbishops, should be cut downe, and sold.

Which things the pope hearing of, sendeth two Legates Pandulph and Durance, to charge the king to make restitution, and cease from those wzongs done to the church: which when he refused to do, he proceeded to excommunicate him, & to assoile all his subiects from their oth of obedience, assoiling also all those of their sins, that would rise against the k. And a while after vpon the Legats returne the Pope summoned all bishops, abbots, & clarkes to repaire to Rome, to cōsult what was to be done therein, where he accursed the k. and sent vnto the French king vpon remission of all his sins, and

The king interdicted.

The king against the Clergie.

Pandulph and Durance Legates.

Subiects assoiled of their oth of obedience.

The king accursed of the Pope.

and of all that went with him, that he should take with him all the power that he might, and so inuade the Realme of England, to destroy king Iohn. Moreover, he gaue sentence, that the k. should be deposed, & another put in his place: appointing the deposing to y. French k. Philip: promising to giue him remission of al his sins, and the clere possession of all the Realme of England, to him, & his heires, if he did either kill him, o. expel him. Wher vpo, the next yere 1212. the French k. begā to inuade: but the Englishmen took 300. of his ships, wel ladē with al prouision, & burnt another hundred within the hauen: and toke the spoile: yet the k. considering the conspiracies of the pope, and the sharpe inuasion of y. French k. with the treasons at home, by reason of the popes dispensation with the oath of obedience, in the 13. yere of his reign sent Embassadors to the pope, requiring peace: promising to satisfie him in al things with due satisfaction: wher vpon the pope sent Pandulph again into Englād, with other Embassadors, to whō, in the behalfe of y. court of Rome, the k. submitted himself, & resigning, gaue vp his dominions of England, & Ireland frō him & his heires, that should come of him f. o. euer more: with this condition, that he should take these 2. dominions of the pope again to farm, paying yerly therfoze to the court of Rome, 1000. marks of siluer. The k. took the k. the crown from his head, kneeling vpon his knees, in y. presence of al his lordes, & Barons, & gaue it to Pandulph, the legate, laying on this wise: Here I resign vp the crown of the Realme of England into the popes hands, Inocent the 3: & put me wholly in his mercy, & ordinance. Then took Pādulph the crowne of k. Iohn, and kept it 5. daies, as a possession, & seisin taking of the 2. Realmes England, and Ireland: which also the king confirmed by a chart obligato. Wher vpon, he was the 2. of July, discharged from the interdiction, wherein he had continued 6. yeres & 3. moneths. Moreover, those that did stick to the k. of the meaner sort, they wer also faine to resort to the legate f. o. absolutio: the other being

The pope giueth England to the French king.

1212

The king submitted to the Pope.

The Realme of England and Ireland farmed of y. Pope.

The king resigneth y. crown to the Popes Legate.

faine to seeke to the pope. Howe notwithstanding this submission of the k. yet did the Cleargy pretend farther against him, and incensed his Barons: insomuch that diuers of them desired of Philip, the French king, that he would giue them Lodouike, his eldest sonne whom they would make their k. so that the king was faine to vse the popes aide, against diuers conspiracies, and attempts against him: till at the last, the Barons vnderstanding by the vicount of Millain, who lay on his death bed at London, how Lodouike had sworne, most cruelly to vse the English nation, if he preuailed: they sought for his kings fauor, & reconciliation: which they obtained.

Ann. 1215. Innocent 3. held a Synode at Rome, called the council of Lateran, wherein he established by publike decree the pope shold haue frō thenceforth the correction of al chrestian princes, & that no emperor shold be admitted, except he were sworn before, & also crowned of him: he ordeined moreover, that whosoever he were, that spake euil of the pope, hee should be punished in hell with eternall damnation.

He then ordained a pike for to couer the host, and a Bell when he goeth abroad, and made the masse equal with Chrestes Gospel. In this councill was also brought in transubstantiation: he continued also the act of abjuring the wines of priestes.

Anno 1216. died Pope Innocent 3. the 17 day of July, and was buried at Perusium in Italy.

After him succeeded one Cintucus, otherwise called Honorius 3. a man of very great age: yet liued he ten yeres, and a halfe in the papacie, and more.

The same yere also, king Iohn was poisoned (as most writers testify) at Swinsted abbey, by a moke of that abbey, of the order of the Cistercians, or Bernards brethren, called Simon of Swinsted. The monk did first consult with his abbot, & shewed him what he minded to do, alleaging for him self, the porphery of Caiphas, 11. of Iohn, saying: It is better that one man should die, then the whole people perish.

I am

I am well contented (saith he) to lose my life, & so become a martyr, that I may utterly destroy this tyrant: with that the Abbot did weep for gladnes, & much commended his feruent zeale. The Monke then being absolved of his Abbot for doing this fact, went secretly into the garden on the backside, & finding there a most venemous toad, did so prick him, and presse him with his pknife, that he made him vomit all the poison that was within him: this done he conueyed it into a cup of wine, & with a flattering & smiling countenance, he said to the k. If it shall please your princely maiestie, here is such a cup of wine, as you neuer dranke better in your life time: I trust this waill shall make all Englad glad, & with that he dranke a great draught thereof: the king pledged him. The monk anon went to the priuie, and there died: (his guts gushing out of his belly) and had continually from thenceforth monks to sing masse for him, confirmed by their general chapter. The k. within a short space after, feeling great grieve in his body, asked for Simon the monk: answer was made, he was dead: the God haue mercy on me said the k. so went he to Melmark vpon Trent, & there died: & was buried in the cathedral church at Worcester, betwixt S. Oswald & S. Wolstane, an. 1216. the 19. of October, after that he had bene much vexed with the cleargy 18. yeres, sixe moneths, and odde daies.

In the raigne of this king, the Citizens of London first obtained of the k. to chuse yerely a Mayor.

Next vnto king Iohn, succeeded his sonne Hen. 3. being 17. yeres of age, and was crowned, an. 1216. at Gloucester, (which was the counted the safest place in the land) by Swallow the Popes Legate. Yet notwithstanding, Lewes the French kings sonne, greatly molested him, with certayne Lords and W. who hated his father k. Iohn. til 1219 Lewes lost the field, & was ouercome to seek peace: & so receued, and absolved by the Cardinal, who before had cursed him, and all that took part wth him: and had geuen him 1000. l. in siluer for his charges, & so departed. After the departure of Lewes, Swallow

Le-

The Duke of
Milaine.

1215

Strange de-
crees of the
Pope.

Transubstan-
tiation.
Pope dieth.

1216

Honorius.

k. Ioh. poisoned

The prophecie
of Caiphas.

The monke
dieth.

k. Iohn dieth.

Mayor in
London.

1119

Legate looketh to his haruest: and maketh inquisition for all those Bishops that had taken against Henry the third, and held with Lewes, and caused them to fine for their fault and recovery of their seates: Hugo of Lincolne 1000. markes; and an 100. to Swalo the Legate.

Americus against images.
Private tithes.
Receiuing at Easter.
The bell and candle before the Sacramēt.
The Masse as from the pope.

Pope Innocent the third, condemned Americus a learned bishop, for an heretike, for teaching against Images. Also he brought into the Church the paying of private tithes, and receiuing once a yere at Easter: he ordeined the reservation of the Sacrament, and the going with the bell and light before the Sacrament: he ordeined also in the Council of Laterane, that the Canon of the Masse should be receiued with equal authority, as if it proceeded from the Apostles themselves: he brought in transubstantiation. Also he ordeined that none should marry within the third degree.

The Pope stirreth up dissension in y world

He stirred up Otho against the Emp. Philip, because Philip was made Emperour against his will: and after ward against the said Otho, (whom he made Emperour) he raised up Fredericke king of Cecil, and deposed Otho, because he said, he held certaine cities belonging vnto him.

Correction of Princes belongeth to y pope.

He ordained also, if any prince offended one another, the correction should appertain vnto the Pope.

1212
100. Alsatians burned in one day by the P.

In the history of Hermannus Mutius, it is recorded, that an. 1212. in this Popes time, diuers noble men, and other in the Countrey of Alsatia, did holde that euery day was free for eating of flesh, so it be done soberly. Also, that they did wickedly, which restrayned Ministers from their lawfull viues: For which cause, this Pope and his Bishops, caused an hundred of them to be burned in one day. Naclerus reporteth, that at the same time, many were in the Citie of Millan, of the said doctrine, which used to sende Collects vnto the foresaid Saints of Alsatia.

The

The Rablement of Religious Orders in the Popish Church.

A Vstinians.		Chapter monkes.	
Ambrosians. two sortes,	490	Duch order,	1216
Antonians heremites,	324	Dominick black friers,	1220
Austines heremites,	498	Franciscans,	1224
Austines obseruants,	490	Grandmontensis order,	1076
Armenians sect.		Gregorian order,	594
Ammonites, and Moabites.		Georges order,	1407
		Guilhelmites,	1246
		Gerundinesis order.	
		Galileans,	
		Heremites.	
		Helenes brethren,	
		Humiliati,	1166
		Hospitall brethren,	
		Holy Ghost order,	
Basilus order,	384	Ieroms order, two sorts.	1412
Benets order,	324	Iohns heremites.	
Bernardes order,	1120	Iustines order,	1432
Barefooted friers,	1222	Iohannites, or knights of the	
Brigets order,	1370	Rhodes,	380
Beghart, or white Spirites,	1399	Iniesuati,	1308
Brethren of Ierusalem,	1103	Ieromes heremites,	1365
Brethren of S. Iohn, de ciuitate, black		Iosephs order,	490
friers,	1220	Iacobites sect.	
Brethren of wilful pouertie,		Iames brethrens order,	
		Iames brethren with the sword.	
		Indi.	
Cluniacensis order,	913		
Canons of S. Augustine,	7080		
Charterhouse order,	1086		
Cistercian order,	1098		
Crossebearers, or Crossed friers,	1216		
Carmelites, or white friers,	1212		
Clares order,	1225		
Celestines order,	1297		
Camaldulensis order,	950		
Crostarred brethren,			
Constantinopolitanish order			
Crosse-bearers,			

Indians order.

Purgatorie brethren

Katherin of Senes order, 1455
Keyed mōks, K. of the Rhodes.

Rechabites.

Lazarites, or Marimagdalins, or
our Ladies brethren. 1034
Lords of Vngarie.

Sarrabites.

Sambanites,

1199

Scourgers, the first sect,

1266

Souldiers of Iesus Christ,

1323

Scopenites, or saint Saluators order,

1367

Minorites,
which be
deuided into

Conuentuales.

Obferuants.

Reformate.

Collectane.

De Capucio.

De Euangelio.

Amedes.

Clarini, &c.

Specularii, or Glasse order.

Sepulchres order.

Shere order.

Swerds order.

Starrid monkes.

Starrid friers.

Sclauonic order.

Scourgers, the second secte, called

Niniuites.

Stoole brethren.

Scotland brethren order.

Sicarii.

S. Sophis order.

Templars order,

1110

Templar kinghts

1120

The vale of Iosaphats order

Vallis Vmbrose,

1400

Waldensis sect.

Wentzelas order.

Wilhelmes order.

White monkes of mount Oliuet.

1406

Zelotes order.

In the daies of pope Innocent the 3. began the two sects of
friars, one called the Preachers order, or blacke friers of Dominicks.
S. Dominicks, the other called the Minozits of S. Francis. ^{Minozits}
The Preachers order began of one Dominicke a Spani- ^{friers.}
ard, about the partes of Holouse, who after he had labou-
red 10. yeres, in preaching against the Albingenses, after-
ward comming vp to the Councell with Fulco B. of Tho-
louse, desired the pope to haue his order of preaching confir-
med: which the pope a great while refused, till at length tho-
rough a dreame he dreamed, he perswadeth the Pope. His
dreame was, that Laterane Church was ready to fall, & he
with his shoulders was faine to hold it: whereupon Domi-
nick had his petition granted. The rule which they follow,
seemeth to be taken out of S. August. Their profession standeth
vpon 3. special point. 1. Hauing charity. 2. Holding humility. 3.
Possessing wilful pouerty: their habit, & clothing is blacke.

The minozities descend from one Francis, an Italian, of
the cite of Assisium, who hearing that Christ sent forth his
disciples to preach, thought to imitate the same in himselfe, &
his disciples: and so left of shoes, had but one coate, and that
of a coarse cloth, in stead of a latchet to his shoe, and a girdle, ^{The perfection}
toke a Hempen cord, and apparrelled his disciples, teaching ^{of the Gospel.}
them (as he said) the perfection of the Gospel, to apprehend
pouerty, and to walke in the way of holy simplicity. He left
in wytyng to his Disciples, and followers, his rule, which
he called the Rule of the Gospell. He was very seuer in
outward chastising of him selfe, so that in Winter, he coue-
red his bodie with ise, and snowe. He called pouertie, his
Ladie. He kept nothing ouer night. So desirous he was of
martirdome, that he went into Siria, to the Souldan, who
receiued him honozablie: so he tolde him not the trueth, as
Iohn Baptist did to Herod. The Franciscans be deuided ^{Many sectes}
into many Sectes: some goe in treene shoes, or pattins, ^{of Franciscans}
some barefooted, some regular Fraciscans, or obseruants, some
minoza, some minimi, other of y gospel, other de caputio.

About

Crooked
friars.

About the same time sprang vp the Crooked friers, taking their originall of Innocent the 3. who raised vp an army signed with the crosse on their brest, to fight against the Albingenses, whom the Pope and his sect accompted for hereticks, about the part of Tholouse. The Albingenses denied the Popes authoritie and his traditions: they were against Images, pardons, purgatorie: and chiefly they were abhorred of the Pope, because they set vp a contrary pope against him in the coastes of Burgarozum. Of these Albingenses were slaine at times, and burned a great multitude, by the meanes of the Pope and Simon de monte forti, with other more.

About this season, or not not much before, died Pope Innocent the third, in the 19. yere of his Popedom: to whose custody, Fredericus the nephew of Fredericke Barbarossa, being young, was committed by the emperesse his mother. After this Innocent, succeeded Honorius 2. and after Honorius, when he had governed ten yeres, followed Gregorius 9. which popes were in the raigne of Henry 3.

1218

Becket shined
after his death

About the yere 1218. Becket 50. yeres after his death, was taken vp, and shined for a new Saint, made of an olde rebel: to whose shining came such resort of people of England and France, that the countrey of Kent was not sufficient to sustaine them.

1220

About the yere 1220. the young king was the seconde time crowned againe at Westminster. About which time, was begun the new building of our Lady Church at Westminster.

Incredible
exactions from
Rome.

By reason the Realme (through king John) was made tributarie to the Pope, the exactions vpon all estates, from the Sea of Rome (especiallie vpon beneficed men, and such as held any thing of the church) were incredible: so that certain of the Nobles assented with the king, to make a restraint of such rents, and exactions.

The Pope required by Cardinall Ocho, of all the churches,

two

two prebends, one for the bishops part, one for the chapter: & also of the monasteries, where be diuerse portions, one for the Abbot, another for the couent: of the couent so much as apper- teineth to one monke, the portion of the goods being portionably deuided: of the Abbot likewise as much. This request was denied, so that not long after the said Ocho came again, *Cum autentico plenaria potestatis* and assembled a Councell againe at London, for the former purpose: so that diuerse for feare, & many to obtaine further dignities, bestowed diuers pretious rewards on him, in palfreys, in rich plate, and iewels, in costly and sumptuous garments, richly furred, in coine, in vittels, &c. In so much that onely the B. of Winchester hearing that he would winter at London, sent him fiftie fat oxen, and a 100. come of pure wheat, and eight tunnes of chosen wine towards his house keeping: and other likewise according to their abilitie. Now the time of the Councell drawing nere, and the Bishops assembled, there fell great variance and discord betwixt the Archbishops of Canterbury and Poike, for sitting at the right hand, and the left hand of the cardinall. The Cardinall to pacifie the, brought forth a certaine Bull of the Pope, in the middlest whereof was pictured the figure of the Crosse, with the Image of Paule on the right side, and Peter on the left, and vpon that shewed no derogation to arise for the place or seats. Wherevpon from that time forth Canterbury enioyed the right hand, and Poike the left. This strife thus ended, the Cardinall preacheth vnto them, and maketh such vnreasonable demaundes, for the filling of his bagges, that the king breeding the displeasure of his commons, for the doings of the Legate, willed him to repayre home againe to Rome: yet could he not be so rid of him, but that he gleaned foure markes of euery procuracion, besides, the rable of Friars stirred men to go to warre agaynst the Turkes, whom when they had once bound with a bove, and sighted them with the Crosse, then send they Bulles to release them for money.

The Popes
request in En-
gland.Gifts to the
popes Legate.Contentio be-
twixt Canter-
bury & Poike
for dignitie.The strife en-
ded.

A.

mony. Besides the Pope shamed not to aske the fifth part of euery ecclesiasticall mans lining, and also pope Gregory agreed with the citizens of Rome, that if they would ioyne with him in vāquishing Fredericke the Emperour: he would graunt vnto them, that all the benefices of England that were and should be vacant, namely pertaining to religious houses, should be bestowed at their owne will & commandement, to their childzen, & kinsfolke: wherupon within a few daies after, the pope sendeth commandement to the archb. of Cāterbury, and foure other bishops, that prouision should be made for 300. Romans, in the chiefe st. and best benefices in all England at the next voidance, so that the archb. and those bishops should be suspended from all gifts of benefices, vntill the 300. were prouided for. Whereupon the archb. seeing the vnreasonable oppression of the land, went into Fraunce and left the realme, and the rest of the Prelates comming themselves to the king, desired a councell, & that talke might be had in the matter: which being graunted, they made certaine exceptions to the Popes request, not daring directly to denie the contribution. Now the occasion both of this collection of the mony, and this fauour of the Romans, was to the end the Pope might be sufficiently strong to suppress the Emperour Fredericke.

300. Romanes to be placed in benefices of England.

The Pope desired to be strong to suppress the Emperour Fredericke.

A Councell at Lyons. Not long after this, followed at Lyons a generall Councell, called by Innocent the 4. In which Councell the English nation did exhibite certaine Articles of their griefes, touching the Popes great exactions, and placing Italians in their benefices: but their suite preuayled not, for the

New exactions in England.

Pope not long after that, sent for new exactions to be gathered: which when the king heard of, he commaunded the Bishops not to yeld to any such matter, till the returne of his Ambassadors, which he sent to the Pope touching that matter. About the latter end of December, the Ambassadors returne, and signifie the Popes high displeasure against the king: whereat he being greatly moued, caused to

to be proclaimed throug al his realme, that none hereafter should consent to any tax of money, fro the court of Rome: which comming to the popes eare, he directeth his letters to y prelats of England, vpon payn of his curse & suspence, that they should make collection of the summe of money, against the feast of the assumption: the charge of the curse being committed to y B. of Worcester to execute. This so terrified the king, that, what with the perswasion of the bishops, & other prelats, he relented: which made the Pope at length (so past shame) that he he demaunded vpon the censure of his curse, the third part of the churchgoods, and the yerely fruits of al vacant benefices. So that such hath bene the insatiable desire of the Romanists, that in the dayes of Sudburie, Archbishop of Canterbury, Anno 1360. the pope by his proctors gate from the Cleargy, in lesse then one yere, more the 60000. flozins of more contributions, besides his other auailles, and common reuenues, out of benefices, prebendaries, first fruits, tributes, peterpence, collations, reseruati- ons, relarations, and such merchandise.

No tax of money out of England to Rome.

The R. relente-
teth to y pope.
The 3. part of
churchgoods, &
the yerely fruit
of vacant bene-
fices to y pope.

60000. flozins
in one yere
to Rome be-
sides, &c.

About this time, ann. 1220. the pope stirred by Lodouike the yong French king, throug the instance of Philip his father, to lay siege against the Albingenses, of the city of Tholouse, & utterly to extinguisht them: but God preserved the, and cast such a pestilence among the Frenchmen, beside famine & want, that they were constrained to depart: & Simon de monte forti general of the army, to whom the land of the Earle of Tholouse was giuen by the pope, was slaine with a stone befoze the gate of the cite.

The Albingen-
ses assailed by
the pope.

Ann. 1221. first entred y frier minozites, or gray friers into the land, and had their first house at Canterbury, & had their first patrone, Franciscus, which died ann. 1227. and his order was confirmed by P. Honorius 3, an. 1224. About their comming in, many english men came into their order: among whō, was Iohan. de sācto Egidio, a famous phisitiō, & astronomer, & Alexander de Hales. Not long after by Williā de

1221
Frier minozites
in England.

1227

Iohannes de
sācto Egidio.
Alexander de
Hales.

Carthusians.

longa Spata, which was the bastard sonne of king Henry 2. and Earle of Salisbury, the house of Carthusian monks, was first founded at Weitrop, anno 1222. whose wife Ela, after his death founded the house of Nunnes at Lacokes, & there continued her selfe Abbess of the place.

Minster of Salisbury.

Not long after, began the new building of the minster of Salisbury, wherewith Pandulphus the Popes legate, laide the 5 first stones: one for the pope, the 2. for the young K. Henrie, the 3. for the good Earle of Salisbury, the 4 for h Countesse, the fifth for the B. of Salisbury. About the yeere 1221, fell a contention betwixt Eustace B. of London, and the chapter of Pauls on y one side, & the abbot of Westminster with his couent on the other side, about spiritual iurisdiction, & subiecti- on: whether y monastery of Westminster were exempted frō the subiectiō & iurisdiction of the B. of London, or not: which controuersy at last, coming to compromise, was committed to y arbitramēt of Stephē, Archb. of Cant. Philip, B. of Win- chester. Thomas of Hereford, & Richard, prior of Dunstable: & at length it was agreed, that the monastery of Westminster should be utterly exempted from the iurisdiction of the B. of London: & that Stanes with the appurtenāces therunto belō- ging, should appertain to the monast. of Westminster. Also y the manor of Sunnebury, should be due & proper to y church of S. Paul, & also the church of S. Margaret: with al the lād be- longing to the same, to be exempted frō al other iurisdiction, but only y B. of Rome, & so was this matter ended, an. 1222.

Contention a- bout spiritual iurisdiction.

Westminster exempt from the B. of Lon- don.

1222

1224

Wardship ini- tium malorum.

1226

Honorius the Emperors en- mie dieth.

Anno 1224, the Lordes and Barons of the land, graun- ted to the king, the wardship and marriage of their heyres: which was then called, *Initium malorum*.

An. 1226, died pope Honorius, a great aduersary to Frede- rik the Emp. after whō succeded Gregory 9. more gricuous then his predecessor. In the which yers also died Lodouike y periured french K. at the siege of Auinion, whom the pope now the second, or third time, had set vp to fight against Rai- mund, the good Earle of Tolouse, and the Albingenles of that

that Countrey, at which time also, he sent his Legate, D. Roman⁹, into France, to require of euery Cathedral church two Prebendships: one for the Bishop, another for the chap- ter. And in Monasteries also, where the Abbot and Couent had diuers portions, to require two Churches: one for the Abbot, the other for the Couent, keeping this propoztion: that how much should suffice for the living of one Monke, so much the whole Couent should finde for their part, and as much the Abbot for his. Which request of the Legate was denied: with further discourse, that if such exactions were not restrayned, it were to be doubted, least an vniuersal depar- ting might follow from the church of Rome. Which wordes so moued the Legate, that he gaue the matter ouer.

The Popes unreasonable request denied in France.

Now while the Legate was in hand for the popes purse, certaine preaching friers were directed by the Legate Ro- manus, into all France, to stirre vp the Frenchmen, to take the crosse vpon them, and to warre against the Earle of To- louse, and the people thereof, whom they accounted heretiks: which many did gladly yelde vnto, rather for feare of the Frenchking, then for the Legates motion.

Warre against the good Earle of Tolouse.

Against the Ascention daye then next following, they prepared themselves, with horse, and harnesse, to sette vpon the Tholousians, with strength of 50000. men, besides bit- lers, and wagoners. The Legate (by the way) did openlie excommunicate the Earle of Tolouse, and all that took his part, and interdicted his lād. The first Citie of the Tholou- sians, was Auinion: at the siege whercof, the king sustained great losse, both thzough the valour of the Citizens, and also by the hand of God, with pestilence and famine: so that the king (to auoyd the infection) went into an Abbey, not far of, and shortly after died. Whose death the Popes Legate cau- sed to be concealed, and endeouored by pollicie, and treache- rie, to get the Citie. For, when he saw that no other meanes would preuaile, he requested, and frendly desired them, that he, and his Prelates that were about him, might come

The Earle of Tolouse ex- communicated

The French king dieth.

into their Citie, to examine what faith they were of, and that he neither sought, nor meant any other thing thereby, but their own safeties, as wel of body, as of soule: (which he faithfully sware vnto them) that he might returne true certificate thereof. Which being granted, and the Inhabitants nothing mistrusting, the Souldiers of that Campe that were there agreed befoze, made them readie, and rushed in at the entrance of the Prelates, and slue the Porter, & warders, and at length wan the Citie, and destroyed the same. Where be accompted moze than two and twentie thousand French Souldiers, that perished one way or other, at the siege.

Anfon over-
run by treason
of the Popes
Legate.

1228

The P. chased
out of Rome.

Anno 1228. About this time, Pope Gregorie the ninth, who succeeded Honorius, fell at variance with the people of Rome, in so much, that about y^e feast of Easter, they thrust the Pope out of the Citie, pursuing him vnto his Castle of Miterbium: where also they inuaded him so valiantly, that they chased him to Perusium. Ex Matth. Parisiens, Pag. 69.

In this yeare also rose a controuersie betwixt the King, and the Prior and Couent of Durham, for choosing of their Bishop: the King taking part with Lucas, a Chaplen of his, whom he offered to their election: the Monkes preferring a Clarke of theirs, called William, Archdeacon of Worcester: whom also they presented to the King; but he had no liking vnto him. Whereupon, both the parties sent vp to Rome: where the matter being trauesed with great alteration on both sides, it was at length concluded betwene them both, that neither W. William, nor yet Lucas, should be taken, but that Richard, B. of Sarum, should be translated to Durham, and be Bishop there.

The like stirre happened also, both the same yere, and about the same matter, betwene the Monkes of Couentrie, and the Chanons of Lichfield, for choosing of their B. which of them should haue the superioz voice in the electio of their

Contention
for superioz

Pre.

Prelate: and that matter beyng had vp to Rome, it was concluded that the Monkes of Couentrie, and the Church of Lichfield should chose their Bishop by course, each part keeping turne the one after the other. Prouided, notwithstanding, that the Prior of Couentrie, should alwaies haue the first voice in euery election, whereas the old custome was, that the Couent with the Prior of Couentrie was wont to haue the whole election of the bishop, without the Canons. ex Matth. Paris, pag. 68.

In this yere 1228. died Stephen Langton Archbishop of Canterbury, by whom (as N. Triuet recozdeh) the chapters of the Bible, in that order & number as we now vse the were first distinct. The said Langton also made Postils vpon the whole Bible: mozeouer he builded the new hall in the palace of Canterbury.

1228

The chapters
of the bible di-
stinct by Ste-
phen Langton.

After the death of Langton, fell rise betwixt the King, and the Monkes of Canterburie, for the election of their Archbishop: the Monkes chose one of their owne societie named Walter Heuesham: the King preferred Richard Chauncellour of Lincolne, and articulated against the other, that hee was the sonne of a felon, conuicted, and hanged: also that hee had lyen with a Nunne, and had children by her, &c. The matter beyng presented befoze the Pope, and like to go hard on the Kings part, the Kings proctors promised and graunted in his name, to be giuen to the Pope the tenth part of all the goods of the Realme of England, and Scotland moueable, to sustaine his warres agaynst the Emperour, so that hee would encline fauourably to the Kings suit, whereat the Pope boyling (as saith Parisiens) with vnmeasurable desire of subduing his enemy the Emperour, and cherished with so great promises, graunted vnto them. This was done, An. 1229.

These things thus finished at Rome, the Pope sendeth his owne chaplain Stephen, legate into England, to require the tithes of all moueable goods of England, Ireland, and

The tenth of al
the goods of
England and
Scotland, to
be giuen to the
Pope.

1229

Wales, which were promised unto him. Whereupon the king called a Councell at Westminster to common of the matter, where in fine, notwithstanding the dislike of the most part, yet for feare of curse and of interdiction the summe was gathered: so that the Prelates hauing no other remedy, were driuen to sell their chalices, cruets, copes, iewels, and other Church plate, and some to lay to mortgage such things as they had, some also to borrow vpon vsury, to make the mony which was required. Moreover the said Stephen (as saith Parisiensis) brought with him into England for the same purpose, bankers and vsurers, who lending out their monie vpon great interest, did vnreasonably pinch the English people: which Merchant vsurers were then called Caurfiri, and such exactions were then vpon the poore Englishmen, that not only their present goods were valued, and taxed, but also the coyne yet growing against the next harvest, was tithed, &c. Onely the Earle of Chester named Radulphus, stood stoutly against the pope, suffering none within his dominion, either lay men, or clarks, to pay any tithes to the Popes proctors. Parisiensis, pag. 74.

This yere 1229. was finished the new church of Couentry by Alexander bishop of the same citie, and partly by the helpe of the king: which Church Richard his predecessor bishop of Couentry had begun.

The French men againe about this time assailed Raymondus Earle of Tholouse, but preuailed not, the Earle hauing in the conflict taken 500. and many slaine of their seruitors: to the number of two thousand, were taken with their armour. Yet thise the same Summer did they assault the goodly Earle, and were put to flight and discomfited. Parisiensis, pag. 96.

Richard Archb. of Canterbury beyng now confirmed in his seat, came to the king complaining of Hubert lord chiefe Justice, for withholding the Castle and towne of Tumbidge from him, with the appertenance thereto belonging, & other

other lands of y^e Earle of Clare, lately deceased: which lands pertained to the right of that sea, and to the Church of Canterbury: for the which the said Earle & his auncestors, were bound to doe homage to him and his predecessors: and therefore required the keeping of the foresaid castle, with the demeanes to be restored vnto him. The king misliking the demand, answered not to the appetite of the Archb. wherby he was so moued, that he brast forth into excommunication of all such as held those possessions, or tooke their part, the R. onely excepted: which done, he prosecuted his matter before the Pope. The R. hearing thereof, sendeth by M^r. Roger Contelu, with certain other against y^e Archb. The Archb. among other the articles, complaineth to the Pope, of certaine Bishopps his suffragans: who, neglecting their pastoral fundicō, did sitte on checker matters, belonging to the king, and exercised sessions and iudgements of blood: he complained also of beneficed parsons, and Clearks, within orders: for hauing many benefices ioyned with the cure of soules, and that they also taking example of Bishopps, did intermeddle in secular matters, and in iudgements of Lay men. The Pope neglecteth the kings allegations, & fauoureth altogether the Archb. and sent him away satisfied in his requests, who in his returning homeward, within 3. daies of his setting forth, died, in the house of the gray Friars at Saint Gemmes. Parisiensis.

After the death of Richard, the monkes did chuse Radulph Neuell, Bishop of Chester, and the Kings Chauncellour, a man faithful, byright, and constant. The King approved of the election, and onely the Popes confirmation was wanting. Whereupon, the monkes addrested the to Rome, to haue the popes liking: and first requiring help for the expenses of the iourney of the new Archbish. hee denied the same, he should seme in any sort, ambitiously to seeke after it, and holding by his handes to heauen, thus prayed: O Lord God, if I shall be thought woorthy to be called (although indeed

The prelates
driuen to sell
there chalices
and copes.

Usurers
brought into
England by
the Popes
Legate.

The coyne
growing a-
gainst the next
haruest, tithes
to pay y^e Pope.

The Earle of
Tholouse as-
sailed againe.

Bishopps set on
checker mat-
ters exercised
sessions and
iudgements.
The pope neg-
lecteth the R.
and satisfieth
the Archb.

Randolph
Neuell.

A good bishop.

indeed unworthy) to the seat, and office of this Church: so be it as thou hast disposed. But if other wise in this troublesome office of Chauncery, and this my inferiour ministry, wherunto I haue bene assigned, I shall seme moze necessary for this thy kingdom & people, I refuse not my labour, thy will be done. The monkes notwithstanding, proceeded on their iourney, & shewed the matter to the pope: the popes holiness inquired of the qualities of the man, of Simon Langthon, brother of Stephen Langthon Archbish. before mentioned: who did so depraue Radulph Neuell to the Pope, that he charged the monkes to proceed to a new election: who agreed upon Iohn their prior to be Metropolitane: but he (no other fault being found, notwithstanding he had bin examined in 3 daies together of the Cardinals) was repulsed for that he was to aged: though he were able to take a iourney to Rome and home againe.

1231

Anno 1231, the exactions of the pope were so grievous in the land, that it was deuised of some of the nobles, that certaine letters vnder the pretended colour of the kings authority, should be sent abroad, commanding that such coyne and graine, & other reuenues as were taken by for the Pope, should be staid, & forth coming by a certain day in y^e said letters appointed. These letters wer thought to proceed chiefly from Hubert, L. chief iustice of England: who then next vnder the R. ruled y^e most affaires of y^e realme. This done, they sent these letters by certaine souldiers thereto appointed: who did execute y^e contents accordingly: so that the Italians throughout the land, were spoiled, & their coyne & fruites be- stowed on y^e poor commons of the land. This coming to the knowledge of Roger, B. of London: he with the assistance of other bishops, proceeded to excommunication against them, and such as had forged the kings letters. Yet for al that, the same yere, about Easter next following, all the Barnes in Englands, that were in the handes of any Romane, or Italian, were likewise wasted: who for feare were fayne to

Hubert. Lord
chief Iustice.

Italians spoiled
throughout
the land.

to hide themselves in monasteries and celles. The Autho^rs and wo^rkers of this feat were foure scoze armed souldiers, of whom the principall Captaine was one naming himselfe William Withers surnamed Twynge.

William Wi-
thers.

The Pope hearing of this, sendeth his letters to the king vpon the same, threating him with excommunication, to search out the doers of the fact, & to punish them accordingly: likewise he sent the same charge to Peter bishop of Winchester, and to the Abbot of Saint Edmunds, to inquire in the South partes: to the bishop of Durham, and the Archb. of Yorke, and to Master Iohn Chanon of Yorke a Romane, to inquire in the North partes for the said malefacto^rs. So that earnest inquisition, being made, diuers were found fauourers, and diuers euen of y^e cleargy: but the chiefe autho^r was supposed to be Hugo de Burge, L. chiefe iustice, who both with the kings letters, & his own, fortified y^e doers thereof, that no man durst interrupt them. Moreover, in the same society, was R. Twinge, who of his owne voluntary accord came to the king, and protested himselfe to be the Autho^r of the fact, because that by the sentence of the B. of Rome, and fraudulent circumuention of the Italians, he was bereaued of the patronage of his benefices, hauing no moze to giue but that one. When the king, and other executo^rs of the Popes commandement, counselled him to offer himselfe to the pope to be absolved, and there to make declaration of his cause. The king also wrote letters in the behalfe of his souldiers, requiring fauourable audience. At the request whereof, P. Gregoric, both released him of the sentence, and restozed him to his Patronage. But the grudge against Hubert did not so ende, for the Bishops conspired against him: and first cometh Peter, B. of Winchester, to the R. with grievous complaints: and so preuayled with him, that he caused the Lord Hubert to be put from his office, and procured Steeuⁿ Se-graue to be placed in his roome. And afterward, the R. was moze & moze kindled against him, and called him to account for

for old matters whereof he had the hand of the king to the for his discharge, which notwithstanding was not accepted: the bishop of Winchester replying, that the charter of king John had no force after his death, but that ye may now (said he) (be called to reckoning of this king for the same.

The iniuries also, & damages wrought against the clarks of Rome, and the Italians, and the Popes Legates, were objected against him, with diuerse other crimes concerning the estate &c. Whereunto he was required to answer by order of law. Hubert then seeing himselfe in such a straight, refused to answer presently, but required respite, because the matters were waighty which the king objected vnto him: which was graunted til the 14. day of September: but in the meane time, fearing the king, he fled from London to the priory of Merton, and was destitute on euery side: sauing onely that Lucas Archb. of Dublin, with instant prayers, & teares, laboured to the king for him. When the day was come, that Hubert must appeare, keeping amongst the monks of Merton, he durst not shewe himselfe: whereat the king being offended, directed his letters in all hast to the mayo of London: commaunding him to muster, and take vp all that could beare harnesse in London, and by force of armes, to bring him Hubert either quicke, or dead, out of Merton: which was accomplished. And on the next morow, the Londoners (who hated Hubert) issued out with twenty thousand men, and set forward toward the Abbey of Merton, where Hubert was prostrate before the Altar, commending himselfe to God.

In the meane season, while the Citizens were on their iournie, it was suggested to the king by Radolph, Bishop of Chichester, and Lord Chancellour, that it was dangerous to raise vp the rude multitude for feare of sedition. Moreover, what shalbe said (quoth he) among the Frenchmen, & other Nations, but thus (iessingly, and in mockerie) see what a kinde birde is this young king of England, that seeketh to

de

deuoure his olde Purse, vnder whose winges he hath bene brought vp in his youth? With which words the king being moued, sent in all hast after the armie, willing them to retire. One of the Messengers (for he sent two) made great speed, and shewed the kings pleasure in good time: the other (desiring the destruction of Hubert) lingered in his way, and notwithstanding he rode but a soft pace, fel of his horse, that by chance stumbled, and brake his neck.

After this, the Archb. of Dublin, with great suite intreated, and obteyned of the K. to graunt Hubert respite till the xij. of January, to prouide him of his answer. Whereupon, Hubert taking some confidence, and (as it were) comming to himselfe) took his iourney to S. Edmondsburie, where his wife was: and passing through Essex, inned at a certayne Towne, belonging to the B. of Norwich. Whereof, when the king was certified, (fearing lest he should make some commotion in the Realme) sendeth in hastie anger after him, Sir Godfrey Crancombe, knight, with 300. men, commaunding them vnder paine of hanging, that they shoulde bring him to the Tower of London. Which commandement was accomplished in hast. Hubert hauing intelligence of their comming, (rose out of his bed, naked as he was) & ran to the Chappell nere to the Anne where he was, and there with one hand holdeth the crosse, and with the other the sacrament of the Lordes bodie. Godfrey entering the Chappell with his armed souldiers, and taking the Crosse and Sacrament out of his hands, bound him fast with fetters and Chies, vnder the horse bellie, and brought him to the Tower. Whereat the king (hauing tarried vp, watching for him) greatly reioyced, and went merrilye to his bed.

The next morow following, Roger, Bishoppe of London, had knowledge after what sort he was taken out of the Chappel. He cometh to the King, blaming him boldly for violating the peace of holy Church: and protested, that vn-

lesse

L. Hubert destitute on euery side.

The Londoners hate Hubert.

L. Hubert brought to Tower.

L. Hubert
sent back a
gaine.

Lucas Archb.
of Dublin,
true friend to
the L. Hub.

Hard choice
offered to L.
Hubert.

lesse the partie were losed againe, and sent to the Chappell, from whence he was taken, he would enter into sentence of Excommunication against the dede doers. Whereupon, the king sendeth him back againe to the Chappell, by y^e same Souldiers that brought him out befoze: and geueth charge vnder paine of hanging, to the Sheriffes of Hartford, and Essex, that in their owne persons, with the strength of both Shires, they should watch and compass about the Chappell, and see that Hubert in no wise should escape. In the meane time, he continued in prayer, night, and day: and Lucas Archb. of Dublin, his true, and almost onely friend, ceased not to pray, and wepe to the king for him, desiring him at the least to participate vnto him, what he purposed to doe with Hubert. Whereupon, the king answering, said, of three things he should chose whether he would. First, either to forswear the Realme of England for euer: or to be condemned to perpetuall imprisonment: or els to confesse him selfe openly to be a traytor. But hereunto Hubert made answer, that he would chose none of these, as, who was neither guiltie, nor worthy of any such confusion. But to satisfie somewhat the minde of the king, he would be content to depart the Realme for a season: but to abiure the realm, he would not so doe.

In this meane time, Radulphus, Earle of Chester, and Lincolne, which was one of the greatest enemies he had, died. Hubert yet continued enclosed in the Chappell, vntill his two seruants (which ministered vnto him) were taken from him by the kings commandement.

Then Hubert (seeing no other remedie, but there to be starued with hunger) offered him selfe of his owne accord vnto the Sheriffes: who by the kings commandement, brought him againe to the Tower.

Not long after the king hearing that Hubert had committed his treasure to y^e Templars in London, sent to the to deliuer it into his hands: who refusing so to do, the king commaunded

Hu-

Hubert to cause the treasure to be deliuered: which he did most willingly, and yielded both himselfe, his treasures, & all that euer he had vnto the kings wil, and pleasure. The enemies of Hubert hereupon cried out against him, saying: that he was a theefe, & had stolen the treasure from the king, had deserued to be hanged: and thus cried the accusers daily in the kings eares: but the king now somewhat appeased & satisfied, answered that there was no need so straitly to deale with him, who fro the time of his youth first serued his vn- cle R. Richard, then his father R. John: in whose seruice (as he heard say) he was driuen to eate his horse, &c. and that he had rather be counted a king, folish & simple, then to be iudged a tyrant toward such as haue serued him, and his ancestors in so many dangers, faithfully waying more the few euils (which yet be not proued) then so many good desertes of his euident, and manifest seruice, done both to him, and the whole realme. And thus the king somewhat relented to poze Hubert his old seruant, and graunted to him such lands as he had giuen by king John his father: and whatsoeuer he had els by his owne purchase.

The R. some-
what appeared
towards Lord
Hubert.

Thus Hubert had some chering, and with the fauour of the king, the nobles began to bee satisfied: and foure Carles, namely, Richard the kings brother, William, Earle of Warren, Richard, Earle Marshall, and William, Earle of Ferries, became Sureties for him vnto the king. Upon which Sureties, he was translated to the Castle of Dinis.

Hubert some-
what cheered.

Whereupon, the Bishoppe of Winchester cometh craftely to the king, and desireth the custodie of that Castle, making no mention of Hubert, to the intent, that by the keeping thereof, he might the soner dispatch him. Hubert hearing thereof, openeth the matter vnto two of his seruants, who coueyed him by night vpon their backs (fettered as he was, his keepers being a sleep) into y^e parish church of y^e town, & there remained wth him. The keepers (after search)

Craft of a
Bishop.

found

found him in the Church, and with violence drew him into the castle againe, whereof the Bishop of Sarum understanding, came to the castle where Hubert was, and requireth that he might be brought to the church againe, from whence he was taken: which when the keepers denied to doe, the bishop gave sentence of excommunication against them: and that done, with the bishop of London, and other bishops, goeth and complaineth to the king of the iniurie done to Hubert, and contumely against the church: neyther would they leaue the king, befoze they had obtained that he should be brought againe into the Church, and so he was: but not long after the king commaunded to keepe him with watch, till either he came forth, or perished by famine.

In the meane season, great dissention arose betweene the king, and his Nobles: by meanes whereof, Hubert was taken by Richard, Earle marshall into Wales, and there remained til the king at length was reconciled with his nobles, and so receiued with the rest Hubert againe into his fauour.

As Hubert was bered for emptying the Popes barnes, so likewise Roger, Bishop of London, being suspected for the same, was enforced to trauell to Rome, there to purge himselfe befoze the Pope.

Whis Roger, after his returne from Rome, laboured to expell out of his Dioces, the Italian Usurers, called Caurisini and (they withstanding him) proceedeth to the sentence of excommunication against them. But they so wrought with the Pope, that they caused the Bishoppe of London (being both aged, and sicklie) to be cited beyonde the Seas, there to make answer vnto such objections as were inferred against him. And so the bishop was compelled to let the cause fall.

The same yere, the Pope (to reconer his losses) proclaymed a generall visitation thozough all religious houses, exempt, and not exempt, vniuersallie pertayning to his iurisdiction.

Great reuerence
of the church.

The king hard
to L. Hubert
againe.

L. Hubert re-
ceiued into the
kings fauour.

Caurisini, Ita-
lian usurers.

The Popes
visitation ge-
nerall.

diction, where, by the cruell dealing of the visitors, many were compelled to trauell, & appeale to Rome, to the great expenses of their mony, and filling of the popes coffers. And (as Parisiensis saith) the visitatio tended not to any reformation, so much as to the deformation of the vniuersall order: while all they which befoze thzough all parts of the world folowed onely the rule of Benedict, now thzough new deuised constitutions, are found so deuied, & diuers, that of al the monasteries, and other churches of religion, scarce may two be found, which do agree in one rule, and institution of life.

A deformation
no reformation
Benedict or-
der.

1 2 3 3

In the time that Hubert was secluded from the king, none bare sway vnder him but Peter B. of Winchester: by whose counsell the naturall seruitors of the king were removed, and straungers placed in greatest offices. To him were ioyned Peter de Riualis his cousin, who had committed to him all the great holds & munitions of the realme. Stephen Segraue who succeeded Hubert, & Robert Passelew, who had the keeping of the treasure vnder Peter Riual: so that by these, all the affaires of the realme were ordered: & wherof the nobles complaining, thzough the bishops means could haue no audience. So that they sent word to the k. that vnlesse he would without al delay seclude from him Peter B. of Winchester, and other Aliens of Britania, they would with the common consent of the realme, displace him of his kingdome. At which message the king was much perplexed: but Winchester wrought so with him, that the king warred vpon the Marshall, with other of the Nobles nere two yeres.

Peter bishop of
Winchester.

They would
displace the
king.

The same yere the king builded a monastery of couerts at London, for the redemption of his soule, and the soule of king Iohn his father, and the soules of all his ancestors, &c. Ex Math. Paris. pag. 86. After the election of Iohn Prior of Canterburie was disanulled, one Iohn Blund was elected: who traouling vp to Rome, An 1233. to be confirmed of the pope, was vnchosen againe, for that he had receiued of Peter B. of Winchester 1000. marks, and had another 1000. pro-

A monastery
of conuerts.

1 2 3 3

D.

missed

mised him of the said Winchester: thinking by his mony to make him of his side, & also wrote to the Emperour to helpe forward his promotion in the court of Rome: but all was in vaine. After whom by the commandement of the Pope, one Edmund, Chanon of Salisbury, was ordained Archb. and had his pal sent him from the pope: which Edmund, after, for his vertues was canonized for a Saint: about which time also Robert Grosted was made bishop of Lincolne.

Edmund.

Robert Grosted.

1 2 3 4

A bad counsell followed of the king.

This Edmund with other bishops, An. 1 2 3 4. declared boldly in the name of the Lords (the king being in counsell at Westminster) that the counsell which then he followed was dangerous, both to him and the realme. Adding moreover except he would in short time reforme himselfe, they would proceed by censure of the Church against him: these wordes of the Bishops being spoken, the king required a little time of respite to advise him, saying: that he could not of a sudden remoue his counsell from him, before he had entered his accompt with them of his treasures committed vnto them, and so the assembly brake vp.

Not long after this Edmund the archb. was inuested in the church of Canterbury: who shortly after his consecration, about the moneth of Aprill coming with his Suffragans to the place of counsaile, where the king with his Barons and Charles was asssembled, put him in mind of his promise, touching the reforming of matters: denouncing, that except hee would speedily so do, they would proceede to the sentence of excommunication against him, & those that should shew themselves enemies: whereupon the king within few daies after commaunded Winchester to leaue the court, and to go to his Bishopricke: moreover hee commaunded Riual the Bishops cousin (some stories say his sonne) to render vnto him his castels, and to giue accompt of all his treasures, and so to voyd the realme: swearing moreover vnto him, that if he were not benefited, and within orders of the Church, hee would haue caused both his eyes to be pulled out of his head.

He

Reformation.

The kings courage.

He expelled also the Pictauians, & sent Edmund, the Arch-bishop, with Chester, and Rochester, to intreate of peace with Leolin and Richard, Earle marshall and others. But in the meane time, while these things were doing in England, Richard, Earle marshall, by the falshood of the Bish. of Winchester, and Peter Riual, forging the kinges letters to the Irishmen against him: and partly by the conspiracie of Gilbert de Morisco, was circumuented by the Irishmen in warre: and there taken, and wounded, and by them (through the meanes of his Surgeon) slaine.

About this time great slaughter was of the which are called Catini, about the parts of Almaine: they were esteemed of pope Gregorie, and the papistes, for heretikes: but what their opinions were, it is not certaine. Paris.

Catini in Almaine slaine.

In like sort, the Albingenses in great number were slain by pope Gregory in a certaine plain in Spaine. Paris. fo. 87.

The king hearing of the death of the Earle marshall, made great lamentation for him.

At Glocester, the Archb. with the bishops, declared to the king the conditions of peace: & desired y he would be reconciled to the Nobles, & those hee had banished the Realme. Whereupon, the king directed his letters, and gaue safeconduct to all the exiles, that they shoulde repaire to him about the beginning of Iune at Glocester. Wherevpon first cometh to the king, Hubert, offering himselfe to the kinges goodwill, and fauour: whom the king with cheerefull countenance, embraced: restoring vnto him, all that hee had taken from him, of living, and possessions: and after him, came others that were embraced of the king, and receiued into fauour againe, and those that were before high in the kinges fauor, reproued and reiected, and among other matters, for the death of the Earle marshall.

Hubert cometh to the k.

Reconciliation

The same yere the peace grew in England, dissentio fel at Rome, betwixt the Pope and the Romanes: for that the Citizens claimed by olde custome, that it was not lawfull

Dissentio betwixt the pope, & the Romanes.

The Pope
greater then
any man.

for the pope to excommunicat any citizen, nor suspend the ci-
tie with any interdiction for any maner exerce. The Pope
answered, that he is lesse than God, but greater than any mā,
therefore greater than any Citizen: yea greater than King
or Emperour: and for so much as he is their spiritual father, he
ought, and lawfully may chastise his children. For this, and
other controuersies, such dissention arose, that the pope with
his cardinals, remoued to Perussum: but the Romans ouer-
threw diuers of his houses in the citie. Wherefore he did ex-
communicate them. The Romanes then flying to the Em-
perour, desired his aide: but he gathered an army, and to plea-
sure the Pope, went against them, and ioyned with the
Popes army: whose Captains were, the Earle of Tholouse
(to purchase the popes fauour) and Peter the foresaid B. of
Winchest, who ioyning together with the emperour, vexed
the citizens greatly, who with the nūber of a hundred thou-
sand without order, issuing out with purpose to destroy Wi-
terbium the popes citie, were destroyed theselues (in great
number) of their enemies. On both partes were slaine
30. thousand But the most part were of the Citizens. This
dissention continued long after.

Romans slayn.

1230

Schisme of the
East Church
from the West.

In the time of this Gregory 9. ann. 1230. the schisme of
the Church brake out into a plaine diuision, utterly disse-
uering the East Church from the West, vpon this occa-
sion.

There was a certaine Archbishop, elected to a Bishop-
ricke among the Grecians: who comming to Rome to bee
confirmed, could not be admitted without a great summe of
money: which when he refused to pay, and detested the cre-
cable simony of the Court of Rome, hee made his repaire
home againe to his countrie, vnconfirmed: declaring to the
whole nobilitie of that land, how the case stood. Wherevpon
all the Church of the Grecians hearing this, at the same
time departed utterly from the Church of Rome. In so much
that the Archbish. of Constantinople comming after ward
to

to the Council of Lions, declared there openly, that, where-
as he had before time aboue thirtie Bishopricks, and Suf-
fraganes, now he had not thre. Adding mozeouer, that all
the Grecians, and certaine other, with Antioch, & the whole
Empire of Romania, euen to the gates (almost) of Constan-
tinople, were gone from the obediēce of the church of Rome.
Paris. f. 112. & f. 186.

By occasion of which separation, in the yere 1237. Ger-
manus, Archb. and Patriarke of Constantinople, wrote vnto
Gregorie the ninth, desiring him to study, & take meanes
of vnitie, and that he would not refuse to meete him in the
midwaye, to debate of the matter, that vnitie might bee
recouered. But the Pope refused, and shortly after,
sent forth his preaching Friars, to moue all Christians
to take the signe of the Crosse, and to fight against the
Grecians, euen as it were against the Turkes, and Sara-
cens. In so much, that in the Ile of Cyprus, many good men,
and martyrs, were slaine for the same, as by letters of the
said Germanus doeth appeare: who wrote to the Pope, and
Cardinals, to refoyme themselves: which was so taken of
the Pope, that shortly after he prepared to send men of war,
signed with the crosse, to fight against the Grecians.
Whereupon, the Archb. of Antioch, with the foresaid Ger-
manus, solemnlie excommunicated the Pope.

The exactions of the Pope were so intollerable in the
land, that king Henrie the third wrote to Pope Innocent
the fourth, for releasement, in most humble, and gentle mā-
ner, anno 1244. the 28. yere of the kings reigne: Yet it wo-
ted not, for th: Pope was not ashamed to take of Dauid,
Prince of North-wales, five hundred markes a yere, to set
him against the King of England, and exempted him from
all his fealtie, and obedience, which he had sworn.

In the yere one thousande, two hundred, fourtie five,
the whole Nobility of the Realm, by generall consent, with
the kings knowledge, caused all partes of the Sea side to be
laide

1237

Germanus.

The signe of
the crosse to
fight against
the Grecians.

The pope ex-
communicated
Intollerable
exactions of
the pope.

1244

Prince of
Wales set a-
gainst the king
of England.

No messenger
permitted to,
or fro Rome.

layde, that no Messenger with the Popes letters, & Bulles from Rome, should be permitted to enter the realme. Whereupon, some were taken at Dover, & there stayed. Notwithstanding, when complaint thereof was brought to the king, by Martinus the Popes Legate, there was no remedie, but the k. must needs cause the letters to be restored againe, and executed to the full effect. When the king (upon aduise) caused a view to be taken through euerie Shire in Englad, to what summe the whole reuenues of the Romans, and Italians, amounted to, which by the popes authoritie went out of England. The whole summe wherof, was found perely to be 60000. markes. To which summe, the whole reuenues of the crowne did not amount.

60000. markes
perely to
Rome.

The P. Legate
departeth En-
gland.

1245

Council at
Lions.

The Nobles then understanding the miserable oppression of the Realme, being assembled together at Dunstable for certaine causes, sent one Fulco, in the name of the whole Nobilitie, vnto Martinus, that he should with speede departe the land, except he would be cut all to peces. Which message the Legat shewed to the king, and demanded if his consent were thereto: and finding small comfort, tooke his leaue, and departed, an. 1245.

After this, followed immediatly a generall Councell at Lions: to the which, the estate, and Lords of the Realme, with consent of the Communalitie, sent two billes: the one containing a generall Supplication to the Pope and Councell: the other, with the articles of such gréuances as they desired to haue redressed. The Supplication was sent by Sir Roger Bigotte, knight, and William de Powick, Esquire, and Henrie de la Mare, with other knights, and Gentlemen. After y it was there opened, & read, P. Innocent first kéeping silence, differed to answer thereto, making hast to proceed to his detestable sentence of excommunication & curse, against the good Emperoz Fred. Which curse being done, the Pope tolde them flatly, they should not haue their requestes fulfilled: and incontinent during y same councell,

Emp. Fred.
curst by the
Pope.

he

he caused euery B. of England to put to his hand and seale, to the obligation made by the king Iohn for the Popes tribute: threatning moreover, that if he had once brought downe the Emperour Fredericke, he would bide the insolent pride of England well enough.

In the beginning of the next yere following, An. 1246. Pope Innocent came to Cluniack: where he perswaded the French king Lewes, to make warre against the king of England: whereto the French king would not agré: but shortly after concluded with him longer truce.

1246

Pope perswa-
deth warre a-
gainst Eng-
land.

Duer and beside all other exactions, the Pope sending downe his letters from the sea Apostolike, charged the prelates to find him some ten, some fife, some sixtē able men, well furnished with horse and harneis, for one whole yere to fight in the Popes warres: and least the king should haue knowledge hereof, it was enioined them vnder paine of excommunication, that they should reueale it to none, but to keepe it secrete onely to themselves.

The Popes
warres.

Pope Innocent now intending to subdue the Græke church, sent the prouinciall of the Grayfriars, with other associates of the same order into England, with his precepts authenticall, that all goods gotten by vsury, should be attached for his warre against the Grækes: and that all those should be absolved from all their sinnes, that would take on them the crosse to fight against the Grecians, &c. with other articles tending to the Popes profite.

Warre against
the Greekes.

The same yere 1246. The Pope commaunded the Prelates of England, that all beneficed men in the realme of England, which were resident vpon their benefices should yeld the third part of their goods: and they which were not resident should giue the one halfe of their goods, for the space of thre yeres together: which summe beyng esteemed together, was found to amount to 60000. l. The executiō of this commission, was committed to the B. of London: but as consultation was had about the matter at Pauls, the king

1246

60000. pounds
exactd by the
Pope.

D 4

sendeth

sendeth straight charge, that they should not consent thereto. Parisiensis, fol. 207.

1247

The grienāces
of England.

And afterward, An. 1247, about February, the king called a parlement, and directeth Embassadors with letters, and also to make manifest the grienāces of the land unto the court of Rome: whereto the Pope maketh a slender, and an impertinent answer.

1244

In the yere 1244. Lewes the French king, sonne to quene Blāch fell very sicke, lying in a swoond or trance. for certaine daies, that some said, he was dead: his mother, amongst the company superstitiously giuen, went & brought a pēce of the holy crosse, with the crowne, and speare: which pēce of the holy crosse, Baldwinus Emp. of Constantinople (whom the Grecians had deposed a litle before, for holding with the B. of Rome) had sold to the French king, for a great summe of mony, and blessed him with the same: also laid the crowne and speare to his body: making a vowe withall, in the person of her sonne: that if the Lord would visit him with health, and release him of that infirmitie, he should be marked with the crosse to visit his sepulcher. Thus as shee with the Bishop of Paris, and other, was praying: the king with a sigh began to plucke to his armes, and legs: and so stretching himselfe, began to speake, giuing thanks to God that had deliuered him from death. And asone as he was well recovered, receiued the signe of the crosse, bowing for a freewill sacrifice, that he would in his owne person visit the holy land.

The French
King receiueth
the signe of the
crosse.

After that, great preparation was made thorough out Fraunce, for the iourney. The most part of the Nobles crossing themselves; after the example of the king. The Frenchmens example, moued William longa Spata, with the Bishop of Worcester, and certaine Gentlemen to the same iourney.

The voyage of
the holy land.

1248

Anno 1248. the feast of Iohn Baptist drew nigh, which was the time appointed for the setting forth, and nothing wanted

wanted thereto, sauing the variance betwixt Frederike the Emperour, and the Pope: which he thought good to sike to appeale, that he might haue both safer passage through the Emperours countrey, and lesse icopardy might be at home. But the Pope would not in any sort come to agreement, although the Emperour offered him whatsoeuer amēdes hee would require: and if the Pope could not abide his tarrying in his owne dominions and empire: he said he would go fight against the Saracens, and Turkes, neuer to return into Europe againe, there to recouer lands and kingdomes, whatsoeuer did at any time belong vnto Christendome, so that the Pope would be onely contented, that Henrie his sonne should be Emperour after him. Neither could this be admitted. Then he offered for truth of his promise, to put in the French king, and the king of England for his sureties, or els for triall of his cause, to stande to their arbitrement. Neyther would hee be graunted. At last, hee desired that hee might come himselfe, and answer before the Councell: which the Pope also refused, Paris. fol. 187. An. no 1225.

The Pope re-
fuseth al agree-
ment with the
Pope.

The French king finding no fauour at the Popes hand, for the Emperour, taketh his leaue of him at Lions, with heauinesse, and proceeded in his iourney: and hauing nowe taken Damietta, the Soldan sent vnto the king, by certaine that were about him: offering to the Christians, the quiet and full possession of the holy land, and all the kingdome of Iherusalem: and besides, other infinite treasure of gold and siluer: or what els soeuer might pleasure them. Onely vpon condition, that they would restore againe Damietta, with the captiues there: and so would ioyne together in mutuall peace, and amitie, &c. It was also firmly spoken, that the Soldan, with most of his nobles, were intended to leaue the law of Mahomet, and embrace the faith of Christ: so that they might quietly enioy their landes, and possessions. But they had commaundement from

1245

Damietta won
from Turkes

The pope him-
drecth the peace

from the Pope by his legate, that if any such offers shoulde be made, they should not in any case accept of them. Paris. fol. 233.

The armie of
Christians
wholly destro-
ed.

80000. Chri-
stians perished
in the warres
against the
Turkes.

But afterward the Soldan growing to bee more confident, refused that which befoze he had offered: and in conclusion, the army of the Christians, was wholly destroyed by the Saracens: and the French king with his two brethren taken prisoners: the king was ransomed at sixtie thousand marks, and Damietta deliuered againe, vpon condition that the Soldan shoulde see him safely conducted to Achon. The number of Christians that perished in that tourney, were 80000. persons. Paris. fol. 237, 238.

After this ouerthrow of the French king, and his army, the Christians of Antioch, and of other Christian regions, gaue ouer their holdes, and cities.

In the raigne of Henrie the third, was the good Emperour Federike the second viced of the Popes: first, of Innocentius the third: to whom, with his dominions, hee was in his minoxitie committed by his mothers testament, thinking thereby to haue safely prouided for him. But this Pope, so soone as hee had protection of the young Emperour and his seignories, became a false Traytour against him: and stirred vp Sibill, the late wife of Tancredus, whome Henrie put from the kingdome of Sicillie, to recouer the same againe, & procured the ayd of the French k. therunto. At which time, the worthy protectoz Innocent 3. sent his legats with letters of excommunication against such, that wold not admit one Walterus, (who had married with the eldest daughter of Tancredus) for their king: and also absolved the Princes electors, and other Nobles, from their oath which they had made to Henricus, touching the establishing of his son in the empire: and wrote his Epistle to the Duke Barthold of Zaringia, to be Emperour: which he refusing, hee went about to procure, that Otho the sonne of Henrie Leo should be made Emperour. But Frederick now growing to

mans

mans estate, gathered his powze and pursued Otho: who anon after died, and so he was crowned Emperour of Honorius the Pope, that succaded Innocentius, and was of him consecrated, and called Augustus.

Fredericke
crowned Em-
perour by pope
Honorius.

After his consecration, he gaue many great gistes, & assured by his charter, to the church of Rome, the dukedome of Fundanum: hee gaue moreouer, and remitted what constitutions the Pope would desire: whereby what soeuer he were, which for the diminution of the liberties of the church were excommunicated, and so continued a yeres space, that then he should be within daunger of proscription, and not be released without satisfactiō made, and that he were admitted by the Pope to the Church againe.

Gistes to the
Church of
Rome.

A while after Frederike departing from Rome, certain conspiratozs, both bishops, & others, against the emperoz fled to Honorius for succour. Which when Frederik vnderstood, he began to expostulate with the B. considering the vnseemlinesse of that his fact: the pope on the other side, thundered out his curses, and excommunications against him.

Honorius cur-
seth the Emp.
Frederike.

Nicholaus Cisnerus affirmeth, that whilest Frederike the Emperoz was in Sicilia, his wife Constantia died at Cafrana, or Catana. In the meane time, the Christians with a great many, sailed into Egypt, & took the Citie Helopolis, commonly called Damatia, & long ago named Pelusinū: being in good hope to haue diuē Sultanus & Soldan, out of Egypt, had a great, and marueylous ouerthrow, by the conueying of the water of Nilus (which then overflowed) into their Campe, and were faine to accorde an vnprofitable truce with the Soldan, for certaine yeres, and to deliuer the Citie againe. Whereupon, king Iohn, surnamed Brennius King of Ierusalem, arriued in Italie, and desired helpe of Emperoz against his enemies.

And from thence he went to Rome, to the Pope, declaring vnto him their calamitie, and present perill, desiring ayde therein. By whose meanes, the Emperour

(as

The Emp. reconciled with the pope.

Honorius dieth.

Pope Gregory the 9.

The Pope threatneth the Emperour.

The Pope offended with the Emp. for not kissing his foot but his knee.

(as saith Cifnerus) was reconciled with the Pope and made friends. To whom also king Iohn gave Ioell his daughter in marriage, which came of the daughter of Conradus king of Jerusalem, as right heyze thereunto by her mother: by whom also he obtained the kingdomes of Naples, and Sicill, and promised he would in his owne person with all spæde, assay to recouer the kingdom of Jerusalem. Honorius that lately was reconciled vnto him, purposed to haue made against him some great and secret attempt: but was by death pzeuented. After whom succeeded Gregory the 9. as great an enemy to Fredericke as Honorius: which Gregory came of the race of him whom the Emperour had condemned of treason, wrought against himselfe. This Gregorie was scarcely settled in his papacie, when that hee threatned him with excommunication, vnlesse he would prepare himselfe into Asia (according to his promise) vnto king Iohn: which was onely (the Emperour being absent) that he might bring some purposes against him to passe. Fazellus a Sicilian wyter, saith: that the chiefeest cause of the Emperours stay, was for the oath of truce and peace, during certaine yeres: which was made betwixt the Saracens, & Christians, that yet was not expired.

When Ik. Iohns daughter of Hierusalem, was brought to Rome, and the Emperour and the Pope reconciled together, to celebrate the marriage: Gregorie (as the manner was) offered his right foote to the Emperour to kisse, who stooped not so low, but scarce kissed the vpper part of his knee, and would not kisse his foote: whereat the Pope was greatly offended, and purposed to reuenge it, as occasion shoulde serue.

Afterwarde, the Emperour prepared himselfe to the iourney against the Saracens, and recouerie of Jerusalem, but was stayed by sickness, all other things being in a readines. Who, after he had recouered himselfe, proceeded in his iourney: and when hee came to the Straights of Peloponesus, and

and Creta. His disease grew vpon him againe, and sodainlie he fell sicke: whereof the Pope hearing, thundered against him excommunications, and curses, laying most foule, & false crimes to his charge. In so much, that the Emperour was fayne to purge himselfe by his letters, vnto the Christian Princes: especially, of Germanie, and the Nobles of y^e Empire, his Ambassadors not being suffered to approach the P. presence.

But now, being recouered of his sickness, he prouided all things necessarie for the warre: and came to Ioppa, and so bled the matter, that the Saracens graunted his demands right profitable for the Christian Common-wealth, and a peace was concluded for tenne yeares, and confirmed by solemne oath on both sides: the forme and condition of which peace, was thus. First, that Frederick should be crowned Ik. of Jerusalem. Secondly, that all the landes and possessions which were situate betwixt Jerusalem, and Ptolemaida, and the greatest part of Palestina, the Cities of Tirus and Sidon, which were in Siria, and all other territories, which Baldwinus the fourth at any time had, and occupied there, should be deliuered vnto him: onely, certaine Castles reserved. Thirdly, that he might fortifie, and builde, what Fortresses, and Castles he thought good, Cities and townes in all Siria, and Palestina. Fourthly, that all Prisoners in Saracens hands, should be frelie set at libertie: and againe, that the Saracens might haue leaue (without armour) to come into the Temple, where the Sepulchre of the Nozde is, to pray, and that they should keepe still Cratum, and the kings mount.

These things obtained, Frederick desireth the Pope, that for as much as he had now accomplished his promise, neither was there any cause, why he should now be offended with him, that he might be reconciled, and obteyne his fauour. In the meane season, the Emperour, with all his armie, marcheth to Jerusalem: where, vpon Easter day, anno

The iourney against the Sara.

The P. false accusation of the Emperour.

The Emperour craueth the P. fauour.

1259

The Emperour crowned K. of Jerusalem. The P. practiseth against the Emperour while he warreth with the Saracens.

The P. practiseth with the Saracens.

1259. hee was crowned king. Onely, the Patriarch of Cyprus, and Oline, the Master, or Captaine of the temple, repining thereat. In the time of the Emperours being in Asia, the Pope practiseth against him at home. And first, caused the Souldiers which the Emperour sent for out of Germanie, to the mainteyning of the holie warres, to be stayed, passing through Italie, and caused them to be spoiled of all such provision as they had: and sent letters into Asia, to the Patriarch of Jerusalem, and Souldiers, that kept the Temple, and Hospitall, inciting them to rebell against the Emperour. And furthermore, dissuaded the Princes of the Saracens, that they should make no league with Frederike, neither deliver up unto him the Crowne, and Kingdome of Jerusalem: Which letters fell into the hands of the Emperour.

Besides these practises, he also excited his father in law, Iohn Brennius, and the French king, to invade his Dominions: which shortly they did.

Thus, while the Pope practised in the dominions of Frederike, he received the letters of his good successe in Asia: which greatly vexed his holines, so farre of was he from reioysing therat. Whereby it may appeare, that his desire was, to haue the Emperour take that dangerous iourney, there to miscarie, and perishe. But the Pope (that hee might haue some pretence) blamed the Emperour, for that he had suffered the Saracens (although without armour and weapon) to enter vnto the Sepulchre of Christ, and had left for them a lodging, nere vnto the place.

The Pope also caused a rumour to be spread, of the death of the Emperour, to the end he might allure vnto him, the fidelitie of those cities in the kingdome of Naples (which yet kept their alleagance vnto Frederike) of whom they should now hope for no longer refuge.

The Emperour now vnderstanding what stirre the P. kept in his Dominions, returned wth such power, & successe, that

that he winneth in Italie as many towne, as the Pope had, even almost to Rome, and after that Umbria and Picena: yet for Christian and publicke tranquillitie sake, hee sendeth vnto him his Legates to entreate a peace, declaring that hee would (if no other conceived grudge were then pretended) make to him an accompt voluntarily of all things that hee had done in his life: and that hee would and was contented to submit himselfe vnto the Church: and that for this cause hee willingly offered vnto him both dutie and obseruancie, and sent him Princes and Dukes of the Emperie to entreate for this peace: yet was the popes insolencie such, that hee would not that yere be brought to any agreement, but the next yere after with much adoe, a peace was made and concluded betwixt them by the helpe and industrie of Leopaldus of Austria, and Hermannus Captaine of the Dutche souldiers, and the President of Messina. The Pope then absolving the Emperour of his excommunication, tooke therefore of him an hundred and twentie thousand ounces of golde, and promised him the titles both of the empire, and also of his kingdomes: yet kept he not promise with him, for besides other breaches, he neither restored the customs in the land of Sicil, neither yet the city Castellana. Yet notwithstanding, Frederike for peace sake, bare the iniury, and studied by liberall giftes to make the Pope his trustie friend. But no meanes would serue: so that he moued Henrie, the Emperours sonne in his absence, to rebell against his father: besides other conspiracies procured against the Emperour: who returning into Italie, to punish those that had rebelled with his sonne. The P. admonished those that were faultie, to ioyne themselves together, and to furnish their Townes, and Cities, with garrisons, & to send for ayde to their frendes, and to provide weapons meete for war. And furthermore, sendeth his Ambassadors to the Emp. to whō (vnder pretence of peace) he sendeth out commandement, to interdict him and his land, so soone as he

winneeth towne from the pope in Italy.

The Emp. offereth to giue accompt of his things to the Pope.

Peace betwixt the Emp. and the pope.

120000 ounces of gold to the Pope for the Emperours absolution.

The P. moueth the Emp. sonne to rebel against his father.

The Emp. pre-
uaileth for all
the Popes
curse.

The pope pro-
nounceth the
sentence of pro-
scription a-
gainst the Em-
perour.

Reuolt from
the Emperour
to the Pope.

The Church
spoiled to main-
taine the popes
warres.

he came within the borders of Italie, yet the Emperour marcheth forth into Italie, notwithstanding the Popes forbidding, and brought vnder the cities that rebelled, as Mantua, Verona, Ternisium, Patavium, and others, & ouerthrew the Popes confederates, whereat the pope being somewhat dismaide, began to feare the Emperour, and now goeth about to depriue him: which hee vnderstanding, sendeth foure Legates vnto him, that might answer, and refuse the crimes layd against him. With which Embassadors the Pope refused to speake, and at a day appointed pronounceth the sentence of proscription against the Emperour: depriving him of all his dignities, honours, titles, prerogatiues, kingdoomes, and the whole empire, and solicited against him Tewepolus the Venetian, who yet stood fast and faithfull to the Emperour. Yet certaine princes of Germanie, by the Popes meanes, reuolted from the Emperour, as Otho the Gouernour of Rhemes, and Duke Boiora, who also caused thre other Princes and Dukes, to reuolt from the Emperour to the Pope: as Vuenceslaus, and Belus, Princes of the Hungarians, and Henrie, Duke of Polonia: to whom also came Fredericus Austriacus his sonne. These gathering a Councell, (when they had thought to haue translated the empire vnto the kings sonne of Denmarke) desired to haue the Popes Legates to be sent from him to the effect of that election.

These newes being brought to the Emperour, at Patavium: hee purgeth himselfe of the crimes, to the Christian Princes, and denounceth a solemne Councell of all the princes, and other Nobilitie of the Empire, at Aegera: to whom resorted diuers States, and Nobles. The pope, on the other side, soliciting against the Emperour all that hee might: so that some had tithes geuen them to fight against the Emperour: other, Glebelands, and benefices: other, the spoyle of such Colledges, and Monasteries, as tooke not part with the Pope: And to some other were geuen Colledges, and Mo-

nasteries themselves: yea there were certaine of the popes owne birdes that had their ecclesiasticall tithes taken from them, and other some had the rentes and reuenues of their Colledges pluckt away by force, to the maintenaunce of the popes quarrell against the Emperour. But the Emperour preuailed and came to Viterbium, which draue the Pope into a feare, least he would also come to Rome: wherefore he caused a supplicatiō to be draue, pourtraying about the same the heads of Peter and Paule, and with a sharpe and contumelious Oracion, he much defaced the Emperour, promising them euermore life, and giuing the badge of the crosse to as many as would arme themselves and fight against the Emperour, as against the most wicked enemy of God and his church, yet the Emperour by Gods blessing preuailed and subdued the popes confederates.

Now while this stir was betwixt the Emperour and the pope, Ochodarius the Emperour of the Tartarians sonne, with a great power inuaded the borders next adioyning vnto him, & there wan Kopolanum, Rodolium, Budanum, with diuerse other cities & towne, killing man, woman, & child, and destroyed all Hungarie, & made great spoile in both the Pannonias, Messaram, Bulgaria, & Seruia. When Belus the king of Hungarie had gotten to Pola, a citie of Istria: vnto Otho duke of Dalmatia, he sent his Legates to Fredericke the Emperour, promising, if that he would send him aid to expell the Tartars, Hungarie should euermore be vnder the iurisdiction of the Empire. The Emperour was in respect of the common cause of Christians, very willing to satisfie his request, but the pope with his confederats hindered the same, as he signified to the king of Hungarie by his letters. Notwithstanding he sent Conradus Caesar king of Bohemia, and other Princes more of Germanie, to withstand the enemy, as much as lay in them to doe. But the great armie and number of souldiers that ware the crosse, by the Popes assignement, differred their iourney agaynst the

The Emp. pre-
uaileth.

Euermore
life promised
to such as would
fight against
the Emperour.

The pope hin-
dereth the de-
fence of chri-
stendome.

Tartarians, and had commaundement ginen them by Albertus the Popes procurator, to abide at home, till they should be called for in battle to fight against the Emperour: and notwithstanding this spoile and hauocke of Polonia, Bohemia, and Hungaria, by the Tartarians, it was determined that at Libussa the Princes confederate should be assembled, about the deposing of the Emperour, and creating another: & the league with him and the French king by the popes means, either was utterly infringed or else in variable suspence. Wherefore Fredericke now seeing no other remedie, prosecuted his warre to the uttermost, and wasteth all the countrie about Rome, wherewith the Pope was so dismayde, that being in dispaire to obtaine his purpose, he died for very anger and thought.

This Gregory brought into the Church much horrible impietie, blasphemy, & wickednes, & among others brought in that most detestable Canticle, Salve Regina: in which he attributeth the honour and worshippe onely due to Jesus Christ, vnto the virgin his mother. This is he, in whose name the booke of the Decretals was set out, a sinke of folly and impietie.

After this Gregory was placed Celestine, bozne in Plediolanum, among the Castellians: who (as Blondus declared) by fained promises, offered a league with Fredericke, and the 18. day after he was created, he died.

Now Fredericke thinking himselfe void of feare, leuieth an army against the Tartarians, for the reliefe of the Christians, who hearing of the coming of the Emperour, returned another way, by the riuer Danubius to Tanricia, and so through the fennes of Meotida, and by the riuer Tan-naum into Sarmatia Asiatica.

After Celestine, the cardinals made choise of Simbaldus a Genouais for pope, whom they called Innocentius the 4. which election Fredericke was well pleased with: as he signified by letters and Legates gratulatorie to the pope.

The

The legats of Frederick, with the furtherance of Baldronius Emperour of Constantinople, laboured very diligently for conclusion of promised peace: but all in vaine, for while the Emperours legats attended for answer of peace, Ramerus the Cardinall went secretly and took Viterbium which was on the Emperours part. The Emperour (notwithstanding there seemed no hope of peace) doubted not but if he might himselfe speake with the Pope, he vpon reasonable conditions should well inough accord with him: wherefore he desired him by his legats to appoint a place where the Emperour might speake with him. The Pope seemed to be content therewith, but on a sudden went to Lyons, and called a councell, and with a lowd voice sommoneth Frederick, and appointing him a day commaunded him there personally to appeare to pleade his cause. The Emperour agreed, but required conuenient time to trauaile thether. The pope would not so much as graunt 3. dayes, but being both iudge and accuser, condemneth him before he could come thether without pzoofe of any crime, or his cause suffered to be pleaded. But Gods iudgement failed him not: for the writers of the annals accord, that when Frederick the Emperour and Conradus his sonne were dead and the pope gaping for the inheritance of Naples and Sicil, and thinking by force to subdue the same, coming to Naples with a great armie of men, there was heard manifestly in the Popes court a voice, pronouncing these wordes. Thou wretch, come to receiue thy iudgement. And the next day the pope was found dead all blacke and blew, as though he had bin beaten with battes.

When the Emperour had vnderstanding of this cruell sentence, he signified the iniurie to all Christian Princes by his letters, and prouided euery way to withstand the Pope and his confederats: and after diuers aduenturs & variablenes of thinges, he came into a certaine castle of his in Apulia, called Florentinum, where hee fell sicke of

The Emp. was
sick about
Rome.

The Pope
sick for
anger.

Salve Regina
brought into
the Church.

The Decretals.

Pope Cele-
stine.
Pope dieth.

An army s-
gainst the Tar-
tarians.

Innocentius 4.

The Empe-
rour seeketh
peace.
The Pope will
none.

Pope iudge
accuser.

A voice heard.
Thou wretch,
come and re-
ceiue thy
iudgement.

The Emp.
dieth.

an ague, and died. Having had purpose, as Pandolphus Colonuthius writeth, of some marvellous exploit, & great attempt. Frederike died willingly, and gladly, in the yere 1240. the 13. day of December, the 57. yere of his age, and 37. of his raigne, and was buried at Vanozum. The pope counted him an enemy of the Church: and so both Innocentius the fourth pronounced him, and the same sentence haue other Popes registred in their 6. Booke of decretals, and established the same for a law, that he ought to bee taken for no lesse.

In the Countrey of Sueuia, about the time of Frederike the second, anno 1240. or nere about the same, were manie preachers, which preached freely against the Pope, & preached that he was an heretike, and that his bishops & Prelates were Simoniakes, and heretikes, and that the inferiour priestes had no authoritie to binde and loose, but were seducers: and that such cities and countries as were then vnder the popes curse, might notwithstanding lawfully resort to the receiuing of the sacrament, as wel as before. Item, that Friars, Dominick & Franciscan did subuert the church with their preaching, &c. And not long after these, rose vp Arnoldus de noua villa, a Spaniard, a man famously learned, & a great writer, ann. 1250. whom y^e pope condemned among heretikes, for holding, and writing against the corrupt errors of the popish church. His teaching was, that christia people are led by the pope into hel. Item, that cloisterers are void of charitie, and denyed that masses are not to be celebrated, & that they ought not to do sacrifice for the dead, &c. And as this Arnoldus was condemned, so like wise the same time, Iohannes Seneca, the glose writer of the popes decrees, and prouost of Walberster, was excommunicated, and depriued of his prouostship, for resisting Pope Clement the fourth, gathering certaine exactions in Germanie, and therefore hee appealed from the Pope to a generall Councell, and had manie great fauourers on his side: till at last,

both

both the Pope and he died.

After this, folowed Guilielmus de sancto amore, a Master of Paris, and a chiefe Ruler then of that Uniuerstie. Al testimonies of Scripture, that make against Antichrist, he applyeth them against the cleargie of Prelates, and against the popes spiritualtie.

The same Guilielmus is thought to be the autho^r of the Booke which is attributed to the Schole of Paris, and intitled, De periculis ecclesie, where he proueth by thirtie and nine arguments, that friers be false Apostles. Hee was by Antichrist, and his rablement, condemned for an heretike, exiled, and his booke burned.

In the dayes of this Guilielmus, there was a most detestable, and blasphemous booke, set forth by the Friars, mentioned also in Matthias Parisiensis, which they called Euangelium aeternum Spiritus sancti, the euerlasting Gospell, or the Gospell of the holie Ghost. In which booke, many abominable errors of the Papistes were conteyned, so that the Gospell of Iesus Christ was bitterly defaced. Which sayde booke, was not to be compared to this euerlasting Gospell, no more then the shell was to be compared to the kernel, or the darkenesse to light, &c.

Moreouer, that the Gospell of Christ should be preached no more but fiftie yeares, and then this euerlasting Gospell should rule the Church, &c.

Item, that whatsoever was in the whole Bible, was in the same Gospell conteyned. At the length, this Friars gospell was accused to the Pope: and so sixe persons chosen of the whole Uniuerstie, to peruse, and iudge of this booke: as, Christianus, Canonicus, Beluacensis, Odoadoaco, Nicholaus de Baro, Iohannes de sicca vella, Anglus, Iohannes Belim, Gallus. Among whom, this Guilielmus also was one, who mightely impugned this pestiferous, & deuillish booke. These sixe (after the perusing of this booke) were sent to Rome. The friers also sent their messengers withal: where

p 3

they

1240

Preachers
bold against
Pope.

Arnoldus de
noua villa was
condemned.

1250

Iohannes Seneca
appealeth
from the pope
to a Councell.

G. de sancto
amore against
the Pope.

De periculis
Ecclesie.
39. arguments
that Friars be
false Apo-
stles.

Euangelium
aeternum spi-
ritus sancti.

The shell to
the kernell.

A blasphemous
gospel of the
Friars.

they were refuted, and the errors of the booke condemned: but so, that the pope, with the Cardinals commanded y^e said booke to be abolished, and condemned, not publikely (tendering the estimation of the religious orders) but y^e they should be burned secretly, and the bookes of the foresaid Guilielm⁹ to be burned withall. Among other besides of y^e age, which withstood the B. of Rome, and his antichristian errors, was one Laurence, an Englishman, and master of Paris: another was Petrus Ioannes, a Rhinowite. Laurence was about the yere 1290. who proued the Pope to be Antichrist, & the Synagogue of Rome great Babylon. The Pope, after his death caused his bones to be taken vp, and burned. To these is to be added, Robertus Gallus, an. 1290. who being born of right noble parentage, for deuotion sake, was made a Dominican frier. He had diuers visions against the Pope, and Sea of Rome. Hee called the Pope an Idoll. He foresawned (as is in a certaine Chronicle declared) how God would punish the simonie, and auarice of the Cleergie, with such a plague, that riuers should run with blood. It is saide, there is remayning a great volume of his visions.

To these fathers is to be ioyned Rob. Grosted, B. of Lincoln, a man famouslie learned in the iij. tongues, & in philosophy. He wrote diuers bookes, and one speciall Sermon. he exhibited in foure sundrie scrowles to the Pope, and other foure Cardinals: beginning, Dominus noster Iesus Christ⁹, &c. He wrote diuers Inuectiues against the Pope.

The Pope (amongst his other intollerable exactions) had a certain newew (so the popes are wont to call their sonnes) named Frederike, being yet vnder age, whome Innocent would needs preferre to be a Chanon. or Bzebende, in the Church of Lincoln: and directed downe his letters, to certaine his factors here in England, for execution of the same. Wherewith Grosted was greatly offended, and maketh a quick, and sharpe answer to the Pope: wherat he fretting and fuming, answered with a proud looke, and fierce mind, what

Laurence.
P. Ioannes.
Antichrist
Rome Ba-
bylon.
Dead bones
burned.

1290

R. Gallus.
Visions against
the pope.

R. Grosted, B.
of Lincoln.

Inuectiues
against the
Pope.

what old dotting franticke wretch is this, so boldly and rashly to iudge of my doings? By I write S. Peter and S. Paule, were it not but vpon our owne clemencie and good nature we are constrained, we would hurle him downe to such confusion, that we would make him a fable, a gasing stocke, an example and wonderment to all the world: for is not the king of England our vassall, and to say more, our mancipule and page, which may at our pleasure and becke imprizon him, and put him to vtter shame.

This when the Pope had in rage vttered, scarce were his Cardinals able to appease him with gentle and milde wordes, declaring vnto him the inconuenience, if he should so proceede, besides giuing great commendation of Grosteds learning and godlinesse. These wordes spake Lord Giles a Spanish Cardinall to the pope, and this Councell gaue the rest vnto him, that he should winke at these things, least some tumult might arise thereof, especially seing this is manifest and knowne to all men, that once must come a defecti- on and parting from the church of Rome.

Not long after, this Robert Grosted died at Budgen. In fine of his sicknesse, he called vnto him a Preaching frier, one Iohn Giles, and did greatly complaine of the disorders of the friers, and of the Romane clergie, prouing the Pope to be an Hereticke: declaring and reproving manifold abuses of the church of Rome, and said that this old verse may truly be verified vpon it.

Eius auaritia totus vix sufficit orbis.

Eius luxuria meretrix non sufficit vna. that is:

The whole world doth scarce satisfie his couetousnesse, neither doth one harlot suffice for his lecherie: and in the end prophesied: Neither (saith he) shall the Church be deuoured from the seruitude of Egypt, but by violence and force, and by the bloudy sword. So scarce able to vtter his wordes, with sighing, sobbing, & weeping, his tongue & breath failed, and so finished his daies. He departed, An. 1253.

Romane ver-
tues.

Manifest and
knowne that
once should
come a defec-
tion from
Rome.

The pope an
hereticke.

R. Grosted
prophesieth a-
gainst Rome,
and dieth.

1253

his decease: thus writeth Math. Paris. pag. 278. Out of the prison and banishment of this world which he neuer leued, was taken the holy bishop of Lincolne, Robert, at his Ban- noz of Buckdune on the euen of S. Dionise: who was an open reprouer of the pope, and of the king: a rebuker, of the Prelates: instructor of the clarks: fauourer of scholers: preacher to the people: persecutor to the incontinent: a diligent searcher of the Scriptures: a maule to the Romans, and a contemner to their doings, &c.

This Robert Grosted caused to be viewed, and considered diligently of his clerkes, what the reueneue of forreners and straungers set in by the pope came to by the yere, and it was found, and evidently tried, that pope Innocent the fourth, did impouerish the vniuersall Church of Christendome, more then all his predecessours from the time the pope first began: so that the reueneues of forreners & clerks placed by him here in England, mounted to the summe of 70. thousand markes and aboue: whereas the more reueneues of the crowne came not to 30. thousand.

Mathias Parisiensis reporteth, that pope Innocentius, anno 1254. being maruellous angry with Grosted, contrary to the mind of his Cardinals, would haue his bones to be cast out of the church: and purposed to bring him into such spite, that he should be counted an Ethnick, a rebell, & disobedient person throughout the world: and thereupon caused his letters to be sent to the king of England, knowing that the king would gladly serue his turne therein, to haue the spoile of the bishop and his Church. But the night following Grosted appeared vnto him comming in his Pontificalibus, and with a seuer countenance, and terrible voice speakeh vnto him beyng in his rest, and smiteth him on the side vehemently with his crocestaffe, saying: O thou scurrie lazie, old, bald, lowse, wretched, dotting Pope, hast thou purposed to cast my bones out of the Church, to the slander and shame of mee, how came this rashe wilfulnesse into thy

The vertues of R. Grosted.

A maule of the Romans.

Pope Innocent the 4. a great impouerisher of christendome.

70000. markes reueneues of forreners placed in the land by the Pope.

Grosted appeereth in a vision to the pope.

thy head? it were more mete for thee to make much of the zealous seruantes of God, although departed: with other wordes of reproofe, and so departed from him, leauing him stricken, and halfe dead: so that he neuer enjoyed anie prosperous day, or could haue anie quiet night til the morning, vnto his death: which happened shortly after, hee being at Paples, anno 1255. or as N. Treuet recozdeh, 1254.

After Innocent the 4. succeeded in the Popedom, Alexander the 3.

After this, about the yere 1260. fell debate betwixt the king and his Nobles: but so was it compounded, that the king and the Lordes did sweare at Orford, that what lawes and decrees in the same assembly, shoulde be prouided to the profit of the king and the Realme, the same vniuersally shoulde be kept and obserued, to the honour of God, and peace of the Realme Besides the king and the Lordes, there were also 9. Bishops, which swearing to the same end, excommunicated all such as should gainstand the said prouisions there made. Whereupon, diuers wholesome lawes were enacted, which misliked the king, in such sort, that he required of the Pope for himselfe, and his sonne Edward, to be dispensed with of their othes, Anno 1261. Which being easily obtained, the king steps back from all that was before concluded.

The same yere died pope Alexander: after whom succeeded Urban the 4. who also reuined and renewed the release-ment of the kings oath aforesaid: whereupon grew war betwixt the king and the Barons.

Anno 1264. died Pope Urban, and after him succeeded Clement 4. who, (as Nicholas Riuet affirmeth) was first a married man, & had wife and children, and was the sollicitor and Counsellor to the French King. then after the death of his wife, was Bishop, intituled: Padiensis: after that, Archb. of Harbourn, and at last, made Cardinall: who being sent of Pope Urban in legacie for reformation of peace, in his absence

Grosted striketh the Pope.

1255

Innocent dieth.

Alexander 3.

1260

Wholesome lawes.

1261

The Pope dispenseth with othes.

Pope dieth.

P. Urban 4. what betwixt the king and the Barons.

1264

Urban dieth.

Clement 4.

sence, was elected Pope by the Cardinales.

Thomas of
Aquine Bona-
venture.

About this time flourished Thomas of Aquine Reader at Paris among the Dominick Fryers: and Bonaventure among the Franciscan Fryers, ex Nichol. Riuet.

1265

Tenthes to
the Kinge.

Anno 1265 the pope graunted that the Church of England should pay tenthes of all reuenewes, as well temporall as spiritual, to the King, to continue thre yeares space: & the yeare after, the popes Legate, Octobonus, caused to be proclaimed a new graunt of pope Clement to the King and Quene of all the tenthes for 7 yeares to come.

1267

Peace betwixt
the K. and the
Barons.

Anno 1267 peace was concluded betwene the King & the Barons, and Octobonus departed the land. This Octobonus enrolled to perpetuall memorie, the valuation of all the Churches in the realme of England, so narrowly as by any meanes he might enquire the certainty thereof.

Cathedral
churches popes
pensions.

The same was he that made al the Cathedral & conuentuall churches to pay pensions: so that those churches that gaue not the vacancie of their benefices to their Clerkes and Straungers, should pay vnto them a certaine yearly pension during the vacancie of the benefices they should haue.

Clement 4.
dieth

The same yeare dyed pope Clement the 4. after whose death the church of Rome was vacant 2. yeares: and then was chosen an Archdeacon Pope, whose name was Theardus, as he was taking his iourney into the holy land, and called him Gregory the tenth.

Gregory 10.

Against the
Saracens.

2270.

During the raigne of King Henry the 3. Edward the Kinges sonne was one that made a generall expedition against the Saracens to Jerusalem, and in the yeare 1270, in the moneth of May he set forward in his iourney.

About the time when Prince Edward was preparing his iourney towarde Asia, Boniface the Archb of Canterbury ended his life in the countrie of Sebaudia, going belyke to Rome, or comming thence. In whose stead Gregory the tenth placed Robert Kilwardly, neither according to the

mind

minde of the Bonkes, who agreed vpon the Priore of their house named Adam Chelendine, nor of the king, who spake in the behalfe of Robert Burnell there Chancelloz.

About this time came out the great Concozdances, by an English frier, called Dermington. *Ex Eulogio.*

Great Con-
cozdances.

Anno 1273. Pope Gregory the tenth called a generall Councell at Lions, about the controuersie betwixt the Graeke Church and the Latine, and for the vacancie of the sea apostolicall.

1273
A generall
Councell.

This yeere in the moneth of Aprill, Richard King of Almaine, died at the Castle of Warthamsted, and was buried at the Abbey of Hailes, which he buylded from the ground.

Abbey of
Hailes.
King dyeth.

This yeare 1273. dyed King Henry, the 16. day befoze the calendes of December, in the 56. yeare of his raigne, & was buried at Westminster. The Steple and church where of in his life time he began to build, but did not fully finish the same befoze his death.

Westminster
church.

After Henry the 3. succeded his sonne Edward, and was crowned anno 1274.

1274

Anno 1276. began the foundation of the Black fryers by Ludgate. And in the yeare 1285. the new worke of y church of Westminster that began in the 3. year of Henry the thirde was finished: which was 66 yeares in edifying.

1276

Black fryers
by Ludgate.

An. 1291. The Jewes were utterly banished the realm: for which, the Commons gaue to the K. a Fiftene.

1291

King Edward had sharpe warre with the Scottes, and subdued them thre times: who seeing they could not make their partie good against the King, sent priuilie to P. Boniface for his ayde, and counsell: who immediatly sendeth downe his precept to the king, that he should hereafter cease to molest the Scottes, for that they were a people exempt, and properly pertayning vnto his Chappell: and therefore it coulde not otherwise bee, but that the Citie of Jerusalem must needs defende her owne Citizens: and as the

Jewes bani-
shed y realm
utterly.

The Scots
pertain to the
Popes chap-
pell.

mount

mount Sion maintaine such as trust in the Lord. Whereunto the king made answer with an oth, that he would maintaine that which was his right evidently knowne to all the world.

The next yere after, which was the 29. of the kings raigne, the Pope directeth his letters to the king againe, wherein he chalengeeth the kingdome of Scotland, to be proper to the Church of Rome, and not subiect to the king of England, and therefore it was against God, &c. for him to hold any dominion ouer the same: Among other reasons, one was because the kingdome of Scotland was conuerted by the reliques of S. Peter to the faith of Christ, and therefore if he would claime any right to the same Church, or anie part thereof, he should send by his procuratozs, specially to the same appointed, with all that he could for himselfe alledge vnto the sea apostolike, there to receiue, what reason and right would require.

The king calling a parlement Ann. 1301. answereth the popes letters, and so did the Lords temporall, and the whole Baronry of England.

The yere 1303. Pope Boniface the 8. stirred by Edward, king of England, to fight against the French king Philip, with whom the Pope had taken displeasure.

After the bishopricke of Rome had bene long voyde, thorough the dissention of the cardinals, for the space of two yeaes, and thre moneths. At the length Celestinus was chosen Successor to Pope Nicholas the fourth. Which Celestinus, in his first Consistorie, began to refozme the clergie of Rome, thinking to make the same an example to all other Churches. Whereby, he procured to himselfe such hatred of the Clergie-men, that this Boniface being called Benedictus, speaking through a Rade, by his chamber wall in the night season, admonished him (as it had bene a voice from heauen) that he should geue ouer his Papacie, as a burthen greater then he could beare. Ex Mass,

Which

Which in daide after sixe monethes he did (partly for the voice spoken befoze, and partly for feare) being tolde of certaine, which were craftely suborned in his chamber, that if he did not resigne, he should lose his life. And, when hee had resigned, Boniface thrust him into perpetuall prison, and so he died. Wherefoze, this Boniface was worthilie called the big Nero: of whom it was rightly saide, he came in like a Foxe, reigned like a Lion, and died like a dog.

This Boniface, inuading after Celestinus, behaned himselfe so imperiously, that he put down Princes, excommunicated Kings, such as did not take their confirmation at his hands. Diuers of his Cardinals he dzaue away for feare: some of them (as Schismatiks) he deposed, and spoyled them of all their substance. Philip the French king he excommunicated, for not suffering his money to goe out of his realme, and therfoze cursed him and his to the fourth generation.

Albertus the Empero, not once, or twice, but thise sought at his hands to be confirmed, and yet was reieted: neither could obtaine, except he would promise to dzuie the French king out of his Realme.

The factions disoord in Italie, betwixt the Gulephs, and the Gibellines, he greatly set on fire: in so much, that vpon Ashwednesday, when Porchetus, an Archbishop, came, and kneeled downe befoze him, to receiue ashes, the Pope (looking vpon him, and perceiuing that he was one of the Gibellines part) cast a handful of ashes in his eyes: saying, Memento homo, quod Gibellinus es, &c. Remember man, that a Gibellin thou art, and to ashes thou shalt goe.

This P. (mozesuer) ordeyned first the Iubilie in Rome: in the solemnizing whereof, the first day he shewed himselfe in his Pontificalibus, and gaue free remission of sinnes, to as many as came to Rome, out of all partes in the world. The second day, being wayted on with Imperial ensignes, he caused a naked sword to be caried befoze him, & said with a loud voice, Ecce potestatem vtriusque gladij. So here the

Boniface a crafty knave. P. thrust into prison. Bon-pope of Rome.

The pope curseth & seeth king to the 4. generation.

The pope scoffeth at.

The first Iubilie.

The power of both swords.

power

Scots conuerted by the reliques of S. Peter.

1301

1303

Celestine be- ginneeth to re- forme & church of Rome.

power, and authoritie of both swordes, &c.

Extravagant
constitutions.
Sextus Ni-
cholaus.
Pardons and
indulgences.

1301

The quarrel
betwixt the
P. and French
king.

By this P. diuers constitutions, extravagantes of his predecessors, were collected together: with many of his own lewdly added thereto, and so made the booke, called Sextus Decretals: by whom also sprang vp first, pardons, and indulgences from Rome.

Now, the cause of quarrell betwixt the Pope, and the French king, (according to N. Riuet,) was this. Anno 1301 the Bishop of Oppanham (being accused for a conspiracie against the French king) was brought vp to his Court, and so committed to prison. The Pope hearing of this, sendeth worde to the king by his Legat. to let him at libertie: which the king did, and withall, discharged both him, and the Legat, commanding them to auoyde his Realme.

Whereupon, Boniface reuoked all the priuiledges granted by him or his predecessors befoze to the kingdome of Fraunce, and not long after thundzed out the sentence of his curse against him: citeth all the Prelates, al Deanes and Lawiers, both Ciuill and Canon to appeare personally befoze him at Rome, and at a certaine day, which was the first of Nouember.

The king of
France for-
biddeth to
carrie treasure
to Rome.

Against this citation the king againe prouideth by straight proclamation, that no maner of person should export out of the Realme of Fraunce, either gold, siluer, or any other maner of ware or merchandize, prouiding withall the waies and passages diligently to be kept, that none might passe vnsearched: also, he defeated the Pope of giuing Benefices, Prebendaries, and other Ecclesiasticall liuings: for which cause, most sharpe letters passed betwixt them. Boniface beginning thus: Boniface the seruant of Gods seruants, &c. Feare God, and obserue his commandements: we will thee to vnderstand, that thou art subiect vnto vs, both in spirita-ll thinges, and in tempo-ral. The king answereth, wth this salutation: To Boniface, bearing himselfe for chiefe B. lit-
tle health, or none at all, Let thy foolishnes know, that, &c.

In

In the yere 1302. Maister William Nagareta made declaration against the Pope, with appellation made at Pa-
ris, afoze the king and his Councell in the Church at Pa-
ris. This William Nagareta propounded foure Articles
against the Pope, that he was an vsurper, an Heretike, an
horrible symoniacall, and a blasphemor of the way of truth,
and required of the king and prelates to call a councell, that
prouision might be made for the bettering of the estate of the
church: and after ward laid out in 28. articles moze at large
the villanies of this Boniface, as that he belened not the
immortalitie of the soule: that he should say, whoredome is
no sinne: that he caused his images to be made of siluer and
to be set vp in churches. That he had a priuate deuill. That
he was a witch. That he was a sodomite, a murtherer,
&c. Which thinges the king vnderstanding, with the
Archbishops and Bishops made appellation to a councel for
the matters: The names of the prelates were these: the
archbishops of Picardien, Remen, Senozen, Parbonen, Tu-
ronen: the Bishops of Landui- ren, Belnacen, Catolacen,
Antisiodozen, Beluimen, Purmen, Carnoten, Aurelianen,
Ambianen, Pozenen, Silanen, Andeganen, Abizeen, Con-
stant, Chyoicen, Lerouicen, Sagien, Calozomont, Lemo-
nicen, Auicen, Pasticozen &c. With Abbots, &c. This ap-
peale was made the 9. yere of Bonifaces popedome at Lu-
para in Paris.

1303
Nagareta a-
gainst the pope.
Foure articles
against the
pope.

28. Articles a-
gainst the pope

After these things thus in the Parlement agreed, the
Prelates of the Cleargie, consulting among themselves
what was best to be done in so doubtfull a matter, and dea-
ding the Popes displeasure for that which was done alre-
dy, to clere themselves in the matter, they contriued a letter to
the Pope, partly, to certifie him what there was done, and
partly to admonish him what he should doe.

These things thus done, anno 1304. about the natiuitie
of the Virgin Marie, came a garison of harnessed Souldiers
well appoynted, sent partly by the French king, partly by
the

1304

The pope himselfe.

Adulphus.

Reginaldus de Supina.

The cardinals goods rifed.

Pope craveth truce.

The Pope selected.

the Cardinals, Columpna whom the Pope before had deposed unto the gates of Aruagum, where the Pope did hide himselfe, because he was bozne in the towne, the captaines of which armie was one Schaira brother to the foresaid cardinals, and another William de Longareto, high steward to the French king, who invading the Popes towne, and finding the gates open, gave assault to the Popes frontier, where he with his Nephew or Marques, and foure other Cardinals were immured. The townsmen seeing all their strength to be bent against the pope, caused the common bell to be rung, and so assembling themselves in a common counsell, ordeined Adulphus one of the chiefest rulers of the towne for their Captaine, who (unknown to them) was a great aduersary to the Pope. This Adulphus bringing with him Reginaldus de Supina, a great Lord in Campania, and the two sons of Iohn Chitan, a noble man, whose Father the Pope had then in prison: at length ioynd him with the French companie against the Pope, and so beset his palace on euery side: and first setting vpon the palleres of the three Cardinals, which were then chiefe about the Pope, rifed, and spoyled all their goods: the Cardinals by a backe doore, hardly escaped their hands. But the popes palace, through munition and strength of the Marques, was something better defended. At length, the Pope perceiving himselfe not able to make his partie good, desired truce with Schaira and his company, which was granted him from one of the clock till nine.

During which time of truce, the Pope sendeth priuily to the Townsmen of Aruagum, desiring them to saue his life: which if they would doe, he promised to enrich them, that they should all haue cause neuer to forget, or to repent the benefite bestowed. To this they made answer againe (excusing themselves) that it lay not in their power to doe him any good, for that the whole power of the Towne lay with the Captaine.

Then

When the pope all destitute & desolate sendeth to Schaira, beseeching him to draw out in Articles wherein he had offended him, and he would make him amends to the utmost. Schaira maketh answer againe, that he should not escape with life but vpon three conditions.

First, to restore againe the two Cardinals of Columpna his brethren, whom he had before depriued, with all other of their stocke, and kindred.

Secondly, that after their restitution he should renounce his papacie.

Thirdly, his body to remaine in his power and custodie.

These conditions the pope would none of: so that the time of truce expired, the captaines and souldiers first fired the gates of the palace, whereby the army hauing a full entrance, fell to rife, and spoile the house: at length they burst in to the pope, whom they put to choise, either presently to leaue his life, or to forgo the popedom. But that he denied stidly to doe, rather choosing to die for it, saying: Lo here my neck, lo here my head, protesting that he would neuer while he liued renounce his papacie. When Schaira went about, and was ready to slay him, but by certaine that were about him he was stayed: the souldiers in the meane time did lade themselves with gold and treasure, that as Robert Auesb. reporteth, all the Kinges of the earth together were not able to disburse so much out of their treasure in a whole yeere, as then was taken and carried out of the Popes palace, and of the palaces of the three Cardinals, and Marques.

Thus Boniface bereaued of all his goods, remained in their hands three daies: during the which space, they had set him on a wild and vnbroken colt, his face turned to the horse taylor, causing the horse to runne and course, while the Pope almost was breathlesse: moreouer they kept him so without meat, that he was thereby almost famished to death. After the three daies the Aruagians with 10000. souldiers

The pope glad to make amends. Conditions offered to the Pope.

The gates of the popes palace fired.

The pope rather would die then renounce his popedom.

The pope spoiled of infinite treasure.

The Pope homely vled.

The pope almost starued.

D.

due

The pope deli-
uered, almost
famished.

due the keeper, & burst into prison, and deliuered Boniface almost famished, whom the people refreshed with vittaille, and receiued his blessing. From thence he took his iourney to Rome, beyng accompanied with a great number of harnessed souldiers: where shortly after, partly for feare which he was in, partly for famine, & partly for sorow of his inestimable treasure lost; he died. After whom succeeded Benedict the 9. of whom these verses are written.

A re nomen habe, Benedic, Bene fac, Benedicte.

Aut rem peruerte, Maledic, Male fac, Maledicte.

Pope dieth.
Benedict 9.

Decretals.

Boniface afoze mentioned was the Autho^r of the Decretals. About this time in the daies of king Edward, Boniface directed a Bull to Iohn Peckham archbishop of Canturburie (whom he had placed against the minde of the king and Church of Canturburie) as also vnto all other quarters of the Church vniuersall: in which was decreed that no Church, nor Ecclesiasticall person, should henceforth payd to his king or tempo^rall magistrate, eyther any giuing, or lending, or promising of tribute, subsidies, or portion, whatsoever of the goods and possessions vnto him belonging, but should be clere^{ly} exempted and discharged of such subiecti^on or tallage, to be exacted of the in the behowse of the prince, and his affaires.

Clergy exempt
from subsidie.

Not long after, the king held his Parlement at Saint Edmundsburie, where was graunted vnto him of all Cities and Bozoughs, an eight, and of the commons a twelfth of their goods: onely the clergy by reason of the bull stood stout, whereupon the king likewise secludeth them from vnder his protection, and sauegard of his lawes: and because the Archbishop was moze stout, and an inciter of the rest, he seised vpon his goods, and caused an Inuentory of the same to be enrolled in the exchequer.

The clergy out
of the kings
protection.

After the death of Iohn Peckham, succeeded Robert Winchelsey, with whom the king had like variance, as with the other Peckham: and accused him to the Pope for breaking

of

of peace, and taking part with them that rebelled against the king about vsages and liberties of the realme: wherefore the king being cited by to the court of Rome, was there suspended, till hee had purchased his absolution againe. And as this king was troubled with Archbishops: so from Hildebrand, and the time of Lanfrancus, euery king in his time had somewhat to do with that sea.

The King of
England trou-
bled with the
sea of Canter.

By Peckham befoze mentioned, it was ordeined that no spirituall minister shoulde haue moze benefices then one: which also was decreed by the constitutions of Octo and Octobonus, the Popes Legate the same time in England.

No benefices
but one.

The kinges mother was a professed Nunne in Amesburie. In the later yeare of this kinges raigne, Cassianus k. of the Tartarians (of whom come these which now are Turkes, fighting against the Souldan, king of the Saracens in the plaine of Damascus due a 100000 of Saracens: and againe at Babilon fighting with the said souldan, due him in the field, & 200000. of his Saracens, & calling vpon the helpe of Christ, and thereupon became Christian, The same Cassianus his brother also after ward was christened him selfe and all his house.

Cassianus k. of
the Tartarians.

The Tarta-
rians christe-
ned.

In the raigne of this king, Walter Merto Bishop of Rochester builded Merton Colledge in Oxfo^rd: in whose raigne also liued Henricus de Gandano, Arnoldus de villa noua. Dantes Scotus called Duns, and other mo.

Merton Col-
ledge in Ox-
ford.

Henr. de Gan-
dano.
De villa noua.
Scotus, Duns.

After pope Benedict succeeded Clement the 5. who translated the Popes court to Auinion in Fraunce.

Clement 5.
The court of
Rome to Aui-
nion.

By this Clement it was ordeined, that the Emperour, although he might be called k. of the Romaines befoze, yet he might not enioy the title of Emperour befoze he was by him confirmed: and that the Emperours seat being vacant, he might raigne as Emperour vntil ane^w were created. By him the orders of the templars which (at that time were too abhominable) were put downe at the counsell of Vienna: downe.

The P. reigne
as Emp. sede
vacante.

Templars put
downe.

Corpus Christi day.

The Clementine decretals.

He also ordained, and confirmed the feast of Corpus Christi, assigning indulgences to such as heard the service thereof: and also compiled the 7. book of the decretals, called of his name the Clementines.

The Emp. poisoned by a monk in the chalice.

In the time of this Pope, Henricus the first of that name, Emperour, was poisoned, receiving the Sacrament, by a false dissembling monk, called Bernard, which was thought not to be done, without the consent of the Popes Legate. For the which fact, although he escaped, yet divers of his order after that, with fire, and sword, were slain.

The Emp. of Constantino-ple excommunicated.

1327

This Pope excommunicated Andronicus Paleologus, Emperour of Constantinople, anno 1327. declaring him to be a schismaticke, and heretike, because hee would not suffer the Grecians to make their appeale from the Greek church to the Pope, neither would acknowledge him to be his superiour, &c: from which, the Greek church was exempted, saving the space of 58. yeeres, during the time of the French Emperours, at which time the French Emperours, with the Greek Church, were subiect to the church of Rome: but afterward, such was their hate against the Romanes, that because Michael Paleologus, and the Grecians, being called by by Gregorie the tenth, to a Councell at Lyons, about the controuersie of proceeding of the holy Ghost, &c. did submit themselves to the Church of Rome: the Greek monks and Priestes denied him the due honour, and place of buriall.

P. Iohn 22.

P. Benedict.

After Clement the 5. succeded pope Iohn the 22. with whom Lodouike the Emperour had much trouble: after whom, succeded Benedict the 12.

This world made for the Cardinals.

This Benedict, on a certaine time being desired to make certaine new Cardinals, answereth againe, that he gladly would so do, if he also could make a new world. For this world (said he) is for these Cardinals, that be made already. *Ex scripto Engethusensis.*

In

An. 1307. The xxxij. yeare of the reigne of the king, in the beginning of William Earle, the king kept a Parliament at Carlil, where great complaints were brought in by the Nobles, and Ancientes of the lande, concerning the oppression of the Church, by the Popes Legat, William Testa, other wise called mala Testa: who came by reason the P. (having translated his court to Auinion) was deneyed by the princes of Rome, S. Peters patrimonie, & liued then barely: hee had of contribution, and beneuolence, within the first yeare, nine thousand, and five hundred markes of siluer, and all his other charges and expences, (which he largely yere bestowed) clerely bozne, besides the benefite of Bulles, sent by the said Testa, and the first fruits of al churches being vacant, at any time, or by any man, within the realm of England, Scotland, Wales, & Ireland. And also, the first fruites of all Abbeis, and Priories, within the said Realmes, &c.

Complaint against the P. for oppressing England.

Whereupon, the king, in the same Parliament, withstood the Legate, charging him (with the consent of the Barles, & Barons) to abstaine from such exactions: and said, he would sende to the pope about the matter: which he did, and thereupon the Pope changed his purpose touching Abbeis: and after that, the first fruites of English Churches was granted vnto the king for two yeres. In which space, he obtained the fruites of the foresaid Churches, &c.

During which Parliament before specified, as me were talking many things of the Popes oppression, suddenly fell downe (as it were from heauen) among them, a paper with this superscriptio. An epistle of Cassiodorus, to the church of England, concerning the abuses of the Romish church. To the noble church of England, seruing in clay, & brick, as the Iewes did in times past, vnder the tyrannie of the Egyptians: Peter, the sonne of Cassiodore, a Catholick souldier, and deuoute Champion of Christ, sendeth greeting, and wisheth to cast of the yoke of bondage, and to receiue the reward of libertie, &c.

An Epistle of Cass. to the Church of England.

The P. still
retaineth his
exactions.

What effect this letter wrought in them to whom it was directed, it is not in storied expressed: by the sequelle it may be coniectured, that whatsoener was said, the P. retained still his exactions.

Anno 1329. The King of France called a parlement at Paris, about the beginning of December, to conferre of the iurisdiction of the Pope, both in Spiritual, and Temporal things.

P. de Cugne-
rius.

In which Parlement, a certain wise Nobleman, called Peter de Cugnerijs, being one of the kinges Councell, rose vp, and spake on the kinges behalfe, taking for his Theame, Render vnto Cæsar that which is his, and vnto God that which is Gods: which he prosecuted very effectually, and deliuered a bil of 64. articles, wherein the Spirituality vsurped vpon the tempozaltie: and gaue the Prelates time to deliberate: which was, til the Friday next ensuing.

64. Articles
against the
Spiritualtie.

On which day, the B. Edwine, and Archb. of S. Senon, elect, in the name of the whole Clergie, answered for them all before the King, and endeououred to proue, that a person ecclesiasticall, might haue tempozall iurisdiction, by the example of Melchizedech, who was k. of Salem, & Priest, &c. And in the conclusion of his replie, said, because a byl of many articles was exhibited, parte whereof did infringe the whole Ecclesiasticall iurisdiction: to the defence whereof, we wil stand vnto y death (said he:) some other of them, contain onelie certayne abuses, which we beleue none such to be: but if there be, we will see redresse therein, to the quietnesse of the people, and praise of almighty God.

The next Friday following, the Bishop of Euen (taking the Psalm 89. Lord, thou art our refuge,) extolled the kinges person, sitting with his Barons and Counsellors about him, and prosecuted an answer to the Lord Peter of Cugners oration, and proued both swardes to belong vnto the Pope: and answered particularlie the Articles aboue mentioned.

The

The next Friday after this the Prelates assembled againe at Aicenas before the king, to heare their answer, where the Lord Peter of Cugner (being Prolocutor for the king) took for his Theame, I am peace vnto you, doe not feare: whereupon he signified that they should haue no feare nor be troubled for any thing that there had bene spoken: for that the entent of the King was to keepe the rites of the Church and Prelates, which they had by law, and by good and reasonable custome, but yet proued that the knowledge of ciuill causes belonged not to them, which notwithstanding, he said, the k. was ready to heare the informatiõ of the that would instruct him of any custome: and those customes which were good & reasonable he would obserue: which answer liked not the B. Edwin, but he replied again in y Prelates defence: and in conclusion beseeched the k. that it would please him, to giue them a more comfortable answer, & that they might not depart from his presence all penfull and sad, whereby occasion might be giuen to the Laitie, to impugne the rites and liberties of the Church. It was answered againe, that the kinges intent was not to impugne the customes of the Church.

Knowledge of
ciuill causes
belongeth not
to the clerge.

The Sunday following at Aicenas, they had answer and assurance from the King, that they should suffer no damage in his tyme: yea, and that he would defend their rightes and customes, because it should not be sayd that he would giue examples to others to impugne the Church, and that if the Bishoppes and Prelates would see reformation of those things, that were to be amended, whereabout he would take respite betwene this and Christmasse next following, his grace would innouate nothing: and if in the foresayd space, they would not reforme that which was amisse, his Maiestie would appoynt such order as should be acceptable to God, and his subiects. After this, the Prelates and Clergie had leaue of the King to depart, and went home. This Parlement of the French is to be

Reformation
to be doone.

referred to the yere, 1329.

1307

The R. dieth.

1310

Crooked
friars.

Knights of the
Rhodes.

54. Templars
burned at Pa-
ris.

The Templars
put downe v-
niuersally.

The Pope sel-
leth the Tem-
plars landes.

Cistercian
monks exēpt.

Anno 1307. King Edward marching toward Scot-land died: after whom succeeded his sonne Edward the se-
cond. About the yere 1310. or the next following, came
in first the Crooked friars, and also began first the Knights
of the order of Iohn Baptist, called otherwise the Knights of
the Rhodes, so that they by manly knighthood put the Turks
out of the Rhodes.

This yere the French R. caused to be burned 54. Tem-
plars at Paris, with the great Maister of the order: and
by his procurement Pope Clement the fifth, who succe-
ded Benedict, called a Councell at Vienna, where the
whole order and sect of Templars beyng condemned, was
shortly after, by the consent of all Christian kings, deposed
all in one day. The cause why those vngodly Templars were
put downe, was so abominable and filthy, that it is not
with modestie to be named.

After the deposing of the Templars, the King of France
thought to make his sonne king of Jerusalem, and to con-
uert to him all the landes of the Templars: but Pope Cle-
ment would not thereto agree, transferring all their landes
to the order of the Hospitallers, for a great summe of money
giuen for the same.

In the same Councell it was also decreed by Pope Cle-
ment, that all religious orders exempted, should be subiect
vnder the common lawes, as other were: but the Cister-
cian Monkes with money and great giftes redeemed their
priuiledges, and exemptions of the Pope, and so had them
graunted. Rob. Auesb.

But the Franciscans sped unhappily with their suite:
of which Franciscans, when certaine had offered vnto the
Pope Clement foure thousand Florens of gold, beside o-
ther siluer, that the Pope would dispence with them to
haue landes and possessions against their rule, the Pope
asked them where that money was, and they answered in
merchants

the marchauntes handes. The Pope absolved the mar-
chauntes of their bondes, and commaunded all that money
to be employed to his vse: declaring vnto the Friars, that
he woulde not infringe the rule of Saint Francis, lately
canonized, neyther ought hee to doe it for anie money.
Thus the Friars lost their money, and their indulgence.
Ex eodem.

Sabellicus writeth, that Clement the fifth excommunica-
ted the Venetians, for ayding and preferring of Aroda vn-
to the estate of Ferrarie: and wrote his letters throught-
out all Europe, condemning them as enemies of the church,
and giuing their goodes as a lawfull pray vnto all men:
which caused them to sustayne great harme. So that Fan-
cis Dandulus, a noble man of Venice beeing Embassa-
dour, was fayne so to humble himselfe before this proude
tyrannicall Prelate, that hee suffered a chayne of yron to
be tyed about his necke, and to lye downe flat before his
table, and so to catch the bones and fragmentes that fell, as
if he had bene a dogge, til the Popes fury was toward them
allwaged.

About this time, Rob. Winchelsey Archb. of Canterbu-
ry (whom the kings father had banished before) was relea-
sed, and returned home from Rome.

Great disturbance rose betwixt the king, and the nobles:
who hauing their power lying about Dunstable, sent mes-
sage vnto the king at London, to haue their former acts con-
firmed: at which time came two Cardinales from Rome,
with letters sent vnto the nobles from the pope. The no-
bles answered to the message of the Cardinals, that as tou-
ching themselves, they should be at all times welcome vnto
them, but as for their letters (soasmuch as they were men
vnlettered, and onely brought vp in feats of warre) therfore
cared they not for seeing the same: neither would they speak
with the Legates concerning their busines. Yet at the last,
throught the mediation of the Archb. and the Earls of Gloce-
ster,

The pope con-
seneth the Fran-
ciscan Friars

The Venetians
cursed of the
pope.

A monstrous
tyrannie.

ster, the matter was taken by betwixt the King and the Nobles.

Anno 1313 Robert Winchelsey died, in whose roome Robert Cobham was elected by the King and Church of Canterbury: but the Pope did frustrate that election, and placed Walter Renald Bishop of Worcester.

About this time died Pope Clement the 5. who keeping in Fraunce, neuer came to the sea of Rome: after whose death the Papacie stood void two yeares.

After Clement succeeded pope Iohn the 22. who sent two Legates from Rome vnder p[re]sence to set agr[ee]ment betwixt the king of Englan[d] and the Scots: they for their charges and exp[er]ces required of euery spiritual person iii d. in euery mark: but all in vaine. For the legates as they were in the North partes about Werlinton with their whole familie and traine, were robbed & spoiled of their horses, treasure, apparel, and whatsoever else they had: and so with an euil fauoured handling, retired backe againe to Duresme: where they staied a while waiting for an answer from the Scots. But when neither the popes legacie, neither his curse, would take any place with the Scots, they returned againe to London, where they first excommunicated and cursed as blacke as soote all those arrogant and presumptuous robbers of Northumberland. Secondly for supplying of the losses receiued, they exacted of the clergie to be giuen vnto them 8. pence in euery marke. But the Clergie thereunto would not agr[ee]: saying it was their owne couetousnes, as they said that made them venture farther then they needed: only they were contented to relieue them after 4. pence in the marke: further they would not graunt. And so they departed to the popes court againe.

In the time of this king the Colledge in Cambridge, called Michaell house was founded by Sir Henry Stanton knight. About the same time also was Nicholaus de Lyra, which wrote the ordinarie glosse of the Bible: also

Gui,

Walter Renald.

Clement 5. Dieth.

Papacie void two yeares.

Iohn 22.

Pope maketh profite of the variance of princes.

viii d. in euery marke

Michael house founded in Cambridge. Nicholaus de Lyra,

Guilielmus Occham a worthie deuine, of a right sincere iudgement, as the times then would eyther giue or suffer.

Among others which the King did trouble, and take reuenge of, for the rebellion of the Barons, was one Adam Wisshoppe of Hereford, who being appeached of treason, with other more, was at length arrested in the Parlement, to appeare, and answer to that should be layd against him. To which the Bishop answered: I, an humble minister and member of the Church of God, and Bishop consecrate (albeit unworthy) can not, neyther ought to answer, to these so high matters, without the authoritie of the Archbishop of Canterbury my direct iudge, and next vnder the high Bishoppe of Rome, whose suffragane also I am, and the consent likewise of other my fellow Bishops. After which wordes, the Archbishop and other Bishops made humble sute for him to the King.

But when the King would not be won, nor turned with any supplication: the Bishops together with the Archbishops and Clergie, comming with their crosses, took him away, chalenging him for the church without any further answer making: charging moreover vnder the censures of the church, and excommunication, none to presume to lay any further handes vpon him.

The king commanded, notwithstanding, to procede in iudgement, and the iurie of twelve men to goe vpon the inquisition of his cause: who finding, and pronouncing the bishop to be guiltie, the king caused immediatlie, all his goods and possessions to be confiscate to himselfe. Moreover, made his plate, and all his household stuffe, to be throwen out of his house, into the stræte. But yet he remayned still vnder the protection of the Archbishop.

This Archb. was called W. Winchelsey, after whom succeeded S. Mepham, Anno, one thousand, three hundred, and twentie seuen. R. Auesb.

After P. Clement 6. (by whose decease the Romane sea

made

Adam.

Clement 5.

A great heretic.

Ludouicus Bauarus Emperour.

Contention betwixt the pope & Emp. 24. yeeres.

Pope hath full power to create and depose Emperours at his pleasure.

Marfilus Patavinus. Defensor pacis.

stood vacant two yeres and thre moneths. Next was elected pope Iohn 22. a Cistercian Monke, who sat in the papacie 18. yeres, a man so stout, inflexible, and giuen much to heaping vp of riches, that he proclaimed them Heretikes, that taught that Christ, & his Apostles, had no possessions of their owne in the world.

At this time was Emperour Ludouicus Bauarus a worthy man: who with this Pope and other that followed him, had no lesse contention then had Fredericus before: in so much that this contention continued 24. yeres. The cause thereof rose of the constitution of Clement 5. predecessor to this Pope: by whom it was ordeined that Emperours elected by the Germaine princes, might be called kings of the Romanes: but might not enioy the title and right of the empire, without their confirmation, giuen by the pope. Wherefore, this Emperour, because he vsed the imperiall dignitie in Italie: (before he was authorized by the P) he excommunicated him: and notwithstanding, the Emperour did oftentimes offer by himself to make intreatie of peace, yet the inflexible pope would not bend, mainteining that he had full power to create, and depose kings and Emperours at his pleasure.

In the same time were diuers learned men, who did greatly disallow the P. of Romes doings: among whō was Guilielmus Occham, whose Tractations were afterwarde condemned by the Pope, for writing against the Temporal iurisdiction of their Sea: and another named Marfilus Patavinus, who wrote the booke, called Defensor pacis, giuen by to the handes of the Emperour: wherein, the controuersie of the Popes vsurped iurisdiction, in thinges Temporal, is largely disputed, & the vsurping authoritie of the same sea, set forth to the vttermost.

At length, when the Emperour (after much suite at Aui-
nion) could not obtaine his Coronation. Coming to Rome, he was there receaued with great honoz, where he, with his wife,

wife, were both crowned, by the full consent of all the Bishops and Cardinals there, and another Pope there set vp, called Nicholas the fiste.

After which things, the Pope (not long after) died at Aui-
nion in France: whome succeeded Benedictus the twelfth, a Monke of Benedictus order, and reigned by. yeres. Who by the counsell of Philip, the French king, confirmed, and prosecuted the censures that Iohn his predecessor had published against Lewes the Emperour: and depriued him, both of his Emperiall Crowne, & Dukedome of Banaria: that he shode excommunicate, till time that variance fell betwixt this P. Benedict, and the French K. Wherefore, to haue some friends to stie to, he began to pretend fauor, and absolution. And not long after, died. After whom folowed Clement vi. a man most furious, and cruell.

This Clement vi. renewing againe the former excommunications of his predecessors) caused his letters to be set vp on Church doores: wherein he threatened, and denounced, most terrible thunderboltes against the Emperour, except within thre dayes he would renounce the Emperiall possession of the crowne: and (resigning by his Empire into his handes) would submitte himselfe, his children, and all his goods, to the will and pleasure of the P. with promise, that he would not receaue any part thereof, but vpon his good grace, as his will should be to referre it ouer.

And besides, the Pope sendeth to the Emperour, a certain forme of a bill, conteyned in writing, with certain conditions, that hee commaunded to be geuen to the handes of the Emperour. Which he gently receiued, and, not onelie with his seale confirmed it, but also sweareth to obserue all the conditions thereof. Which the Pope hearing, greatly marueyled at it, but was nothing mollified.

The Princes, and Electors seeing the bill, with the articles, and conditions, desired the Emperour that hee woulde stande to the defence of the Emperiall Dignitie, as hee had be,

Pope Nicholas v. Benedict xii.

Emperour depriued.

Variance betwixt the P. and French K.

The Emperour must resigne all to the P.

The similitude of pope.

begun, promising their assistance, and a yde. And thereupon, were letters sent to the Pope, desiring him to abstaine from such manner of articles against the state, and Maiestie of the Empire.

Upon this, the Pope, vpon Maundie Thursday, blasse-
reth out most black curses against him, and also, reneweth
all the former Processes: as, both against an Heretike,
and a Schismaticke.

Commandinge (moreouer,) all the Princes Elec-
tors, to procede in chusing a newe Emperour. Which the
Archbishop of Mentz refused to doe, and therefore was by
the Pope, depriued of all his dignities.

The Archbishop of Colen took eight thousand markes
and the Duke of Saronie two thousand, and were corrup-
ted by Iohn, King of Bohem, and elected Charles his sonne
to be Emperour, whom Pope Clement in his Consistorie,
did approue: but hee was repulled at Aquilgrau, where
they were wont to be crowned.

This Charles, with the French King, and the King
of Boheme, by the setting on of the Pope, made warre a-
gainst the King of England, but were all by him put to
flight.

Lodowicke (notwithstanding the States of Germa-
nie assembled at Spire, promised to stick vnto him) re-
memb'ring his oath made befoze to the Popes Bull, wil-
lingly gaue ouer his Imperiall dignitie, and went to Bul-
garia. Where shortly after, through the practise of Cle-
ment (as Hieronimus Martius doeth wyte) he was poi-
soned.

The Princes then hearing of his death, assem-
bled themselves to make a newe election: who refusing
Charles, elected for Emperour, Gunterus de Monte ni-
gro: who shortly afterwarde falling sicke at Frankford,
by one of his Whisitions & eruauntes, was also poisoned,
whom Charles had hired to worke that feat, and not dying
there-

Black curses
against the
Emperour.

Archbishop of
Mentz de-
priued.

Warre with
the king of
England.

The Emperour
genueth ouer
to the P.

The Em-
poisoned.

Gunterus de
monte nigro
chosen Emp.

thereof, for auoiding bloodshed, thorough countell of the
Germans, hee gaue ouer his Empire to Charles: who to
haue his sonne set vp after him, graunted to the Princes e-
lectors of Germany, all the publicke taxes and tributes of
the Empire.

This pope Clement first reduced the yere of Iubile to
euery fiftie yere, which first was kept but euery hundredth
yere: and so he beyng absent at Auinion, which hee purcha-
sed with his mony to the sea of Rome, caused it to be cele-
brated at Rome. Anno 1350. In the which yere were
numbred of Peregrines going in and comming out, to the
number of 50000. Premostr.

The Bull of Pope Clement geuen out for this present
yeare of Iubile, proceedeth in these wordes as followeth.

What person or persons soener for deuotion sake shall
take their peregrination to the holy Cittie: the same day
when he setteth forth out of his howse, he may chose vnto
him selfe what confessor or confessors, either in the way,
or where else he lusteth: vnto the which confessors wee
graunt by our authozity full power to absolue all cases pa-
pall, as fully, as if we were in our proper person there pre-
sent.

Item wee graunt, that whosoener being truly con-
fessed, shall chaunce by the way to dye, he shall be quite and
absolued of all his sinnes. Moreouer, we commande the
Angels of Paradise to take his soule out of his bodie (being
absolued) and to carrie it into Paradise, &c. And in another
Bull: we will (saith he) that no paine of hell shal touch him:
graunting (moreouer) to all and singular person, and per-
sons, which are signed with the holy Crosse, power, and
authozitie, to deliuer, and release thre or foure Soules,
(whom they list them selues) out of the paines of Purgato-
rie, &c.

This Clement (as saith Auesb.) tooke vpon him so pro-
digallie in his popedome, that he gaue vnto the Cardinals
of

Charles cho-
sen Emperour.

The Iubile e-
uery 50. yeere.
From Auinion
to Rome.

1350

50000. Pil-
grims.

The forme of
the Bull of Iu-
bile.

The pope
commandeth
the angels.

of Rome, bishopricks, and benefices, which then were vacant in England, and began to give them new titles for the same livings, which he gave them in England: wherewith the Pope was offended, & voided all the provisions of the pope within his realme: commaunding vnder paine of imprisonment and life, no man to be so hardy as to bring in any such provisions of the Pope, and vnder the same punishment charged the two Cardinals to void the realme. Anno 1343. And in the same yeere all the tenths, as well of the Templars, as also of other spirituall men, were given and payd to the king through the whole realme.

King Edward the second builded two houses in Oxford for good letters, Oriall Colledge, and Saynt Marie hall.

Anno 1326. the townes men of Werry spoiled the Abbey, of treasure inestimable, and almost burnt up the whole house: and in one wake burnt up 22. manors belonging to the same, carryng away goodes to the value of 9220. pounds, five shillings and eleven pence, besides other inestimable treasure. While the Abbot all this space was at London at the Parliament. For which fact, thirtie cartes full of townes men were carried to Norwich; of whom, nineteene were there hanged, and diuers conuict, were put in prison.

The whole Towneshippe was condemned in five scoze thousand pound, to be payde for damages of the house. Iohn Berton, Alderman, with two and thirtie Priestes, thirtene women, and one hundred, thirtie and eight others, of the same Towne, were outlawed: of whom, certaine confederated, & priuie in the night, burst to the Abbot of Chevington, and toke him, and secretly conveyed him ouer Sea, to Dist in Byabant, where they kept him in great penurie and miserie: till at length, being known where he was, hee was brought home with procession, and restored to his house againe, Nich. Trimet. & Flor. hist.

After

After Edward the 2. succeded his sonne Edward 3. about the age of 15. and reigned 50. yeeres.

An. 1344. The clergy of England graunted to the king a tenth for three yeeres: for the which the king againe in recompence graunted vnto them his charter, containing these priuiledges. That no Archbishop or Bishop should be arraigned before his iustices, *Sine adfectum suum, sine partis*. If the said Clarke do submit and claime his clergie, professing himselfe to be a member of the holy Church, who so doing shall not be bound to come to his answer before the Iustices, and if it shall be layd vnto them to haue married two wiues, or to haue married a widow, the Iustices shall haue no power to procede against them, to inquire for the matter, so that the cause shall be reserued to the spirituall court, &c.

About this age (as before) God rayled by learned men, who layd open the abuses of the Church, as Gregorius Arminensis, according to Trithemius, who dissented from the Papistes and Sophisters, as wee do in doctrine of free-will, counting the Papistes and Sophisters in that point worse then the Pelagians. Taulerus a preacher of Germany in Argentine taught, anno 1350. against mens merites, and inuocation of Saints, and was an enemy to all superstition: to whom may be added Franciscus Petrarcha of the same age, who calleth Rome the whoze of Babilon, the mother of errour, the Temple of Heresie, &c. and higher in the yeere one thousand, three hundred, and fortie, Iohannes de rupe Scissa, was cast in prison for rebuking the Spiritualltie of their great enormities: hee called the Church of Rome the whoze of Babilon, and the Pope the minister of Antichrist, and the Cardinals false Prophetes: being in prison hee wrote a booke of prophecies, touching the affliction that shoulde come ouer the heades of the Spiritualltie, calling his Booke, Vade mecum in tribulatione.

A.

About

Against provisions from Rome.

1343

Tenths to the King.

Oriall colledge and S. Mary hall.

1346

The Abby of Werry spoiled by the townes men.

The Towne of Werry fined at 120000. pound.

The Abbat of Chevington.

A charter from the king to the clergy.

Gregorius Arminensis.

Taulerus.

Franciscus Petrarcha.

Iohannes de rupe Scissa, Rome the whoze of Babilon.

Vade mecum in tribulatione.

Conradus
Hager.

Gerhardus
Rhiddor.
Lachryma Ec-
clesiæ.
Michael Ce-
senas.
Petrus de
Carbana.

Iohannes de
Poliaco.

Rome Baby-
lon drunken
with the blood
of the Saints.

Iohannes de
Castilion.
Franciscus de
Alcatara.

About the yere 1340. in the citie of Verbiopone, was one named Maister Conradus Hager, who is recorded to haue maintained and taught the space of foure and twentie yeres, the Masse to be no manner of Sacrifice: for which his doctrine hee was taken, and inclosed in prison. Not long after this, about the yere 1350. Gerhardus Rhiddor, wrote against the Monkes and Friers, a booke intituled Lachryma Ecclesiæ.

About the yere 1322. liued Michael Cefenas, principall of the Grayfriars, and Petrus de Corbana; of whom writeth Antonius in quarta parte summæ, and saith they were condemned in the extrauagant of Pope Iohn, with one Iohannes de Poliaco. Their opinions were, that Peter was no more the head of the Church, then the other Apostles, that the Pope hath no authoritie to depose Emperours: that Priests are equall in authoritie. Michael wrote against the pride, tyrannie, and primacie of the Pope, accusing him to be Antichrist, and the Church of Rome the whoore of Babylon, drunken with the blood of Saints, &c. For this cause hee was depriued of his dignitie, and condemned of the Pope: hee left behind him many followers, of whom a great parte were slayne by the pope, some were burned: as Iohannes de Castilion, and Franciscus de Alcatara. In extrauag. Iohannis 23. With the foresaid Michael was also condemned, Iohannes de Poliaco, (whose assertions were that euery Pastor in his owne Church ought to suffice to heare confession: that pastors and bishops had their authoritie immediatly from Christ and his Apostles, and not from the Pope, &c.

After Simon Mepham Archbishop of Canterburie (who liued not long,) succeeded Iohn Stretford: after whome came Iohn Offord, and liued but ten moneths, in whose roome succeeded Thomas, and reigned but one yere, Anno 1350. and after him succeeded Simon Islip which was made by Pope Clement 6. who sat seuentene yeres, and builded

Canter.

Canterbury Colledge in Oxforde: which Simon Islip succeeded the Bishoppe of Ely, named Simon Langham, who within two yeres, was made Cardinall. In whose steade, Pope Urban the 5. ordeyned William Wiclesey, Bishop of Worcester, to be archbishop of Canterbury, ann. 1366. In which yere, William, Bishoppe of Winchester, founded the new Colledge in Oxford.

In the order of Popes, next vnto Clement the first, ann. 1353. succeeded pope Innocent the first. In the first yere of which Pope, two Friers Minors, or Franciscans, were put to death at Auinion, for certaine opinions, that seemed to the Pope and his Cardinals erroneous: whose names were one, Iohannes Rochetailada, or Hayabalus, who being a Friar minoite, beganne first in time of Pope Clement the first, Anno 1345. to preach, that the Church of Rome was the whoore of Babylon, and the Pope with his Cardinals to be very Antichrist, &c. In the meane time of his accusation, it happened, that a certaine priest coming before the Pope, cast the Popes bull downe before his seate, saying: Loe heere take the Bull vnto you, for it doeth me no good at all. I haue laboured now these thre yeres with it, and yet cannot get my right. The pope hearing this, caused the poore Priest to be scourged, and imprisoned with the frier. Of Fryer Rachetailada, Froyssard maketh mention in his first volume, chap. 211. and sayth, that Pope Innocent the first helde him in prison in the Castle of Baignour, for shewing that manie thinges shoulde fall on the Prelates of the Church for greate superfluitie and pride then vsed amongst them.

About the same time, happened a contention betwene the Frenche Prelates and the Friers of Paris, because they preached, and hearde Confessions: and after much adoo, in fine, the matter coming vnto open dispute, it was concluded by maister Giles, one of the

Canterbury
Colledge in
Oxford.

The new Col-
ledge in Ox-
ford.

1353.

P. Innocent 6.

Rome the
whoore of Ba-
ylon.

Contention
betwixt the
French pre-
lates and the
Friers.

Augustine Friers, that after his iudgement, the Prelates were moze on tye truthe side, &c. *Ex Godfrido de Fontanis.*

1354

The townes
men of Oxford
spoil the schol-
lers.

About this time, anno 1354. the Townes men of Oxford spoiled the schollers, and brake vp t wentie of the dozes of their halles, and wounded many of them, and slew and threwe into pyruies, and cutte their booke and billes into pieces, and carried away much of their goodes: this was done the twelfth of February: wherefoze the whole Towne was interdicted by the Bishoppe of Lincolne. At which time also was graunted to the Vicechauncelour, or Commisarie, to haue the assise of Bread, Ale, Wine, and all other victualles: the Payor of the towne being excluded. Also it was decreed, that the Commons of the towne shoulde giue vnto the Studentes, 25 1. poundes sterling, in part of satisfaction: reseruing notwithstanding to euerie one of the Students his seuerall action against any seuerall person of the Towne, &c. The cause of the broyle, was, for that a Student poyzed the wine on his hostes head: and broke his head with the pot in a certayne brayle.

Simon Islip archbishop of Canterbury, mentioned before with his letters patent, directed to all parsons, and Vicars within his prouince, straightly charged them and their parishioners, vpon payne of excommunication, not to abstaine from bodily labour vppon certaine Saintes dayes: which were wont before to be hallowed and consecrated to vntyffie idlenesse. Item, that no Priest should haue giuen vnto him moze than thre 2. poundes, sixe shillings eight pence, for his yerly stipend, which made diuers of them to robbe and steale. Anno 1362.

After Simon Islip, succeded in the see of Canterbury Simon Langham, then William Wittlesey: after whom succeded Simon Sudbury.

About the yere 1360. the Nunnes of Saint Brigers order

order beganne: about which time also was buylded the Quenes Colledge in Oxford, by Quen Philip of England, wife to R. Edward the third.

S. Bridgetts
Nunnes.
Quenes col-
ledge in Ox-
ford.

Also, in the time of this Pope Innocent, Frier Iohn, Bishop of Elie, moued with certain iniuries (as he thought) done vnto him by the Ladie Blanche, made his complaint to the Pope: who sending downe his curse to the Bishop of Lincolne, and other Prelates, to be executed vpon the aduersaries of the Bishop of Elie, commaunded them, that if they did know any of the said aduersaries dead and buried, yet they shoulde cause the same to be taken vp: which also they perfourmed accordingly. Of whom, some had bene of the kings Councell.

Wherewithall the king being soze displeased, did molest againe the said Prelates: which comming to the popes hearing, certaine were directed downe from the court of Rome, in the behalfe of the Bishop of Elie: who meeting with the Bishop of Rochester, the kings Treasurer, deliuered vnto him Letters from the Pope, the tenure whereof was not knowen. Which done, they incontinently auoyded away. But certaine of the kings Seruantes pursued after, and did ouertake them: of whom, some they imprisoned, and other some they brought to Iustices, and so were condemned to be burned.

This Pope Innocent ordeyned the feast of holy speare, and holy nayles.

The names of the Bishops of Canterburie, from Lanfrancus, and their continuance, was this.

34 Lanfrancus, ninetene yeaeres. 35 Anselmus, twentie. 36 Radulphus, eight. 37 Guilielmus Curboyle, thirten. 38 Theobaldus, twenty foure. 39 Becket, nine. 40 Richardus, tenne. 41 Baldwinus, seuen. 42 Hubertus, fourteene. 43 Stephanus Lancthon, two and twentie. 44 Richardus, foure. 45 Edmond of Abenden, seuen.

Holy speare,
Holy nayles.
The order of
the Bishops
of Cant.

262 The Abridgement of

46 Bonifacius, five and twentieth. 47 Kilwarbie, frier, five.
48 Pecham, frier, thirtene. 49 Winchelsey, nineteen.
50 Reinold, fiftene. 51 Stratforde, twentieth nine.
52 Offord, tenne moneths. 53 Bradwarden, one. 54
Ilep, fourtie seven.

About this time beginneth the losing of Sathan, who
had bene shutte vp now 1000. yeares.

The ende of the fift Booke.



The order of
the bishops
of Cant.

the Acts and Monuments. 263

The fifth Booke.



The first persecution of the primitive
Church, beginning at the 30. yeeres
of Christ, was prophesied to conti-
new two and forty moneths, that is
294. yeeres.

The ceasing of the last persecuti-
on of the primitive Church, by the
death of Licinius the last persecu-
tor began, Anno 324. begun from the Passiuitie of Christ,
which was from the 30. yeere of his age 299.

The binding vp of Sathan after peace giuen to the
Church, counting from the thirtie yeere of Christ, began an-
no 294.

And lasted a 1000. yeeres, that is counting from the 30.
yeeres of Christ, to the yeere 1294.

About which yeere pope Boniface sat in the see of Rome,
and made the first booke of the Decretals, confirmed the or-
der of friers, and prouided them with great freedoms,
Anno 1294.

Unto the which count of yeeres doth not much disagree,
that which Maister Fox saith, he found in a certaine old
Chronicle prophesied, and written in the latter end of a
booke: which booke was written as it seemeth by a Monk of
Douer, and remaineth yet in the custody of William Cary,
citizen of London, alledging the Prophecie of one Hayn-
chardus a Gray frier, grounded vpon the authoritie of Io-
achim the Abbot, prophesying that Antichrist should be
borne, the yeere from the Passiuitie of Christ 1260. which
is counting after the Lords passion, the very same yeere when
the orders of friers both Dominickes and Franciscans be-
gan first to be set vp by Honorius the third, and Gregorius
the 9. which was the yeere of our Lord counting from his
passion

Prophecie.

Haynchardus.

passion, one thousand, two hundred, and twentie six: and counting after the Nativitie of the Lord, one thousand, two hundred, and thre score, whereof the verses in the autho^r are w^ritten, anno 1 2 8 3.

A prophete of
Antichrist.

Cum fuerint anni completi mille ducenti,

Et Decies seni post partum virginis alma:

Tunc Antichristus nascetur Damone plenus.

A complaint of
the Ploughman
against the
clergy.

As diuerse other before times opposed themselves against the Pope, so now about the yere one thousand, thre hundred, thre score, agaynst the Pope and his Clergie was set out a Prayer, & complaint of the Ploughman, faithfully set forth by William Tindall, against auricular confession, th^rift, penance, long praier, masse, singlenesse of priests, Images, &c.

The church of
Rome a bird
decked with o-
ther birds fe-
thers.

Not much before this Iohannes de Rupe Scissa, vttered a propheticall parable against the clergie of Rome, complaining it to be a byrde decked with the feathers of other foules, whereof because she was proud, and did not acknowledge the benefit, no^r from whom she had it, the foules pulled euery one their fethers, and left her naked: and so (said he) it will befall to the church of Rome.

Armachanus
Archb. of Ire-
land.

About the same time, also God rayled vp Armachanus agaynst Antichrist, which Armachanus was Pryimate and Archbishop of Ireland, who in the time that hee liued had no man that excēded him eyther in life or learning: his name was Richard Fitzrafe; he was brought vp in the vniuersitie of Oxfo^rd vnder Iohn Badenthorp, who was a great enemy to begging Friers: whose steps also the scholer following, began to doe the like: and being called vp to London, made seuen or eight Sermons, wherein hee propounded nine Conclusions against the Friers, for the which hee was by the Friers cited vp before Pope Innocent the sixt: before whom he valiantly defended himselfe, and continued constant therein vntill his dying day: his sufferings and deliuerances were maruellous great.

Richard Fitz-
rafe.
Iohn Baden-
thorp.

9. Conclusions
against the
Friers.

The

The controuersie for the Friers helde very long in the church, & they had of popes, some mainteiners, & some aduersaries. Maintainers, Honorius 3. Gregory 9. Alexander 4. Clemens 4. Boniface 8. Clemens 5. Against them, Innocentius 3. Innocentius 4. Martinus 4. Benedictus 11. A long contro-
uerfie of the
Friers.
Their sauou-
rers.

The learned men that disputed against the Friers, were these, which either were condemned by the Popes or caused to recant: Guilielmus de sancto amore, Bernardus super capitulum, *omnis vtriusque sexus*. Godfridus de fontibus, Henricus de Gandauo, Guilielmus de Landuno, Iohannes Monachus Cardini, Iohannes de Poliacco, who was caused by the Pope to recant at Paris. Armachanus, who wrote a Booke *Defensorium Curatorum*, and for his defense of Curates against the Fryers, hee was banished, besides other vexations, seuen or eight yeres, and died in the same, banished at Auinion: of whose death, a certaine Cardinall hearing, openly protested, that the same day a mighty pillar of Christs Church was fallen. Against this Armachanus, wrote diuers Friers. Their assi-
stants.

Defensorium
Curatorum.

Armachanus
a mighty pillar
of Gods church

After the death of Pope Innocent, was Pope Urban 5. who by the fathers side, was an Englishman: he mainteyned and kindled greate warres in Italie, sending Egidius his Cardinall, and Legate: and after him, Ardiminus a Burgundian, his Legate and Abbot, with a great puissance, and much money against sundry cities in Italie: by whose meanes, Cities and towne, which before had broken from the pope, were oppressed. Also Bernabes & Galeaceus princes of Millaine vanquished, by whose example others being feared, submitted themselves to the church of Rome, and thus came that wicked Church by her great possessions, which her patrones would needes father vpon Constantine the godly Emperour, How Rome
commeth by
her patrimony.

In the time of this Pope, and in the second yere of his raigne, about the beginning of the yere, 1364. vppon the

Nicholaus
Orem.

even of the natiuitie of the Lord, the fourth Sunday of Aduent, one Nicholaus Orem preached a Sermon befoze the Pope and his Cardinales: in which he rebuked the Prelats & priestes of his time: and threatneth their destruction not to be far off, by certain signes taken from their corrupt life, &c. His Text was out of the sixe and fiftie of Esaie: My sauing health is neere at hand to come, and my righteoufnes to be reuealed.

Jesuits begin. In the fift yere of Pope Vrban, began first the order of Jesuites.

1367

Offices remo-
ued from the
Cleargie to
the Laity.

Unto this time, which was about the yere 1367, the offices here in England, as the L. Chancelour, L. Treasurer, and of the priuy seale, were wont to be in the handes of the Cleargie: but about this yere, thzough the motion of the Lordes in the Parlement, and partly, for hatred of the Cleargie: all those offices were remoued to the Lords tempozall.

The P. remo-
neth from
France to
Rome againe.

After the death of Vrban succaded Gregorie the eleuenth: who among his other actes, first reduced agayne the papacie out of Fraunce vnto Rome, which had nowe beene from thence, the space of seuentie yeres: being thereto moued (as Sabellicus recozdeh) by a Bishoppe, who being blamed by the Pope, for long absence from his charge, answered: and why are you so long absent from the place where your Church doth lye? Whereupon the pope sought all meanes after that, to remoue his Court out of Fraunce into Rome.

This Pope Gregorie, in a certaine Bull of his sent to the Archb. of Prague, maketh mention of one named Melitzing, a Bohemian, and saith in the same, that he should teach, Anno 1366. that Antichrist was already come, and that the same Melitzing had certayne congregations following him: and in the same congregations, certaine harlots, who being conuerted from their wickednes, were brought to a godly life: which harlots hee vsed to prefer befoze al y holie religi-

Melitzing a
Bohemian.
1366

religious virgins, wherefoze he commaunded the Archb. to excommunicate and persecute the said Melitzing: which hee did, and also imprisoned him.

King Edward the third holding a Parlement in the third yere of this Pope, sent his Embassadors to him: desiring him that hee from thenceforth would abstaine from his reseruati- ons of benefices vsed in the court of England: and that spirituall men within this Realme promoted vnto Bishopricks, might fræly enioy their elections within the Realme, and be confirmed by their Metropolitane, according to the auncient custome of the land: whereto the Pope sent an answer (but when) it is not recozded) sauing that the yere following, Anno 1374. there was a tractation at Bruges vppon certaine of the said articles betwixt the King and the Pope, which did hang two yeres in suspence: so at the length it was thus agreed betwixt them, that the Pope should no more vse these reseruati- ons of Benefices in Englande: and likewise the King should no more giue Benefices vppon the *Mitte Quare impedit*, &c. But nothing was touched concerning the frædomes of elections confirmed by the Metropolitanes.

1374

The P. should
no more vse re-
seruations of
benefices in
England.

As touching these reseruati- ons, pzoissions and collati- ons, with the elections of Archbishops, Bishops, beneficed men, &c. wherewith the Pope vexed the lande, the king in the fise and twentie yere of his reigne, enacted (according to the Statute made in the thirtie yere of the reigne of his Grandfather king Edward the first) against the like pillage and rauening, (but not put in practise) reuiued it, and enlarged the same: adding (moreouer) thereunto, other straight and sharpe penalties, against such as offended in any parte of the same.

And in the Parlements holden the 27. and 28. yeares of his reigne, it was decreed, that whosoever (for any cause of controuersie in law) either Spirituall or Tempozall, whe- ther

Præmunire to
make appeale
to Rome for
any cause.

1370

Holy Brigit a
great rebuker
of the popish
clergy.

The Pope
compared.

The 10 commā-
demētts turned
into 2. wordes.
da pecuniam.

1379

Katherina Se-
nenfis.

Mathias Pari-
sienfis of Anti-
christ.

1384

I. Mountziger.

Nilus Archb.
of Theff.

ther they were personall or reall, should appeale or consent to any appeale to be made to the sea of Rome, should incur the danger of a Præmunire.

About this time, beyng the yere of our Lord, 1370. liued holy Brigit, whom the Church of Rome hath not onely canonized for a Saint, but also for a propheticke: yet in her booke of Revelations, she was a great rebuker of the pope, and of his filthie clergy, calling him a murthrer of soules, a spiller, and a piler of the flocke of Christ, more abhominable then the Jewes, more cruell then Judas, more vniust then Pilate, worse then Lucifer himselfe: she prophecieth that the sea of Rome shall be throwne downe into the deepe like a millstone, &c. And that the Cleargy haue turned the ten commandements into two wordes. *Da pecuniam*: that is, giue money.

About the same time also, 1379. liued Catherina Senen-
fis, which hauing the spirite of propheticke much complained of the church of Rome, & prophecied befoze of the great schisme which then followed in the Church of Rome, and endured al the council of Constance, the space of 39. of yeres, and declared also befoze of the reformation of religion, that now is.

Also, about the yere 1370. liued Mathias Parisienfis a Bohemian, who wrote a large booke of Antichrist, and proueth him already come, and noteth the Pope to be the same: besides other abuses in the Romish Church, against which he doeth inueigh.

Shortly after, anno 1384. liued Iohannes Mountziger, Rector of the Uniuerfite of Ulme, who preached against the worshipping of the Sacrament, and was resisted by the Friers, till the Senate, and Council of the Citie was faine to take vp the matter betwixt them.

About this time liued Nilus, Archbishop of Theffalonica, and wrote a large worke against the Roman Church, and layeth the fault of the Schisme betwixt the East and

West

West Church vpon the Pope: and very copiously reprob-
ueth manie pointes of Poperie: as, his Supremacie, &c.

About the yere 1371. liued Henricus de Iota, whome Gerson both much commend, and also his companion Henricus de Halsia, who in a certaine Epistle which he writeth to the Bishoppe of Pozmaria, Iacobus Cartusienfis, doth greatly accuse the Spirituall men of euery order: yea and the most holiest of all, the Pope himselfe, of many and great vices.

He citeth also out of the propheticke of Hildegardis, these wordes. Therefore doeth the deuill himselfe speake vnto you, Priestes: daintie bankets, and feastes, wherein is all voluptuousnesse, doe I finde among these men. In so much, that mine Eyes, mine Eares, my bellie, and my veynes, are euen filled with the froath of them, and so forth.

About the yere 1390. there were buried at Bzinga 36. Citizens of Maguntia, for the doctrine of Waldenses, as Bruchius affirmeth, and Masseus recordeth of diuers, to the number of an hundred and fourtie, which in the Province of Parbone, chose rather to suffer whatsoever grauous punishment by fire, then to receiue the decretals of the Romish Church, contrarie to the bright truth of the Gospel.

Also foure and twentie suffered at Paris, in the yere of our Lord, 1210. And in the same autho^r is testified, that in the yere, there were 400. vnder the name of heretikes, and fourescore beheaded, Wince Armericus hanged, and the ladie of Castile stoned to death.

In the seuentiene yere of Edw. the third, the Commons found great fault at prouisions comining from Rome, whereby Strangers were disabled within this land, to enioy ecclesiasticall dignities: and shewed how the Pope had graunted in most couert wise, to two new Cardinals (and named ly to Cardinall Peragoth,) aboue one thousande markes of yearely taxes.

They

They (therefore) required the king, and Nobles, to finde some remedie, so that they neuer coulde, nor woulde, leaue those oppressions, &c. or els, to helpe them to expel the popes authoritie by force.

The Act of
Prouision made

Whereupon, the king, Lords, and commons, sent for the acte made at Carlil, an. 35. of the reigne of king Edward the first, vpon like complaint, thereby forbidding, that any thing should be attempted, or brought into the realme, that should tend to the blemishing of the kinges prerogative, or prejudice of the Lords, or Commons. And so at this time, the Statute, called The act of Prouision, was made, by common consent: which generally forbiddeth the bringing in of bulles, or any such trinkets from the Court of Rome: or vsing, allowing, or enioying, of any such bill, proceffe, instrument, &c.

The penaltie of which statute, was, as folowed in the next Parlement, anno regni, 18. the transgressors thereof, to lie in perpetuall prison, or to be forbidden the land: and that all Justices of Assise, Gaole deliuerie, or Oier and determiner, may determine the same: required withall, that the same act and prouision, should continue for euer. And notwithstanding the bishops were neither named, nor expessed with the other Lords of the Parlement, yet it stood in full force, notwithstanding.

An act to con-
tinue for euer
Decrees a-
gainst the op-
pression of the
Pope.

In which Parlement were also diuers points enacted, touching presentments of Ecclesiasticall dignities, and Benefices. Also, in the Parlements, the 20. 25. 38. 40. 50. & 51. of the kings reigne, were enacted decrees against the oppression of the Pope, and his filthie, and rauinous Cleargie: besides diuers other against them.

Moreover, in the booke of the actes and rolles of the king, it appeareth, that he sent Iohn Wickliffe, (Reader at that time of the Diuinitie Lecture in Oxforde) with certaine other Lordes, and Ambassadors, to treat a marriage betwene his Daughter, and Leonell, Sonne vnto king Edward: whereby is to be noted, the good will which the King bare

bare to Wickliffe, and what small regard he had of the sea of Rome.

This Wickliffe liued in the raigne of king Edward the third, in the yere of our Lord, one thousand, three hundred, three score and eleuen: and then withstood greatly the popes proceedings, and the Popish clergy. He was a man very well learned, as testifieth of him Walden his most bitter and cruell enemy: who in a certaine Epistle written to Pope Martin the fifth, saith that he was wonderfully astonished at this his most strong arguments, with the places of authoritie that he had gathered, and the vehemencie and force of his reasons, &c.

In Wickliffes time, was the worlde in most desperate state, and in greatest blindness, and ignorance, both of the power of the Gospell, and all other good learning: and the Church of Rome most cruell, and voyde of all good gift and grace of God: and religion turned to superstition.

Wickliffe first (of matters of religion) began with the Idolatrie, committed in the Sacrament: which he did not so soon attempt, but the whole glut of monkes, and begging Friers made against him: and after them Simon Sudburie, Archbishop of Canterbury, toke the matter in hand, and for the same cause depriued Wickliffe of his benefice at Oxforde: notwithstanding, he well supported, and friended of the King, and other: as, Iohn of Gaunt, Duke of Lancaster, and the Lord Henrie Percie, by whom he bare out the malice of the friers, till the yere of our Lord, one thousand, three hundred, seuentie seuen.

The opinions for which he was depriued in Oxforde, were these: That the Pope had no more power to excommunicate any man, than an other: and that to absolve, is as much in any Priestes power, as in his. That when Ecclesiasticall persons doe sinne habitualiter, continuing in the same still, the Tempozall powers may, and likewise ought

In Wickliffes
time the worlde
was in worst
case.

Wickliffe a-
gainst images.

Iohn of Gaunt
Lord H. Percie
fauourers of
Vvic.

The opinions
of Vvic.

to take away from them that which hath bene before bestowed upon them, &c. He touched also the matter of the sacrament, proving, that in the same the accidents did not remaine without the substance, both by the Scriptures and ancient Doctors.

1376

About the yere 1376. the Bishops still bging and stirring up their Archbishop Simon Sudbury (which before had deprivied him, and afterward prohibited him not to stirre any more in those kind of matters) had obtained by procelle and order of citation, to have him brought before them, whereupon both place and time for him to appeare, after their usuall forme was to him assigned. The Duke having intelligence, that Wickliffe his Client should come before the bishops, fearing that he being but one, should be too weak against such a multitude, calleth unto him out of the orders of friers, foure Batchelers of divinity, out of every order one, to ioyne them with Wickliffe, for the more surety. When the day was come for Wickliffe to appeare, which was Thursday, the 19. of February, Iohn Wickliffe accompanied with the friers, and with them also the Duke of Lancaster, and Lord Henry Piercy, Lord marshall of England: the said Lord Piercy going before him to make roome, and way where Wickliffe shoulde come: such was the throng of the multitude in Pauls Church (which was the place appointed) that the Lordes, for all the puissance of the high Marshall, scarce could with great difficultie gette way thorough. In so much, that the Bishop of London, Wil. Courtney, sonne to the Earle of Devonshire, seeing the stirre that the Lord Marshall kept in the Church, among the people, speaking to the Lord Piercie, said, that if hee had knowen what masteries he would have kept in the church, he would have stopped him for comming in there. Whereupon grewe words. At last, after much wassling, they pleased thow, and came to our Ladies Chappell, where the Duke, and barons were sitting together, with the Archbishops, and other Bi-

Wickliffe
brought before
the Bishops.

Bishops, before whom Iohn Wickliffe to know what should be laid against him. To whom first spake the Lord Percie, bidding him sit downe, saying: hee had many things to answer unto, and therefore had need of some soft seate. Wickliffe bin sit downe. But the Bishop of Lincolne cast into a fumish heat, sayd he should not sit there, neither (said he) was it according to law, &c. whereupon grewe great heat of speech among them. The Duke also taking part with the Lord Percie, rebuked the Bishop, who went so farre beyond the Duke in rayling, that the Duke (as the Autho^r saith) was ashamed because hee could not overpasse the Bishop in brawling, and therefore fell to plaine threating: whereupon the contention grew so great, that the councill broken up with scolding and brawling for that day, was dissolved before nine of the clocke. From braille to threates.

About this time a proude bishop of Norwich was wounded and sore hurt, with his fraine disperfed at the towne of Lennam, for that he presumed to take upon him to commaund a mace, or tipstaffe, belonging to the chiefe gouverneur of the towne, to be carried before him. A proude B. wounded.

Anno 1377. In the moneth of June 21. day, died Edward 3. that after he had raigned 51. yeres, who of all the kings of the realme unto king Henry the 8. was the greatest bridelor of the Popes usurped power, whereby Iohn Wickliffe was maintained with ayd sufficient.

1377
Ed. Edward di-
eth, the grea-
test bridelor of
the pope.

Richard the second succeded his father, being but eleuen yeres of age: and in the same yere of his fathers decease, was crowned at Westminster, anno 1371.

Wickliffe, notwithstanding he were forbidden by the bishops, continued yet with his fellowes, going barefoot, and in long friers gownes, (as their manner was) preaching diligently to the people: out of whose Sermons, chiefly these articles were collected: That the Eucharist is the body of Christ, but figurately. That Rome is not the head of churches: and that Peter had no more giuen unto him then other apostles. Wickliffe go-
eth barefoote
preaching.
Articles out
of Wickliffes
preachings.

S.

What

That the pope had no more the keies, then any other within the order of priesthood: that the Lordes temporall may take away the temporalities of the clergy, offending habitualiter, & are bound under paine of damnation, to take them away fro any Church so offending: That the gospel is the onely sufficient rule of life. That neither the Pope nor any other prelate of the church, ought to haue priuileges, wherein to punish transgressors, &c. Which were collected with diuerse more by the Bishops, and sent to Pope Gregory at Rome, where the Articles beyng perused and read, were condemned by 23. Cardinals, to be hereticall.

Wickliffes articles condemned
for hereticall.

1378

The Popes bull against
Wickliffe.

An. 1378. pope Gregory sendeth his Bull by the hands of one M^r. Edmund Stafford directed unto the vniuersitie of Oxford rebuking them sharply, imperiously, & like a pope, for suffering so long the doctrine of Wickliffe to take roote: which Bull when it came to be exhibited to their hands, the Doctors and Masters of the vniuersitie, ioyning together in consultation, & wth long in doubt, deliberating with themselves whether to receiue the Popes Bull with honour, or to reiect it with shame.

Beside this Bull sent to the Vniuersitie of Oxford, pope Gregory directed moreover his letters the same time to the Archbishop of Canterbury Simon Sudbury, and to the Bishop of London William Courtney, with the conclusions of Iohn Wickliffe therein enclosed: commaunding them by vertue of those his letters apostolicall, and straightly inioyning them, to cause the sayd Iohn Wickliffe to be apprehended and cast into prison: and that the King and the Nobles should be admonished, not to geue any credit to the doctrine of Wickliffe, &c. Besides this Bull to the Archbishop of Canterburie, and the Bishop of London, he wrote two other letters concerning the same matter, to the same Bishops, bearing the same date of day, and yere, in the seuenth yere of his papacie. 11. Kalend. Junij.

Moreover besides all these bulls, & letters, he directeth an other

The Pope diligent against
Wickliffe.

other Epistle bearing the same date vnto king Richard the 2. touching the same matter.

The articles included in the Popes letters, that were held for erroneous, were about 18. as first, none hath power but Christ to ordaine, that Peter, and all his offspring, should politikelly rule ouer the world for euer. 2. God cannot giue to any man for him and his heires any ciuill dominion for euer. All writings of men as touching perpetuall inheritance, are impossible. 4. Every man being in grace, iustifying, hath right ouer all the good thinges of God. 5. A man cannot but onely ministratoriously, giue any temporall or continuall gift either to his naturall sonne, or to his sonne by adoption. 6. The temporall Lordes may lawfully take away the riches from the church when they do offend habitualiter. 7. The Pope cannot any way make able, or disable any man. 8. A man cannot take hurt by excommunication, except he be principally excommunicate by him selfe. 9. No man ought but in Gods cause, to proceed to any ecclesiastical censure. 10. An excommunication doth onely binde, when it is against the aduersary of Gods law. 11. Ther is no power giuen to excommunicate any subiect for denying any temporalities. 12. The Disciples of Christ haue no power to exact by any ciuill authoritie, temporalities by censures. 13. It is not possible by reason of the absolute power of God, that any can bind or lose the people, or whatsoever christian he be. 14. The vicar of Christ doth onely binde and loose, when he worketh conformably by the ordinance of Christ. 15. any priest duly ordained, hath power to minister the sacramentes, and consequently absolve any man confessing his faultes being penitent for the same. 16. Agreeth with the 6. 17. Whosoether haue endued any church with temporalities, it is lawfull for them to take them away by way of medicine: for to auoide sinne: notwithstanding any excommunication &c. For as much as they are not giuen but vnder a condition 18. The Bishoppe of

18 hereticall opinions against
Wickliffe.

Rome, or any Ecclesiasticall minister may lawfully be rebuked of his subiects, and for the profite of the Church, be accused eyther of the Cleargy, or of the Laitie. These letters made the Bishops marvellous bolde, and bragge: but God by a small occasion, did lightly overthrow their devises, for the day of examination being come, a certaine personage of the Princes Court of no great noble byrth, named Lewis Clifford, entring in among the Bishoppes, commanded them that they should not procede in any definitive sentence against Iohn Wickliffe. By which wordes, they were amazed, and durst not procede: and thus escaped Wickliffe

Wickliffe escaped the second time: and was by them clerely dismissed with a certaine declaration made of his articles, and protestation, that he would, while he lived, mainteyne the lawes of Christ: and if through ignorance, &c. Iohn Wickliffe was greatly supported by the Londoners: by whose meanes he escaped the handes of the Bishoppes the second time: and proceeded, publishing, and preaching the trueth: whom also it greatly helped, because in the same yere, or the next following, Gregorie the Pope dyed. After whom ensued such schisme betwixt two Popes, that it continued in the Church nine and thirte yeres, till the time of the counsell of Constance: the occasion of which schisme, was through the pride of Urban the first. From whome (about the same cause) of his Cardinales, the most part, and other Princes shooke, and set by another French Pope against him, named Clement, who reigned eleuen yeres: and after him, Benedictus 13. that reigned sixe and twentie yeres. Again, of the contrary side, after Urbanus 6. succeeded Boniface 9. Innocentius 8. Gregorius 12. Alexander 5. Iohn 13. in this order: Urban 6. eleuen yeres, and eight moneths. Boniface 9. 14. yeres & 9. moneths. Antipopes, Clement 11. yeres. Benedictus the 13. 26. yeres. Pope, Innocentius the 8. two yeres. Gregorius the 12. two yeres, 7. moneths. Alexander 5. 11. moneths. Iohan.

Wickliffe greatly supported by the Londoners.

Pope Gregory dyeth.

A schisme betwixt 2. Popes 39. yeres.

Clement. Benedict. 13.

Boniface 9. Innocent 8. Gregory 12.

Popes and Antipopes.

Iohannes, 13. five yeres, tenne moneths.

In which miserable schisme fell out many horrible tragedies: as, shedding of blood; imprisonment of priests; murdering of Otho, Duke of Brunswike, Prince of Carrentu; Ioan, Quene of Jerusalem, and Sicilia, his wife, strangled in prison; racking of Cardinals on gibets to death; the beheading of five Cardinals together, after long torment; the slaughter of fiftie thousand, slaine in battaile on both sides: with a number of other cruelties, practised among them, which Theodorick Niem, who was present at Urbanus death, doeth most largely discourse.

About thre yeres after, there fell a dissention betwene the nobilitie and commons of the land: in which tumult, the rude people tooke, and beheaded Simon Sudburie, Archb. of Canterbury. In whose place succeeded William Courteney, who was very diligent in rooting out Heretikes: notwithstanding, in the meane season, Wickliffes parte increased priuile, and dayly grew to great force, untill the time that William Barton, Vicechancelloz of the Uniuersitie of Oxford, about the yere, 1380. had the whole rule of that Uniuersitie: who calling together eight Monastical Doctors, with foure other, and the rest of his affinitie, putting the common seale of the Uniuersitie, to a certaine writing, set forth an Edict, declaring vnto euery man, and threatening them vnder greuous penalty, that no man should be so hardie hereafter, as to associate themselves with any of Wickliffes fauourers: and vnto Wickliffe himselfe he threateneth the greatest excommunication, and further imprisonment, and to all his fauourers, vnlesse that they (after thre dayes canonically admonition) did repent, and amend. Which thing when Wickliffe vnderstode, forsaking the Pope, and all his Cleargie, he thought to appeale vnto the Kinges Maieste. But the Duke of Lancaster forbade him that, and counselled him to submitte himselfe to the censure, and iudgement of his Ordinarie: whereto he granted, and made such qualification

Cruelties among the clergy during the schisme.

S. Sudburie beheaded by the rude people.

1380

W. Barton, Vicechancellor of Oxford, enemy to Wickliffe

fyng of his assertions, that he did mitigate the rigour of his enemies.

Wickliffe mit-
tigateth his e-
nemies.

1 3 8 2

Articles of
Wickl. con-
demned.

The next yeaere after 1382. by the commaundement of William Archb. of Canterbury there was a cōuocation holden at London, where Iohn Wickliffe was commaunded to be p̄sent: but whether he appeared personally or not, it is not in stozies certainly recozded. In which councell Wickliffes articles were some of them condemned for heretical, and other for erroneous. The articles condemned for hereticall are these.

1 There is no transubstantiation after the woordes of consecration. 2. The accidentes remaine not without the substance after the woordes. 3. Chyist is not corporally p̄sent in the Sacrament. 4. If a B. or Priest be in deadly sinne, he can not order, consecrate or baptize: (which article seemeth to be falsly taken.) 5 A man truly penitent needeth not outwardly to be confessed. 6. Chyist did not ordeine the Masse. 7. If the Pope be an euil man, hee hath no power ouer faithfull Christians, except it be giuen him from the Emperour. 8 Since the time of Vrbā 6. there is none to be receiued for Pope, but to liue after the manner of the Greeks. 9. That church goods may be taken from the Clergie, if they so deserue. The erroneous opinions were these. 10 That no p̄late ought to excommunicate any man except he knew him first to be excommunicated of God. 11 That he which doth so excommunicate, is therby himself excommunicated, or an heretick. 12 That any person excommunicating him that hath appealed to the king, or counsel. is thereby himselfe a traitor. 13 That they that for feare leaue the hearing or preaching of the word of God, are therefore already excommunicated: and in the day of iudgement shall be counted as traitors to God.

14 That it is lawfull for any Deacon or Priest to Preache without licence of the, Pope, or Popishe Clergie.

15 That

15. That so long as a man is in deadly sinne, he is neither Bishop or p̄late in the church of God: (which article seemeth to be hardly gathered of them.) 16. That all the temporall Lordes may take away temporall goods from the churchmen if they so deserue. 17. That tenths are pure almesse. 18. That all speciall prayers applied to any p̄uate or particular person, by any religious man or p̄late, doth no more p̄ofite the same person, then generall or vniuersall prayers do p̄ofite others, which be in like state with them. 19. That whosoever entereth into any p̄uate religion, is thereby made the more vnapt to keepe the commaundements of God. 20. That holy men which haue instituted p̄uate religions, haue grievously offended. 21. That religious men in their p̄uate religions are not of the Chyistian religion. 22. That friers ought to liue by their labour. 23. That whosoever giueth almesse to friers, is in daunger of curse.

Tenths are
pure almesse.

Now when the Archbishop, Suffraganes, and p̄lates, &c. were assembled at the Grayfriers in London, vpon saint Dunstons day after dinner, about two of the clocke, and should go about their busines, a terrible earthquake fell thorough all England.

A terrible
earthquake.

The Archbishop endeouored by all means to abolish Wickliffe and his doctrine, and to that effect wrote both to the Bishop of London, to the commissary of Wysox, and also solicited the king against the same.

Upon Wickliffes conclusions were examined, Nicholas Herford, Phillip Repington, and Iohn Ashton bachelers of diuinitie, who at length with somewhat adw, confessed Wickliffes articles to be heretical or erroneous, after a sort some of them being taken, & in some sense construed: which kind of answer, because it pleased not the p̄lates, they were appointed to be examined againe of certayne speciall points, where their answer was not direct and full before.

In the examination of Iohn Ashton the archb. required,

5 4

that

Persecution.

that he would answer in the Latine tongue, because of the Lay people that stood about him, but Ashton refused so to do: and answered in his mother tongue: and so behaved himselfe that the Archbishop called him hereticke and erroneous: and at the same time the archbishop being desirous (as he pretended) to be informed by Thomas Hilman bachelor of divinitie (there being present & somewhat favouring Iohn Ashton) what his iudgement was touching the said conclusions, assigned vnto him also a deliberation, to appeare with Nicholas Herford, & Phillip Repington: at which time Thomas appeared, and pronounced the articles all hereticall or erroneous: Nicholas, and Phillip, for not appearing were excommunicated for contumacie. Against which excommunication & parties excommunicated, exhibited an appeale vnto & B. of Rome, which appeale the archb. utterly reiected, & sent a letter to & R. Rigge commissary of Oxford, to make diligent search for Nicholas Herford, & Phillip Repington, to apprehend them, & to send them by personally to appeere at a certaine day prescribed for the same: and solicited the King to ioyne his sword to assist him, whereto he also yielded, and directeth his letters to that effect, both to the Archb. and to the Vicechancellor of Oxford, which was anno 1382.

1382

The vicechancellor the same time was Robert Rigges, the doctors Iohn Huntman, and Walter Dish, who then (as far as they durst) favoured & cause of Iohn Wickliffe, & that side: in so much that the same time & yere 1382. when certaine sermons publike should be customably appointed, at the feast of the Ascension, and of Corpus Christi, to be preached in & cloister of S. Frisewide, now called Christ church, before the people, by the Vicechancellor, & the Doctors: the doing thereof was committed to Phillip Repington, & Nicholas Herford, so that Nicholas should preach on the Ascension day, & Repington on the Corpus Christi day. In which sermon on Corpus Christi day, Phillip preached, (among other matters) that the Pope and Bishops ought not to be recom-

The fauourers
of Wickliffe
appointed to
preach.

recommended aboue temporall Lords, and that in all mozal matters, he would defende Wickliffe, as a true Catholike Doctor. And finally, his sermon concluded, hee dismissed the people with this sentence, saying: I will in the speculative doctrine, as pertaining to the matter of the Sacrament of the altar, keepe silence till such time as & D D otherwise shall instruct and illuminate the heartes of the Clergy. Against this Philip, Peter Stokes a Carmelite, was a great aduersarie. And a while after, the Vicechancellor and Brightwell went by to London, to purge themselves, and their adherentes of the accusations of this Frier, and being examined vpon the articles of Iohn Wickliffe, they did consent, that they were bothely condemned: and so were with somewhat adoe, discharged, and commaunded seke out the fauourers of Iohn Wickliffe: wherof Nicholas Herford and Philip Repington, hauing priuy warning by the Vicechancellour, conueyed themselves away, and fledde to the Duke of Lancaster, who yet forsooke them for feare, or somewhat else, not expessed. So soon as they were fledde, the Archbishop directed letters to the Vicechancellour, and to the Bishop of London, named Robert Braisbrocke, to excommunicate them, and to lay for them both in Oxford, and in London, that they might be apprehended. This was the fourteenth of July, Anno 1382 after which Repington in the same yere, the thirde and twelfth of October, was reconciled to the Archb. and so was Iohn Ashton.

About the 23. of September the same yere, the king called a parlement for a subsidy: and the Archbishops and Prelats a Conuocation, in the monastery of Saint Frisewide in Oxford, where in the third day of the assembly, in the presence of the prelates, Philip Repington (otherwise called of the brethren after ward Rampington) abiured his former conclusions, and the doctrine of Wickliffe: & immediatly after was brought in Iohn Ashton, who refused to answer, and

Stokes an enemy
to Wickliffe.

Duke of Lancaster
forsoke the
scholars of
Wickliffe.

Repington re-
conciled, and so
Ashton.

Repington
abiureth.

and after ward, was cited and condemned by Thomas Arundell Archbishop of Canterbury; but what became after ward of him, it is not certaine. It is plaine by the Chronicle of S. Albons, that the Londoners did hinder the Archb. himselte sitting in the citie of London, when he would haue made processe against Iohn Aishton, anno 1382. Nicholas Herford, during the time of this Conuocation did not appeare: and therefore had the sentence of excommunication against him: against which he put in his appeale to the King, and his Councell: the Archbishoppe would not admitte it, but caused him to bee apprehended, and inclosed in prison: yet hee escaped, and returned to his former preaching in secrete manner. Whereupon the Archbishop thundered out excommunication against him, and wrote letters to the king, requiring his sword to chop of his necke.

In this meane time, it is not certainly knowne, what became of Wickliffe but as it may bee gathered out of Walden, it appeareth that he was banished: but whersoener he were, at that time hee wrote a letter to Pope Urban the sixt, purging himselte therein: and also in the same declareth a brieve confession of his faith. But this Pope Urban otherwise called Turban, was so hotte in his warres against Clement the French Pope, his aduersarie; that he had neither leysure, nor list to attend vpon Wickliffes matters, by reason of which schisme, Wickliffe was in moze quiet.

Anno 1383. Pope Urban employed Henry Spencer B. of Norwich (who was hardly intreated at Lennam, for striuing for the mayors mace) in suppressing of the Antipope, at Auinion in Fraunce: and sent Bulles to the same Henry about this time to Croyser, whosoener would go wth him into Fraunce, to destroy the Antipope, that named himself Clement, & to make wars with al those y^e took his part: which was take in hand accordingly, & to y^e end was giue
to

The Londoners fanoyers of truth.

Wickliffe banished.

By reason of the schisme Wickliffe is moze quiet.
1383

to the Bishop the sixtinth, which was graunted to the king the Parlement befoze, and about the moneth of Maie, being come to Canterbury, & there taryng for a wind, in the Monastery of S. Augustine, receiued a writ from the king that he should returne to him, and know further his pleasure. The B. fearing he should be staied: notwithstanding the writ, entred the seas, and arriued at Calis, and after ward besieged Crauendie, that held with the Antipope, and took it, and there slue man, woman, and child. *Ex Chron. Mon. A cruel Bl. D. Albons.* And after that he had slaine at Dunkirke in the chase, twelue thousand of the French, (of his men only seuen missing,) and had in vaine besieged Epres, and could not kepe Craueling, returned againe into England.

In this meane time Iohn Wickliffe, eyther being banished, or kept in some secrete place, returned agayne within short space: and repayed to his parishe Church at Lutterworth, whereof hee was parson: and there dyed, in the beginning of the yeere one thousand, three hundred, eightie and foure, vpon Siluesters day, and died olde: of whom Thomas Walden his aduersary testifieth, that the same pleased him in his olde age, which pleased him being young.

This Wickliffe had written diuers and sundry woakes, which, anno 1410. were burnt at Drfoze, the Abbot of Shrewsburie being the Commissarie, and sent to ouersæ that matter: and not onely in England, but in Boheme also, the bookes of Wickliffe were set on fire, by one Subincus, Archbishop of Prague. The number of the volumes which he is said to haue burned, being most excellently written, & richlie adorne with bosses of gold, and rich couerings, (as Eneas Silvius writeth) were aboue 200.

Iohannes Cocleus in his Hist. Hus. recordeth, that there was a certaine Bishop in England, which wrote vnto him, that he had yet remaining in his custody, two mighty volumes of Wickliffes woakes, which for the quantitie, might
seme

Lutterworth
Wickliffes parish Church.
1382

Wickliffes
constancie.

1410

W. booke
burned.

seeme to be equall to the woꝝkes of S. Augustine. He wrote also certaine answers to king Richard the second, touching the Title of the King and the Pope: and whether the king may foꝝ his defence in time of necessitie withhold his treasure from the Pope. In which he declareth the Popes usurpation, and that Lordly dignitie which by the institution of the Apostles is foꝝbidden him, &c.

Wickliffe had many fauourers, enen of the Nobilitie, as well as of the lower sort. His speciall fauourers were these: John Clenbone, Lewes Clifford, Richard Sturmes, Thomas Latimer, William Neuell, John Mountague, which plucked downe all the Images in his Church. Beside all these, was the Earle of Salisbury, who foꝝ contempt in him noted toward the Sacrament, in carrying it home to his house, was enioyned by Badulph Ergon, Bishop of Salisbury, to make in Salisbury a crosse of stone: in the which all the stoꝝy of the matter should be wꝝitten: and hee euery Fridaye, during his life, to come to the Crosse barefoote, and bareheaded in his shirt: and there kneeling on his knees, to doe penance foꝝ his fact. *Ex Chro. Mon. de albon. In vita Rich. 2*

The Londoners at this time, trusting in the mayoꝝs authoritie (the cleargy & spirituall men being choked with bribes, and winkinge at vice) toke vpon them the office of the B. in punishing vices belonging to the ciuil law: as, foꝝnication, adulterie, &c. *Ex eod.*

Wickliffe had diuers testimonies of his great learning, and godlinesse: as, of the Uniuerstie of Oxfoꝝd, sealed with the Uniuerstie Seale. But so farre did his doctrine take place, that the Councell of Constance, (to destroy it,) did decree, that fouerty fve of his articles were hereticall. and 41. yeres after his death, commanded his bones to be taken vp, and burned

Thomas Walden, in his booke de sacramentis, & sacramentalibus, saith, that after Wickliffe, many suffered most cruell

cruell death, and many also did forsake the Realme. In the number of whom was William Swinderbie, Walter Brut, John Puruey, Richard White, VWilliam Thorpe, Raynolde Peacock, Bishop of Asaph, and afterwarde of Chichester: John Scotte, and Philip Norris, which being excommunicate by Pope Eugenius the fourth, anno 1446. appealed to a general, oꝝ ecumenical Councel. Peter Paine, who flying from Oxfoꝝd into Boheme, did stoutly withstande the Sophisters, as touching both kindes in the Sacrament of the supper: and after ward, (among the rest of the Doctozs) was one of the fouertene that were sent to the Councell at Basil: where, by the space of thꝛee dayes, he disputed vpon the article touching the ciuill dominion of the Cleargie: in the yere 1438.

Also, the Lord Cobham fauoured, and followed VVickliffes doctrine, as did the Bohemians, who (by the meanes of a Bohemian, Student in Oxfoꝝd, of a noble stocke, that carried with him into Bohemia certaine of VVickliffs booke De realibus vniuersalibus, de ciuili iure & diuino, de Ecclesia, de questionibus variis contra Cleru, &c.) had knowledge of the doctrine of VVickliffe.

A certaine noble man in the Uniuerstie of Boheme, had founded, and buylded a great Church of S. Matthias, & Martheus: which Church was called Bethelhem, geuing vnto it great lands, and finding in it two preachers, euery day to preach (both holy day, and woꝝking day) to the people. Of the which Preachers, John Husse was one: who hauing familiarity with the young noble man, that had bene student in Oxfoꝝd, toke such pleasure in reading the bookes of Wickliffe, and such profite, that hee began to defende the authoꝝ, both in Schooles, and Sermons.

Anno 1389. VWilliam Swinderbie, Priest, was accused of certaine false poyntes, vntruely obiected against him. The denouncers were, Frier Frisbie, obseruant, Fryer Hinclic, Augustine, and Thomas Baxton, Dominican.

Now,

Now, although he neuer preached, or mainteyned the articles objected against him: yet the Friers, with their witnesses, standing forth, declared him to be conuicted, bringing also drie wood with them to the towne, to burne him: and would not leaue him, befoze he had made them promise, and swozne vnto them, (foz feare) neuer to holde them: and that he should goe to certaine Churches, and reuoke the opinions which he neuer affirmed: as, that men may aske their debtes by charitie, but it is not lawfull to imprison any mā foz the same. That a childe is not truely baptized, if y^e priest baptizeth him, or his Godfather, or godmother, be in deadly sinne, &c. Which penance he did, according to their iniunctions.

1391

Articles against S.

After this was done in the dioces of Lincolne, W. Swinderbie remoued into Hertfordshire, where hee was much more vexed by the Friers, and by Iohn Tresuant, Bishop of Hereford. The articles which befoze were objected, anno 1391, at the church of Eodenhām, in the same Dioces, were these. 1 There is no Transubstantiation. 2 That the accidents cannot be without the subiect: and that there remaineth materiall bread. 3 That all Priestes are of like power in all things. 4 That auricular confession is superfluous. 5 That inferiour priestes haue power of binding, and loosing, onely, and immediatly from Christ. 6 That the Pope cannot graunt percellie pardons, &c. Whereof, diuers were falslie laide to his charge, as he in his answer did declare.

In which answer he denied those that were absurd: and the other he protested he would mainteine, till such time as he were by the word of God other wise informed. This answer he should seeme to haue sent in writing, himself not daring to appeare, being cited foure sundrie times. Whereupon, he was condemned foz an heretike, and his articles, & answeres foz heretical. From which sentence, he appealed to the King and his Council, alleadging reasons foz the same.

Ac-

Bycause the Kings court is aboute the Bishops, because the matter is of death and the Bishoppes (sayd he) will say, *Nobis non licet interficere quemquam*. It is not lawfull foz vs to kill any man, &c. What after became of him it can not certainly be affirmed, whether he escaped their handes or died in prison, or was burned: but it remaineth out of doubt, that during the time of king Richard 2. no hurt was done him, which was in the yere 1401. At what time the king being longfully deposed, Henry the 4. inuaded the kingdome. In the beginning of whose raigne was holden a parlement at London, wherein Wickliffes booke, doctrine, & maintainers were condemned, & his fauourers iudged to be apprehended, and except they recanted, to bee deliuered to the secular power: wherupon a certaine priest is said to haue bin burned in Smithfield foz the testimonie of the trueth, which might be William Swinderby aforesaid.

1401

Henry the 4.
the first persecuting king in
England.

Next vnto William Swinderby, his companion Walter Brute was apprehended foz the testimony of the trueth. Hee was a Laye man, and a Graduate of Oxforde: the chiefe cause that stirred by the zeale of this man, seemeth to haue bin the impudent pardons & indulgences of P. Urban graunted to Henry Spencer B. of Norwiche to fight against pope Clement: and the wrongfull condemnation of the articles and conclusions of W. Swinderby.

Walter Brute.

The articles laide out against him, were, y^e he had taught against the reall p^resence of the Sacrament. That he inueighed against the crossing, to fight against Clement, and y^e he aduouched the P. to be antichrist, & a seducer of the people. That he aduouched W. Swinderbies articles, and answeres to be good. Which articles also, they ministred, and laide to his charge, in the chamber of the Bishop of Hereford, at his Mannour of Whitbozne, then being present, P. Rainold, of wolstan, chanon of Hertford, sir Philip Dilester, person of the church of Mannozim, &c. To the objections, and articles Brute did cause an answer to be deliuered to the Bi-

Articles against Brute.

Bishop, which because it seemed to him too obscure, & short, required him to write upon the same matters againe moze at large: whereupon M. Walter declareth his minde moze amply of the same matters: and confuteth the Popes usurpation, and proueth him very copiously to be Antichrist. Disputeth against the necessitie of tithes: against auricular confession, and the Popes absolution and pardons, against iustification by woorkes, and the reall presence: that Christs body is not left for a sacrifice, but a Sacrament: against exercising of Priests selling of prayers, holy water, purgatorie, selling of pardons, of orders, of hallowings, discipline, and fraternitie, &c. that the citie of Rome was Babilon: & against Images. Against all these things, he most pithily, & learnedly treated: and in the ende of his declaration, he prophecieth that the tempozalties shold be taken from the clergy, for the multitude of their sinnes.

Pope Anti-
christ.

The tempozal-
ty taken from
the Clergy.

After that this declaration was exhibited by Walter Brute vnto the Bishoppe of Hereford, he further appointed him the third day of October, at Hereford, with the continuance of the daies following, to heare his opinion. Which third day, being Friday, anno 1393. Walter Brute appeareth befoze him, sitting in commission in the Cathedraall Church of Hereford at five of the clocke, or thereabouts hauing assistance in the same place, diuers Prelates, abbots, &c. Among whom was N. Herford.

In which assemblie V Walter submitted himselfe vnto them, after they had continued Friday, Saturday, and Sunday, in their informations, and examinations, against him: so as for that time it is like he escaped: what after wards befel vnto him, it is not certaine.

Out of the declarations, and writings of VV. Brute, the B. with the monkes, and doctozs, did draw out certaine articles, to the number of seuen and thirtie: which they sent to the Uniuersity of Cambridge, to be confuted, vnto two learned men, Master Colwel, and Master Newton, bachelers of

diuini-

diuinitie, which they to their skill did take in hand.

Certaine writings are found in the same register, adioined to the history of Walter Brute, & one, a letter which hath no name, written to M. Nicholas Herford, who beyng at persecutor, the first a great follower of Wickliffe, was now in the number of those that sat vpon Walter Brute. The effect of this letter was to warne him, & put him in mind of his fall: & beside that epistle, there is found annexed with the same, a certaine other letter counterfayted, vnder the name of Lucifer Prince of darknesse, to the persecuting Church of the popish clergy. Which letter sameth to some to be ascribed to Occham above mentioned, wherein Popish Church is noted to be Antichristian, and the abuses of the same laid open, *Ex Registro Herfordiensi*: and diuerse other writings of like argument, both befoze and since haue bene deuised: as, one bearing the title *Luciferi ad malos principes ecclesiasticos*, imprinted first at Paris in Latine, and vnder the writing thereof bearing this date, *Anno a palatij nostri fractione, consortiumque nostrorum subtractione* 1351. Which if yee count from the passion of Christ, reacheth to the time of Wickliffe 1385. that was about six yeres afore the examination of this Walter Brute. There is also another epistle of Lucifer ad Prelatos, mentioned in the Epistle of the schole of Prague, to the Uniuersitie of Wyndesore, set forth by Huldricus Huttenus, Anno 1370.

Also Vincentius in his *Speculo historiae*, lib. 25. cap. 89. maketh mention of a letter of the fiends of hell to the clergy, as in a vision represented befoze 400. yeres. In which the fiends giue thanks to the clergy, in that by their not preaching, they sent infinite number of soules to hel, &c. Also Iacobus Cartusienensis writing to the B. of Worcester declareth the enormities of the church: besides an. 1228. at Paris, in a synode of the clergy, there was one appointed to make a Sermon, & beyng carefull what to say to the people, the Diuell appeared to him, and bid him preach, and say to them, the

A letter of Lucifer prince of
darkenes to
the clergy.

1351

The fiends
glad of want
of preaching.

The Diuell
reacheth what
he should be
preached.

W.

princes of Hell salute you, yee Princes of the Church, because thorough your negligence all soules go downe to hell, adding moreover that hee was enforced by the commaundement of God to declare the same: yea and that a certaine token was also given the Clergie, whereby the Synod might evidently see, that hee did not lie. Ex catalog. Illyric. fol. 546.

King Richard the second, was by Boniface the 9. stirred up against the professors of the truth: which Boniface directed his Bull, both to the Bishop of Hereford against the professors, and also another unto the King, the first yere of his dignitie Episcopall: whereupon the King gave out straight commission against them that helde of the side of Wickliffe, and specially against Walter Brute hee wrote a letter the two and twentieth day of September, the seven-
tenth yere of his raigne. Albeit during the life of the King none are expressly found by name that suffered burning: notwithstanding some there were which by the Archb. William Courtney, and other Bishops had bene condemned, and divers also abiured, and did penance, chiefly about the towne of Leicester: the names of which persons detected are these: Roger Dexter, Nicholas Taylor, Nicholas Wagstaffe, Michaell Seriuener, William Smith, Iohn Henry, William Parchmenar, and Roger Goldsmith, inhabitants of the towne of Leicester, who for holding against the Ke-
all presence, against worshipping of Images, and worshipping of the Crosse, against the chaunting of Masse, and matins, against pardons, Friers, oblations for the dead, auricular confession to the priest, &c. were of the Romane church condemned for Heretikes: and because Roger and Nicholas appeared not, being cited, on Alhallow day, being the first of November, the archb. celebrating high masse, cursed the & their adherents, with bell, booke, & candell, and did interdict the whole towne of Leicester, and all the Churches in the same, so long as any of the foresayd excommunicate persons should

Adiurers.

well affected
about Leye-
ster.

Roger Dexter.
Nich. Taylor.

The towne of
Leicester in-
terdicted.

should be there, and till all the Lollards of the towne should turne from their heresie, obtaining at the Archb. hande, the benefite of absolution: at length it was declared, that there was a certaine Anchores, within the Churchyard of S. Peter of Leicester, infected with Wickliffes heresie, named Matild, which Matild being examined by him, & he not finding her answer directly, assigned her a day pereimp-
tory, to appeare before him at the monastery of S. James at Northampton, there more fully to answer unto the articles of that heresie, which was the 6. day of the same moneth of November: which Matild was so straitly examined, that she
recanted, and did 40. daies penance.

About that time, there was one Margaret Caille a Nunne, which forsaking her order, was against her will enforced by the Archb. to enter into the same againe. Moreover, of the number of the 8. persons before mentioned, 2. recanted, William Smith, Roger Dexter, & Alice his wife, and had intoy-
ned penance, to heare masse, & go on procession 3. times before the crosse in their shirts, with Tapers and crucifixes in their hands, and in the open market to do likewise: William singing the antheme, with the Collect, Sancta Katherina, & Roger and Alice a Pater noster, and an Ave Marie: and so also should againe stand the Sunday next, as before in the Church, &c. 1389.

About this time, one Peter Pateshull an Auster frier, obtaining by the Popes privilege, (through the meanes of Walter Dys, Confessor to the Duke of Lancaster) liberty to chaunge his coate and religion, and hearing of the doctrine of Iohn Wickliffe, and other of that sort, began at length to detect the vices of his order, in such manner, as all men were moved to heare the horrible reciting thereof. which being brought to the eares of his order, twelve of them, while hee was preaching at the Church of Saint Christopher in London, stode up openly in his preaching: and one of them contraried that which he saide: which, when the

An Anchores
of Wickliffes
doctrine.
Matild.

Recant.

Margaret Cai-
lie a Nun. for-
saking her or-
der.

Penance.

1389

Peter Pateshull

Londoners did see, they thrust him with his brethren out of the Church, and wounded them, soze beate them, and followed them home: purposing to destroy their mansion with fire also, had not the Sheriffe of London, with two Friers of good report, of the same house with gentle and mylde wordes mittigated their rage. This Peter Patchull was afterwards desired to put in writing, that he did know, touching their wickedness: which he did, accusing them of murder, naming time, place, and persons: sodomitie, treasons to king and realme, &c. Which writing, the Londoners caused to be set upon Paules Church dooze at London: and was read, and copied out of many. This was Anno 1387. the tenth yeere of the raigne of King Richard the second. *Ex Chron. Monast. Albon.*

At the same time, Anne the kings wife, had the Gospels in English, with the foure Doctors upon the same. She was a Bohemian boyne, Sister of Vincelaus, king of Bohemes: which care of knowledge in her, Thomas Arundell Archbishoppe of Yorke, preaching at her funerall, the 18. yeere of the kinges raigne, greatly commended: and praised for hauing them in the mother tongue, and blamed sharply the negligence of the Cleargy. Notwithstanding this Tho. Arundell, after this sermon, became y^e most cruell enemy that could be against English booke, and the autho^rs therof: soz shortly after the death of the Quene, he with the B. of London, Robert Braybrock, crossed the seas into Ireland, & there desired the kings aide against the heresse of Wickliffe.

Anno 1393. at Westminster was called a Parlement, by the kinges commaundement, to that purpose: in which parlement, certaine articles were put out in the behalfe of the gospel, to the number of twelue, & were fastned upon the Churchdooze of Paules at London, and also at Westminster. 1. The first was against the appropriations, and pride of the Cleargie. 2. Against Papistcalle priesthoode.

3. A-

3 Against singlenes of Priestes. 4 Against Transubstantiation. Against exorcismes, and blessings of priestes. 6 Against ciuill iurisdiction of Ecclesiasticall persons, 7 Against masses for the dead, 8 Against pilgrimages, and oblations. 9 Against auricular confession. 10 Against the purchasing of indulgences, and pardons a poena, & culpa, by Lozds, vnto such as doe helpe their armies to kil Christians in foraine Countreyes, for tempozall gaine. 11 Against Nunnes, and widowes which bowe a single life. 12 Against multitude of artes not necessarie, vled in the Church.

To these articles were adioyned reasons in reproofe of the practise of the Church of Rome therein. And vnto the articles these verses were thus adioyned.

The English Nation doth lament
of Sodomites their sinne:

Which Paul doeth plainly signifie,
by Idols to begin.

But Gersitis full ingrato,
from sinfull Simon sprong:

This to defend, (though priestes in name)
make Bulwarkes great and strong.

Multitude of
artes not ne-
cessarie.

Rime against
popish priestes.

After these articles were thus set forth, the King, not long after returned out of Ireland: and at his returne called certaine Nobles vnto him, Richard Sturie, Lewes Clifford, Thomas Latimer, Iohn Montacute, &c. Whō he did sharply rebuke, and terrible threaten, soz that he heard them to be fauourers of that side: and toke an oath of Richard Sturrie, that he should neuer fauour any such opinions: swearing that he should die a shamefull death if he brake his oath, *Ex Chron. D. Alb.*

Fauourers of
the gospel.

Now Pope Urban was dead six yeares before: whom P. Boniface 9. succeeded Boniface the ninth, that laboured by all meanes against the Gospel, and had written sundre times to King

Al 3

Ri-

The Londoners
zealous.

1388

The K. wife
hath the Gospel
in English.

Tho. Arundell.

1393

Articles in the
be halfe of the
Gospel.

Richard, as wel for the repealing of actes of Parlement, against his provisions, Quare impedit, and premunire facias, as for the persecuting of the professors of the truth: which letter he wrote to the king, anno 1396. which was the yere befoze the death of William Courtney, Archbishop of Canterbury, after whom succeeded Th. Arundel, brother to the Earle of Arundel first B. of Elis. then archb. of Yorke, and 1102d Chancelloz. of England, and lastly, archb. of Cantorb. about the yere 1397.

Anno 1398. the ninth yere of the Pope, K. Richard 2. wrote a certaine letter to the Pope, full of vertuous instruction, to the quiesing of the schisme: and a godlie admonition, very pithilie, and copiouslie; in the ende whereof (the rest being of like sort) he beseecheth him to receiue his counsell effectually, that in doing thus, the waters may retourne to the places from whence they came: and so the waters may begin to be made swete with salt, least they are swimme on that water, and the wood sinke, and least the fruitfull Oliue degender into a wilde Oliue, and the leprosie of Naaman, the Nobleman, cleaue continually to the house of Gehezie, and least the Pope, and the Pharisees crucifie Christ againe, Christ, the spouse of the Church, which was wont to bring the chiefe bishop into the holiest place, increase your Holinesse, or rather, restore it, being lost, &c. Ex lib. cuiusdam Dunelmensis. But the Popes being little moued with good counsell, neither of them would geue ouer, to the quiet of the Church, but prosecuted their titles to the uttermost.

Notes of certaine Parlements holden in the reigne of K. Richard 2. making against the Pope.

Parlements
holden against
the P.

In the first yere, at Westminster, that first frutes be no more paid to the P. Item, that no provision be made from Rome, to procure any Benefice. That none farme any Ecclesiasticall living of a stranger,

In

In which bill it was rehearsed that Frenchmen had six thousand pound a yere, that way in England. Against the Popes reservations of dignities elective: in the second, yere agaynst Aliens, who had the greatest part of Church dignities in their hands.

Item, that the benefices of rebels to Pope Urbane should be seised into the kings hands. That Urbane was true pope and who soeuer sought for any provision but from Urbane, should be out of the kings protection.

In the third yere the Bishops and Clergie, made a protestation against a certaine new graunt, to wit, their exaction. But the King (notwithstanding their protestation) would not stay to graunt to his Iustices in all cases as was vsed to be done in times past, &c. In the 4. yere against the popes collectors, that all priors aliens might be removed and Englishmen placed in their rooms. In the ninth yere, that redress might be had against such religious persons, as vnder licence to purchase 10. pound a yere, did purchase 80. or an 100. That clerkes should pay to the king first frutes as they do to the Pope. The 11. yere against impositions gathered of the popes Bulls of *Volumus & Imponimus*, and that they might be bestowed vpon the kings wars against the Schismatikes of Scotland, & that such as bring into the realme such, may be reputed for traitors.

In the 13. yere, that the Popes collector should be commanded to auoid the land within 40. daies, or else to be taken for the kings enemy: and that euery such collector from henceforth should be an Englishman, and sworn to execute the statutes made in this parlement, &c. and in the 14, 15, 17, 20, 21, 25. Decrees, were made agaynst some one point, or other of the Popes authoritie and power in England, and abuses of the Clergie. In the five and twentieth yere, Thomas Arundell archb. of Canterbury in the parlement was proued a traitor, in that he procured the Carles of Arundell, & Warwicke, and the Duke of Gloucester, to en-

Tho. Arundell
proued a tray-
tor.

croch themselves royall power, and to iudge to death Symon Burley, and Sir Iohn Barnes, without the Kings consent: whereupon it was decreed that he should be banished, his temporalties seised, & his lands, and goods forfeited. The King further prescribed that he should take his passing on Friday, within six weekes of Michellmas at Douer, toward the partes of France.

King deposed.

1399

Anno 1399. Richard was deposed from his crowne by common consent: after whom succeeded Henry the 4. who returned out of France, with Thomas Arundell the Archbishop before exiled, and by him was led to the seat royall. This was anno 1399.

1400

William Sawtre.

The next after an. 1400. followed a parlement holden at Westminster, in which parlement one William Sawtree priest, desiring to be heard for the commoditie of the whole realme, and the matter being smelt before of the Bishops, they obtained that the matter should be referred to the conuocation house: which it was, and the conuocation being deferred till Saturday next the twelfth of February, so was his audience also: where, at the day appoynted he appearing, the Archbishop Thomas Arundell objected that he had fallen into certaine hereticall Articles abiured before the Bishop of Norwich, and caused certaine Articles unabiured to be read, and objected against him by Robert Hall Chancellor to the B. thus: Sir William Charles, otherwise called Sawtree, parish priest of the Church of Saint Sith the virgin in London, publicly and priuely, doth hold these conclusions vnderwritten. 1. That he will not worship the crosse. 2. That he would sooner worship a temporall king. 3. That he would sooner worship the bodies of Saints. 4. That he would rather worship a man truly contrite. 5. That he is bound rather to worship a man predestinate, then an Angell of God. 6. That a man is not bound to his bow of visiting the monuments of Saints; but that he may distribute the expences of his bow to the poore.

7. That

7. That euery Priest, or Deacon, is more bounde to preach then to say the Canonickall houres. 8. That after the wordes of consecration, the substance of bread remaineth still.

To which articles, he in the Charterhouse before the bishoppe, and his Councell, exhibited a scroll of answares, mainteyning the same: after which answares publickly read by maister Robert Hal, the Archbishop inquired of the saide William, whether he had abiured these heresies before the Bishop of Norwich, or not, as was alledged against him: whereto he answered no. Then he specially examined him of the sacrament of the altar: who answered, that after the wordes of consecration, there remained bread: whereupon the Archbishop gaue sentence of heresie against him. The same prouincial Councell being continued vntill the 24. day of the same moneth of February, the Bishop of Norwich presented a certain processe vnto William Sawtre, wherein he had abiured the articles laide against him: which being declared, it was demanded of William Sawtre, otherwise called Chatris, why he might not be pronounced a man fallen into heresie, and to be disgraced. Whereunto he answered nothing: then the Archbishoppe, and the whole Councell gaue sentence, he should be taken for a relaps, and disgraced, & so committed to the secular power. His proceeding in his degradation, after that he had put on the apparel, was in this sort as followeth. *In nomine patris, filii, & spiritus sancti, Amen.* The Thomas, by Gods permission Archbish. of Canterbury, primate of all England, and Legate of the Apostolike See, doe denounce thee William Sawtry, otherwise called Chawtris, Chaplaine fained, in the habite and apparell of a Priest, as an heretike, and as one refallen into heresie, by this our sentence definitiue, by counsell, consent, & auctoritie to be condemned, and by conclusion also of all our fellow brethren, fellow Bishops, Prelates, Councell prouinciall, and of the whole Cleargie, doe degrade and deprive

Relaps.

The maner of
Disgracing.

Objections against Sawtree

prive the of all thy priestly orders, and in signe of degradation, and actuall deposition from thy priestly dignitie, for thine incorrigibility, and want of amendement, wes take from thee the Patent and Chalice, and doe deprive thee of all power of celebrating masse, and also we pull of thy backe, the casule, and take from thee the vestiment, and deprive thee of all priestly honour, and so proceeded they in taking away the vestiment, and stole of a Deacon, and and the albe of a subdeacon, and maniple, and candlesticke, taper and cruet of an Acolouth, the holy water bucket of an exorcist, the Legend booke of a Reader in the Church, the Surplise of a Sexton, the crowne of Ecclesiasticall dignity to be shaven, and the Priestes cappe taken away, and a Lay mans cappe put on, that they might favourably receive the saide William thus unto them committed. This done, by their solliciting, the king directed a terrible decree against him for his speedy execution to the Mayor and Sherifes of London: which was perfourmed accordingly. Anno 1400.

The surplise
of a Sexton.

The time of
Henric 4.

The time of Henry the 4. was full of trouble, blood, & misery. He was the first of the kings of England, that put out his hand to the shedding of the blood of Saints, since the conquest.

After the burning of this godly man, the rest of the compagnie beganne to holde themselves more close, for feare of the king, who was altogether bent to hold with the Popes pzelacie.

1405

Anno 1405. by the Archbish. of York, named Richard Scroop, with the L. Mowbery, marshall of England (which both conspired against the king) ten articles were set vpon Churchmen, against the king: wherein he was charged to be a traitor, periured, a murderer, a breaker of the orders of the church, a tyrant, a mis-gouvernor of the commonwealth, an oppressor, &c. But they with their adherents were apprehended, and put to death.

Anno

Anno 1409. Thomas Badby a taylor and lay man, was by Thomas Arundell archbishop of Canterbury brought to condemnation for the testimony of the truth. His Articles were: 1. That the sacrament of the Altar is not the reall body of Christ, and that after consecration it remaineth bread still. 2. That it was impossible, that any priest could make the body of Christ. 3. That he said, Iacke Baker of Bristow had as much power to make the like body of Christ, as any priest had. He was pronounced an Hereticke, first by the B. of Worcester in the chappell Calvary of S. Thomas marty, nigh the cathedrall Church of Worcester, which was after ward approued by the archbishop of Canterbury, Archb. of York, London, Winchester, Chichester, Norwich, (the prince Edmund, Duke of York being also by) &c. and he condemned in Paules Church in London, and so was delivered to the secular power to be burned: which when they had done, (like false hypocrits) they desired y^e tēporall Lords present, very instantly, that they would not put the saide John Badby to death, &c. But this being done in the forenoonne (the 15. day of March) on the afternone, y^e kings writ was not farre off: hee was brought into Smithfield, and there being put in an emptye barrell, was bounde with yron barres fast to a stake, and dry wood put to him, and so burned. At which time, Courtney Chancellour of Oxford, preached and informed him of the faith of holy church. the Prince, the eldest sonne being also present. When the tunne was put ouer his head, and fire put to, he cried mercy, (belike vpon the Lord,) whereat the Prince commanded to take away the tunne, and to quench the fire, promising him pardon (if he would recant) and a yerely stipende out of the kings treasurie.

Which when he denied, and refused to recant, hee commanded the tunne to be put ouer him againe, and fire put to, and so was he consumed.

The Cleargie still persecuted the faithfull, and moued the

Thomas Bad-
by marty.

Crocodiles
teares.

The Statute
Ex officio.

Diuers thinke
backe.

Articles.

W. Thorpe.

Articles.

the king at the parlement (which yet continued) to enact the Statute Ex officio, which hee yelded vnto: and to fortifie the same, the Archbishop made also a constitution against the professors of the truth: and such was the straitnesse in those times, that although many did constantly abide, yet some did shrinke backe: among whom was one Iohn Puruey that recated at Paules crosse, Iohn Edward priest, who reuoked at the Greene yarde at Norwich, Richard Herbert, and Emmot Willy of London, also Iohn Becke at London, Iohn Seynons of Lincolnshire, who was caused to reuoke at Canterbury. The articles which commonly they did hold were these: First, that the office of the holy crosse did conteine mere idolatry, and that the crosse wooshippers are mere Idolaters: that there is not the bodily presence in the sacrament. That the Eucharist was instituted for a memoriall onely. That the same Sacrament is a figure of his bodie. That euery Priest ought to preach without license of his ordinary. That it is sinne to giue any thing to the preaching Fryers. That we ought not to offer at the burials of the dead. That confession of sins to the priest is vnecessary. That the infant, although he die vnbaptized, is saued. That neither the Pope, nor any whosoever, can compell any man to sweare by any creature of God, or by the Bible. That no man is bound to giue any bodily reuerence to any prelates, &c.

Anno 1407. was William Thorpe examined of articles before the Archbishop, Thomas Arundell: which William, set forth his examination, written with his owne hand. He was called, and examined the Sunday next after Lammas, hauing bene before imprisoned in the Castle of Saltwood: He was burthened to haue preached in Shrewesburie, in Saint Chads Church. 1 That the Sacrament of the Altar was materiall bread. 2 That Images are in no wise to be wooshipped, 3 that men should not goe on Pilgrimages. 4 That Priestes haue no title to tithes. 5 That it is not lawfull to sweare in any wise.

Which

Which articles he denied that euer he taught, yet being examined of them particularly, he (first declaring that euery Priest hath power to preach, and ought so to doe,) answered to the first, that Transubstantiation was inuented by Fryer Thomas Aquinas, since the deuill was let loose. To the second, that, as in the Church of the Jewes, it was not lawfull, nor put in practise, to make the image of the Trinitie, or of any of the Saints, or Prophets: so neither, in the time of the Gospell. And so to the rest, hee holdeth, and aduoucheth against the Romish Church: sauing, concerning the matter of swearing. He saide, he preached that it was not lawfull to sweare by creatures, and so not by a booke: and alledged Chrysostome for that purpose, who blameth them greatly, that bringe forth a booke to sweare by.

Transubstantiation inuented by Tho. Aquinas.

Against swearing on a booke.

Besides these articles, it was also objected to him, what he thought of auricular confession: which he answered to be vnecessary, but onely a contrite, and penitent heart vnto God. And if any man feele the burthen of his sinnes greuous, and his conscience disquieted, then were it not amisse, to resort to a good priest: and if he sayled, that a man might lawfully take counsell, and comfort at a Lay mans hand. The discourse was long betwixt the archb. and him, and very excellently, and conragiously did Thorpe maintaine the truth, against the archbishop. Who, among many arguments of no waight, alledged the examples of P. Rampington (who neuer persecuted the brethren, although he had before professed the truth,) the B. of Hereford, and Puruey, &c. that had relapsed from the truth which they once mainteyned: but nothing could discourage, or alter the constant hart of the godly man. Which the Archb. perceiuing, after many threatnings, and contumelious words, he called a Clearke, and rounded him in the eare, who went forth, and straightway sette the Constable of Saltwood Castle, whom the Archb. commanded to carrie William away: who led him into a foule and filthy prison: where notwithstanding, he felt the exceeding comfort of

A constant confessor of the truth.

of

of Gods spirit most plentifulle. Besides his examination written wth his own hand, there is also extant a treatise, under the title of his will, containing a complaint against vicious priests: their pride, pleasure of this life, neglecting of their duties; &c. What became of him is not in stories specified: but it is most likely (being committed to most straight prison) he was closely made away, or died by sickness.

T. Walden writeth thus of I. Puruey before mentioned, in his second tome. I. Puruey (saith he) was the librarie of the lollards, and glosser upon Wic. He said that the worshipping of Abraham was but a salutation. And rom. 3. he saith: This I. Puruey, with Herford, a doctor of divinity, were grievously tormented, and punished, in the castle of Saltwood: and at last recanted at Pauls crosse in London, T. Arundel then being Archb. of Cant. Afterward againe he was imprisoned under H. Chichester archb. of Cant. 1421. The works of this man which he wrote, were gathered by R. Lauringam, his aduersarie. First, as touching the sacrament of the last supper, the sacrament of penance, the sacrament of orders, the power of the keyes, the preaching of the gospel, of marriages, of bowes, of possessions, of correcting of the Clergie, of the decrees of the church, of the state of the P. and Cleargie: of all these generally, he left diuers monuments, gravelle, and exactly written.

The articles which he taught, and after ward was forced to recant at Pauls crosse, were these. 1 No transubstantiation. 2 No auricular confession. 3 Every godly Lay man is a priest unto God. 4 That the wicked prelates haue not the keyes, and that the cursing of the Pope should doe good, and no hurt: for that they which are so cursed, are dismissed, and freed from his cursed lawes. 5 Against bowes of perpetual chastitie. 6 That priests ought to preach the Gospel freely. 7 That Innocentius 3. with 600. bishops, and 1000. other prelates, which set down in a council, transub. and reall presence, were fowles, blockheads, heretikes, &c. in so doing: and there.

I. Puruey, the
librarie of the
Lollards.

1421

Articles re-
canted.

therefore no man ought to obey their constitutions, except they be grounded upon the Scriptures, or upon some reason which can not be impugned.

Besides these, Richard Lauringam collected other articles, out of y^e bookes of Puruey, as against the chapter of penance, and committing of sinnes, *Omnis vtriusque sexus*, Item that Innocentius the third was the head of Antichrist: against the Sacrament of Orders. And if there were no Pope, yet all the bishops might gouerne the Church by common consent, as once they did before, such worldly pride crept in among the Bishops, &c. As touching the authoritie of the keyes no man ought to esteeme Sathan (whom men call the Pope) and his vniuersall censures, more then the biting of a serpent, or the blast of Lucifer. Concerning the Sacrament of matrimony, that gossip ought to be no let. That no vow ought to be made, but in such things as a man may and ought lawfully to performe.

Touching the possessions of the Church, he declareth that the king, and the Lords, and commons, may without any charge at all, keepe 15. garrisons, & find 15000. souldiers, hauing sufficient lands and reuenues to liue vpon) out of the temporalties, gotten into the hands of the Cleargy, & sayned religious men, which neither do that which belongeth to the office of Curats to do, nor yet to secular lords. And moreover, the king may haue 20000 pound, to come freely euerie yere to his cofers, and aboue: also, may finde, and sustaine, fifteen Colledges more, and 15000. Priests and Clarkes, with sufficient liuing, and an hundred hospitals for the sick, and euery house to haue one hundred markes in landes: and all this to be taken out of the temporalties of the clergy, wout any charge to the realme, &c. That the law of Siluester the P. which is declared in 2. q. 5. ca. præsul. & cap. Nullam, is contrarie to the law of Christ, and either Testament. And y^e those decretals of accusations, cap. quando, & qual. which do prohibit any clarks to be brought before a secular iudge,

Once they did
before, &c.

The P. curle
the blast of Lu-
cifer.

How the tem-
poralties of the
cleargy should
be bestowed.

to receiue iudgement, doe containe blasphemie, heresie, and error, and brings great gaines to Antichrists cofers. What punishment of adultery belongeth to secular persons: and furthermore he maketh an exhortation to the Princes, to iudge the Church of Rome, which he calleth the great and cursed Trumpet, of whom S. Iohn writeth Apocalips. 17. Touching the lawes, & determinations of the popes church, the Christians ought to repeale such of them as are against the word of God: and that the Canon lawes are full of heresies. This was written of him, anno 1396. which seemeth to be before his recantation at Saltwood, before Thomas Arundell Archbishop of Canterbury.

1396

Nowe all this time, the schisme continued betwixt the popes: and so endured, til the Councell of Constance, which was in whole, the space of 29. yeeres: the original whereof, began at Urbanus the first, who dying ann. 1389. next followed Boniface 9. who late 14. yeeres: he in selling his pardons, was so impudent, that hee brought the keyes of S. Peter (as saith Platina) in contempt.

1389

Boniface 9. impudent in selling of pardons.

After him succeeded Innocentius 7, and late two yeeres: who being dead, the Cardinals consulted together, and seeing the inconuenience that grew of the schisme, minded to provide some remedie for the same: and took order, being assembled in their conclave, for the election of a new Pope: and promised among themselves, with a solemn vow made to God, Marie the blessed virgin, to Peter, and Paul, and all the companie of holy Saints, that if any of them within the Colledge, or without the same, should be called to that high place of the Apostolicall preheminance, he should effectually renounce the iurisdiction, and title of his Popedom, if, or whensoever, the contrarie Pope for the time being, would in like manner renounce his place, and title: and his Cardinals in like manner condescended to the cardinals of Rome: So that these two Colleges of Cardinals agreeing together, that one chiefe B. might be chosen, and taken out of the both,

Order against the schisme.

both, to be made y true pope: Provided moreover, that none should seeke absolution or releasement from the said vow and bond once passed among them. Unto all which things every one subscribed with his hand, and so they proceeded and chose Gregory 12. who in the same day of his election, in the presence of all the Cardinals, confirmed the vow, subscribing the same with his hand, in forme as followeth: And Gregory this day being the last of November, anno 1407. chosen and elected Bishop of Rome, doe vow, promise, and confirme all the premises, &c. This being done, shortly after he was crowned, being of the age of 80. yeeres: but the holy Father perjured himselfe, and therefore diuerse did forsake him, and sent to Kings and Princes of other lands for their assistance, to appeale the Schisme: and amongst the rest, Cardinall Biturienis was sent to the King of England, who publishing diuers conclusions (which remaine in the registers of Thomas Arundel) disputeth that the pope ought to be subiect to the Lawes and Counsels: by whose motion the King directeth his letters vnto Gregory the Pope, Anno 1409. perswading him to performe his oth, and to giue ouer, for the quiet of the Church, and the quieting of the Schisme: vnder pretence whereof he shewed that 200000. Christians had bene slaine, and that of late thirtie thousand thorough the dissention about the Bishopricke of Ledum, betwene two set vp: the one by the authoritie of the one Pope, and the other by the authoritie of the other, and further moued him to giue ouer, as the naturall mother did her sonne before Salomon, rather then it should be parted & denided, according as y harlot would it should be. He wrote also to the colledge of Cardinals, requiring them that if according to their desire and request, Gregory would at the Councell of Wise giue ouer his Popedom, they would take order for the state of the Church

Pope Gregory the 12.

1407

Pope Gregory 12. perjured.

1409

200000. Christians slaine in a popish quarrell.

The king writeth to the Pope.

This being done, an. 1409. the yeere next following 1410. The Cardinals of both popes, Gregorius, and Benedictus,

1410

. Al.

by

Pope Alexander 5.
Three popes
together.

by common aduise assembled at Vise, and chose a new pope Alexander the 5. But to this election neither Pope Gregorius nor Benedictus did agree: whereby there were three Popes together in the Romish Church. This Pope scarcely had warmed his triple crowne, but he giueth full remission of all manner of sinnes, whatsoeuer to all them that would bestow any thing to the Monastery of S. Bartholomew by Smithfield, resorting to the said Church any of these daies following: On maundy thursday, goodfriday, the feast of the Annunciation, from the first ensuing to the latter. But within the same yere he died: and after him succeeded Iohn 23.

Pope Iohn 23.

In the time of Alexander, great trouble grew in Bohemia, by reason of the bookes of Iohn Wickliffe, which were embraced of diuerse, but specially of Iohn Husse, by whose means the people began to grow to great knowledge: whereof complaint was made to Alexander 5. that caused by & by Iohn Husse to be cited vnto Rome: & when he came not, directed his letters to the archb. Swinco, charging him to forbid that way, & condemne such as he should apprehend, for heretikes, except they would recant. Against which Bull, Husse objected many things, & shewed how it stood against the word of God: and therefore (saith he) from this mandate of pope Alexander, I doe appeale to the said Alexander being better aduised. And so as he was prosecuting his appeale, immediately Alexander died. Then Swinco, when he saw that Iohn Husse contemned the bull, and had no hope in Vinceslaus the king, of redresse: he wēt to complaine to Sigismund king of Hungary, and brother to Vinceslaus, with whom after he had spoken, immediately he died for sorrow. By reason of whose death the Gospell tookē rote among the Bohemians, which held not long, for Iohn the 23. bent all his might against the Bohemians.

An appeale to
the same better
aduised.

Pope Iohn 23.
vendreth all his
power against
the Bohemians.

1412

About the yere 1412. Thomas Arundell brought into England the tolling of Auiens in hono^r of our lady: with certaine Auiens

Auiens to bee saide, and daies of pardon to bee giuen for the same: and for the ratifying hercof, he directeth his mandate to the B. of London. He graunted to euery one that shoulde say the Lordes prayer, and salutation of the Angel, fve times at the morning peale, with a deuout mind totiens quotiens, (how oft soeuer) 40. daies of pardon.

The tolling o
Auiens.

40. daies of
pardon for say-
ing Auiens.

Bells, Steele, &
organs, suspen-
ded by a proud
Bishop.

This Archb. was so proud, that because the bells of London did not ring at his coming to the citie: he suspended both belles, Steele, and organs, til the ministers of such churches might attaine to the benefite of grace and mercie. For this cause of ringing belles, debate also fel betwene the B. of Worcester, and Mayor of the towne, insomuch that the Archb. was faine to take vp the matter betwixt them: such was the pompe and pride of Prelates in those daies. Not unlike was the dealing of William Courtney, Predecessour to Arundell: who, because certaine poore men did not bring litter for his horse in cartes, but in sacks; did call and cite them befoze him, sitting in his tribunal seate *Pro littera*, that is, for litter, after his owne Latine: and after their submission, enioyned them penance, that they going leisurely, befoze procession, euery one of them should carry openly his sacke, or bagge stuffed with hay, and straw: so that the hay and straw might appeare, hanging out of the mouths of the sacks being open: the names of the poore men were, Hugh Pennie, Iohn Forestall, Iohn Boy, Iohn Wanderton, William Hayward, and Iohn White, tenants to the Lord of Wingham.

A contention
pro littera, for
litter.

Penance for
bringing litter
in sacks, & not
in Cartes.

In this kings time, diuers actes were established against the authoritie of the Pope, and excesse of his Cleargy.

In the first yere, it was objected against Richard 2. that he procured letters Apostolicall from the Pope, to confirme certaine statutes of his, which samed to the Parliament to tend to the disgrace of the crowne and dignity, and against the liberties of the land.

In the 2. yere, it was required in the Parliament, that

U 2

all

all such persons as should be arrested by force of the statute, made against the Lollards in the 2. yeere of king Henry the fourth, may be bayled, and freely make their purgation. In the eight yere it was propounded, that none shoulde sue to the Church of Rome for any Benefice, collation, or presentation of the same, vnder paine of the statute of Prouisoers, made in the 13. yere of Richard the 2. whereunto the king graunted,

Item, in the same parlement, it was put vp in petition, that the king might enioy halfe of the profittes of anye Parsons benefice, not resident thereon: wherevnto the king answered, that Ordinaries shoulde doe their duties therein, or els he woulde prouide further remedy, or staye their pluralities.

The 9. yere of the kings raigne, the commons required the king, that none presented be receiued by any ordinarie, to haue any benefice, of any incumbent, for any cause of priuation, or inhabitation, wherof the processe is not founded vpon Citation, made within the realme: and also that such incumbents may remaine in all their benefices, vntil it be proued by due inquest in the court of the k., that the citations wherupon such priuations, & inhabitations are granted, were made within the realme, & if such ordinaries do, or haue presented, or others doe present to the contrary: that they and their procurators &c. incurre the pain contained in the statute made against prouisoers, ann. 13. Richard. 2.

Also, that no Popes collectour shoulde from thenceforth leuie any money within the realme, for first fruits of any ecclesiastical dignitie, vnder paine of incurring the statute of prouisoers.

Besides, in the same parlement, the commons of the land put vp a bill vnto the king, to take the temporalities out of spiritual mens hand. The effect of the bill, was that the temporalities disorderly wasted by men of the Church, might suffice to finde the king fiftene Carles, fiftene hundred knights,

knights, sixe thousand two hundred Squires, and an hundred houses of almes. more then were in those dayes in the land. And ouer all these charges, the k. might put yerclie in his Cofers, 20000. l.

Prrouided, that euery Carle should haue of yerclie rent, 3000. markes, euery knight 100 markes, and foure plow land, euery Squire 40. markes by the yere, with two plow land, and euery almes house, with ouersight of two true Seculars to enerie house: and also with prouision, that euerie Township should keepe al poore people, Towne-dwellers, which might not labor for their liuing: with condition, that if mo fell in a towne, than it was able to mainteine, the said almes houses to releue such townes.

And to beare these charges, they alledged by their bill, that the Temporalities being in the possession of Spiritual men, amounted to thre hundred and two and twentie thousande markes by the yere: whereof, they affirmed to be in the Sea of Canterburie, with the Abbey of Christes-church, of saint Augustines, Shyrewesburie, Coggeshall, and saint Osiris, 20000. markes by the yere. In the Sea of Durham, and other abbeyes there, 20000. markes. In the Sea of Wyke, and other abbeyes there, as much. In the Sea of Winchester, and abbeyes there, as much. In the Sea of London, and abbeyes there, and other houses, as much. In the Sea of Lincolne, with the abbeies of Peterborough, Ramsey, and other, as much. In the Sea of Norwich, and abbey of Burie, & other, as much. In the Sea of Ely, & Spalding, as much. In the sea of Bath, with the abbey of Malmesbury, & other, as much. In the sea of Worcester, with the abbey of Evesham, Abington, and others, as much. In the sea of Chester, with the precinct of the same, and the seas of saint David, Salisburie, & Exeter, with their precincts, as much: with many other abbeyes, bishopricks, &c. Moreover, they alledged, that diuers in Englad possessed so many temporalities, as might suffice to find yerely 15000. priestes & clarkes, euery priest to be al-

A bill in Parliament to take the temporalities from the Clergy.

loved by. makes by the yere. To this bill no answer was made, but y^e the k. would take some advisemēt, & deliberatiō.

1413

Anno 1413 Henrie the 4. died in a chamber at Westminster, called Jerusalem, and was buried at Canterburie, by the tombe of Thomas Becket. After him succeeded his sonne Henrie the fift, and not long after his coronation a Parliament was holden after Easter, at Westminster, an. 1413. At which time, Tho. Arundel, Archbishop of Canterburie, collected in Paules church at London, an vniuersal Synode of al the bishops, and clergie in England.

In which Synode, among other matters, it was determined, that the day of S. George, and of saint Dunstan, shoulde be double feast. Now, the Popish feastes are thus deuised: either they be double feastes, or simple. The double feast is subdivided into principall double, greater double, lesser double, and inferiour, or lower double. To the principall double feast belonged eight dayes in the yere: so the greater double had geuen vnto him in this Conuocation, the day of Saint George, and of S. Dunstan, And albeit it was so decreed, yet by custome it was not so vsed. The principal double, and the greater double, were known from al other by 4. notes. By seruice in the kitchen; by seruice in y^e church, both the which were double; by ringing in the steeple, with double peale; by ropes in the quire, and censuring of the altar. For in these two great and principall double feastes, the viij. the viij. and ix. lessons must be read with silken ropes: and at the saide feastes, in the time of the Lessons, the altars must be censured: & likewise, the lesser double, and inferiour double, had their peculiar seruice to them belonging. And thus much of their double feastes. The simple is also deuised into ether triple inuitorie or double inuitorie, or else single. Of the which mozeouer some haue three lessons, some haue 9. &c. And thus much of popish feastes.

The chiefe cause of the Synode was to oppresse the Gospel (as recozdeth the chronicle of S. Albōs.) And to withstāde the

The kindes of
popish feastes.

Notes of prin-
cipall soules
feast.

the noble and worthy Lord Cobham, who principally mainteyned and receiued the preachers, and set them vp to preach, whom the Bishop had not licensed: which was against a constitution principall of theirs. In the meane time as they were talking and conspiring against the Lord Cobham, there resorted vnto them 12. Inquisitors for heresie, whom they appoynted at Wyke the yere before, to search out for heretikes, with all Wickliffes booke: who brought 246. conclusions, which they had collected as heresies out of the said booke.

The names of the Inquisitors were these: Iohn Witnā, a maister in new colledge, Iohn Langdom monke of Chyist church in Canterb. William Vfford regent of y^e Carmelites, Thomas Clayton regēt of the Dominicks, Robert Gilbert, Richard Enthisdale, Iohn Luck, Richard Sindishame, Richard Fleming, Thomas Rotborn, Robert Rowberry, Richard Grafdale: who all concluded that the chiefe fauourers were first to be dealt against: & there present, y^e noble knight Sir Iohn Oldcastle, L. Cobham, was complained of by the generall doctors, to be the chiefe, principall, and a mightie maintainer of suspected preachers, in the dioces of London, Rochester, and Hereford. contrary to the mind of the ordinarie: and to haue assisted them by force of armes.

And last of all, they accused him to be far other wise in beliefe of the sacrament of the altar, of penance, of pilgrimage, of image worshipping, and of the ecclesiasticall power, then the holy Church of Rome had taught many yeres before. Upon this it was concluded among them, that without any further delay, proceſſe shoulde be awarded out agaynst him, as against a most pernicious heretike, and because they considered his great birth, and the fauour he was in with the k. counsell was giuen, & they were aduised, first to know his pleasure, who thē remained at Kenningstone: which they did. Who although he too much yielded to them, yet required thē in respect of his noble stocke, and knighthood, that they

The noble and
worthy Lord
Cobham.

Inquisitors for
heresie.

Proceſſes a-
gainst the Lord
Cobham.

would (if it were possible) without rigour reduce him again to the vnitie of the Church, and promised them also, that in case they were not contented to take some deliberation, himselfe would seriously common the matter with him, which he anon after accordingly did, and sent for the L. Cobham, & whē he was come, he called him secretly, admonishing him betwixt him & himselfe, to submit himselfe to his mother the holy church, & as an obedient child to acknowledge himselfe culpable: vnto whom the Christiā knight made this answer. You most, worthy prince (saith he) I am alwaies prompt & ready to obey, for asmuch as I know you a christian prince, & the minister of God, bearing the sword to the punishment of euill doers, & safegard of them that are vertuous: vnto you next vnto my eternall God, owe I most reuerēce, & submit therevnto (as I haue done euer) all y^e I haue either of fortune or nature, ready at all times to fulfil whatsoeuer you in that Lord commaund me, But as touching the pope & his spiritualtie, I owe them neither suit nor seruice, for somuch as I know him by the scriptures to be the great Antichrist, the sonne of perdition, the open aduersary of God, and the abomination standing in the holy place. When the king had heard this, with such like sentences more, he would talke no longer with him, but left him vtterly, and the archbishop resorting againe vnto him, he gaue him full authoritie to cite him, examine him, & punish him, according to their diuine decrees: whereupon after a priuate citatiō by one Iohn Butler, & the archbishops somner, at the castle of Cowling, about the wednesday befoze the Natiuitie of our lady in September, he commaunded letters citatory to be set vpon the great gates of the Cathed^rall Church of Rochester, but thre miles from thence, charging him to appere personally befoze him at Lodes the eleuenth day of the same moneth and yēre, all hinderances set aside: & these beyng pulled downe, new letters were set vp, on the Natiuitie day of our Lady, which also were rent downe and consumed.

Then,

Then forasmuch as he did not appeare at the day appointed, at Lodes, where he sate in his consistory, as cruell as euer was Caiaphas, with his court of hypocrites about him: he iudged him, denounced him, and condemned him of most deep contumacy. And after ward it being reported vnto him, y^e he laughed and scozned his censure, without lust of thereof, he excommunicated him, and commaunded him to be cited afresh, to appeare befoze him the saturday befoze the feast of Mathew, threatening that if hee did not then appeare befoze him, he would more extremely handle him: & compelled the lay power by most terrible curses to assist him against that seditious apostata, schismaticke, heretike, the troubler of the publike peace, that eniny of the realme and great aduersary of the holy Church: for all these hateful names did he giue him. The Lord Oldcastell hearing this, and perceiuing in what danger he stood, toke pen and paper in hand, and made a draught of the confession of his faith, and sealed it with his owne hand: which confession was nothing els but the Apostles Cræde, with a brieue declaration vppon the same. In which he answered the 4. chiefest articles, that the Archb. laide against him: and that done, he toke the copy with him, and went therewith to the king, trusting to find mercy with him, and offered it to him, who would in no case receiue it, but commaunded it to be deliuered vnto those that should be his iudges. Then he desired in the k. presence, that an hundred knights & esquiers might be suffered to come, as vpon his purgation, which he knew would clære him of al heresies. Moreouer, he offered himselfe, after the law of armes to fight for life or death, with any man liuing, Christian, or heathen, in the quarel of his faith, the kings maiesty, and the Lordes of his Councel, excepted: and furthermore protested, that he would obey al manner of lawes agreeable to y^e word of God. Yet not withstanding all this, the k. suffered him to be summoned personally in his owne priuy chamber. Then said the Lord Cobham to the king, that he had appealed from the

The answer
of L. Cobham
to the king.

The Pope
knowne by the
scriptures to
be the great
Antichrist.

The L. Cob-
ham forsaken
of the king.

The L. Cob-
ham maketh a
draught of the
confession of
his faith.

the Archb. to the Pope of Rome, and therefore he ought in no case (said he) to be my iudge: & hauing his appeale there, readie witten, he shewed it with all reuerence to the king: whereat the king was much more displeased, and saide vnto him, that he should not pursue his appeale: and so was he there arrested at the kings commandement, and ledde forth to the tower of London, to keepe his day (as was then said) which the Archbishop had appointed him befoze, in the kings chamber.

Now the day of examination being come, which was the 23. of September, the saterday befoze the feast of S. Mathew, Tho. Arundell the Archb. sitting in Caiphas roome, in the Chapter house of Paules, with Richard Clifford, Bish. of London, and Henry Bullingbrook Bishop of Winchester: Sir Robert Morley knight, and Lieutenant of the tower, brought personally befoze him, the said L. Cobham, and there left him for the time: vnto whom the Archb. (after that he had exhibited vnto them the confession of his faith, which they did not altogether mislike) required his beliefe on the Sacrament of the Altar: & whether there be a transubstantiating or not: Whether (as concerning the Sacrament of penance) euery man be necessarily bound to confesse himselfe to a Priest ordained by the Church: but he would answer no otherwise then he had exhibited in his bill, which was, that he beleued al the Sacraments that euer God ordained in his Church: he beleued the blessed Sacrament of the altar to be Christs bodie in forme of bread: That it is necessarie for euery man to do penance for sinne, with true confession & due satisfaciō, as Gods law teacheth: That who so doth y worship to dead images, y is due to god, he doth therein commit y sin of Mahumetry. That euery mā is a pilgrime in this world, & he that knoweth the holy commandements of God, & keepeth them shalbe saued, althogh he neuer in his life go on pilgrimage, as men doe to Rome, to Canterbury, &c. None other answer could they get of him: which

The L. Cobham arrested at the kings commandement.

The L. Cobham answered.

which troubled them greatly, and the archb. had him take deliberation till the Munday next following, which was the 25. of September, and then iustly to answer: especially whether there remained materiall bread in the Sacrament of the Altar, after the words of consecration or not: and promised to send him the matters clarely determined: which the next day he did, euen a blasphemous and foolish writing, made by him and his vnlearned clergie.

Now, when the 25. of September was come, which was the Munday befoze Michaelmas Anno 1413. The archb. commanded his iudiciall seat to be remoued from the chapterhouse of Paules, to y Dominicke friers within Ludgate in London, with diuers Bish. Doct. Friers, monks, priests, chanoins, parish clarks, belringers, & pardoners: which rabble al disdained the L. Cobham, with innumerable mocks, and scoznes: reckoning him to be an horrible heretike, and a man accursed afore God: and after the day spending in railing to, & fro, of y sacrament of the altar, of shewing, of the authoritie of the Pope, of pilgrimages, and worshipping of Images, because he did not beleue in these pointes as the holy Romish Church did teach; the Archbishop stood vp, and read a byll of condemnation against him: after which bill read, the L. Cobham said with a most chærful countenance. Though you iudge my body, which is but a wretched thing, yet am I certaine, and sure, that ye can doe no harme to my soule, no more than Satan could doe to the soule of Iob. And as concerning these articles, I wil stand to them to the very death, by y grace of my eternal god. And after a short instructiō to the people, he fell there vpon his knees, holding vp his hands, and eyes to heauen, & prayed for his enemies: O lord God eternal, I beseech thee for thy great mercies, to forgive my pursuers, if it be thy blessed wil. And then he was deliuered to sir R. Morley, and so led againe to the tower. This being done, the B. and priests fayned an abiuration in the name of the L. Cob. to y end to bleare y eyes of y vnlearned mul-

1413

The L. Cobham mocked of knaues.

The L. Cobham condemned.

A worthy martyr.

multitude for a time; neither did it ever come to the hands of the L. Cobham.

The L. Cobham, after he had a certaine space remained in the Towre (sentence of death being giuen vpon him) he escaped (it is not knowne by what meanes) and fled into Wales: where he continued by the space of foure yeres.

The L. Cobham fleeth and escapeth.

1413

36. martyrs.

Anno 1413. After the common computation of our English counting the yere from the Annuntiation: but after the Latine writers from Christes Nativitie, 1414. in the moneth of January, sir Roger Acton knight, Master Iohn Browne, and Iohn Beuerley the preacher suffered martyrdom (as some say) in the field of S. Giles, with other more to the number of 36. (if the stories be true) they suffered before the Lord Cobham three yeres. They were hanged and burnt. Some say, Sir Roger Acton was hanged naked at Wyborne, sauing that certaine partes of him were covered, and after certaine daies, a Trumpetter of the kings called Thomas Cliffe gate graunt of the king, to take him downe, and to bury him.

After the decess and martyrdom of these above mentioned, in the next moneth following, in the same yere the 20. day of February, God took away the great enimie of his worde, and rebell to the king, Thomas Arundell Archbishop of Canterburie, who was so stricken in his tongue, that he could neither swalow, nor speake for a certain space before his death. He continued Archb. eightene yeres. After him succeeded H. Chicheley, an. 1414. and late 25. yeres, a great enimie to the gospel.

Thomas Arundell dieth.

H. Chicheley.

1414

About the same yere, the king began the foundation of Monasteries: one, of the Friers obseruants on the one side of Thames: and the other on the other side of the same river, called Shene: and Dion, dedicated vnto the Charterhouse Monkes: with certaine Brigette Nunnes, or Reclases, to the number of 60. dwelling within the same precinct. So that the whole number of these, with priestes, monks, deacons,

cons, and nunnes, should equall the number of 13. apostles, and 72. disciples.

The order of these was according to the description of the Apostle, Coloss. 1. Eat not, taste not, touche not, &c. **Do** Eat not, taste not, touch not. eat no flesh; to touch no money, to weare no linnen, and so forth.

About Michaelmas the same yere, the king began his parliament at Leicester: in which, the Commons put vp their bill againe, which they had put vp before, anno 11. Hen. 4. that the Temporalities wasted so disorderly by the Clergie, might be conuerted to the vse of the king, and of his Charles, and knights, &c.

In feare of which bill, least the king should geue therunto his comfortable audience, (as testifieth Robert Fabian, and others,) certaine of the Prelates, and other of the head Churchmen, put the king in minde, to claime his right in France. Whereupon, Hen. Chicheley made a long, and solemne Oration to the king, to perswade him thereunto: offering to him (in behalfe of the Clergie) great, and notable summes: by reason whereof, the bill was againe put of.

Craft of the Clergie.

Now, about this time, Io. Husse, preaching at his church of Bethlehem, was accused therefore by some, to B. Iohn the xxij. for an heretike. The Pope committed the whole matter to Cardinall Columna, who hauing heard the accusation, appointed a day for Iohn Husse to appeare in Court of Rome. But the king Vincellaus sent his Ambassadors to Rome, to desire the bishop to quitte, and cleare deliuer Iohn Husse from that sentence, and iudgement.

Husse accused.

In the meane season, Iohn Husse also sent before the day appointed, his lawfull procurations to the Court of Rome: who with strong reasons did proue his innocencie, till Columna would accept no reasons: and so his Procurators appealed vnto the high Bishop. But the appeale preuailed not, but that he would excommunicate Iohn Husse, as an obstinate heretike, because he came not at his day appointed,

Hercommunt. cated for an heretike.

ted,

ted, to Rome notwithstanding, by reason of the appeals, they had other Judges appointed unto them: as, Cardinall Aquildianus, and Cardinall Venetus, &c. Which Judges, after they had deferred the matter a yere and a halfe, they confirmed the sentence of Cardinall Colonna: and because his Procurators (being commanded) would not yeld to giue ouer their suite, certaine of them were cast into prison, and grieuouſlie punished: the other (leauing their businesse undone) returned againe into Boheme.

The Bohemians (notwithstanding) little cared for this: but increased more and more in knowledge, and lesse regarded the Pope.

Now, after the death of Swinco, the pope placed one Conradus chiefe generall: who with the doctors, and diuines of the Vniuersitie of Prague, greatly conspired, and laboured against the truth; and drew out articles, whereunto they would haue Iohn Husse to consent. Whereof when I. Husse, and his adherents had word, they also drew out articles in his purgation.

Now, in the meane time of this alteration betwene them: Pope Iohn rayſed warre against Ladislaus, king of Naples, (who had besieged the Popes tomes, and territories) and gaue full remission of sinnes to all that would war on his side, to defend the church. Which Bul, when it came into Boheme, the king (that fauoured the Pope) gaue commandement, that none should attempte any thing against those Indulgences. But certaine of the faithfull could not abstaine, but called the Pope Antichrist, and spake against him: Wherefore, they were taken, and beheaded. Their names were, Iohn, Martin, and Stalcon. The people (after their death) took their bodies, and with great solemnities, brought them vnto the Church of Bethlehem: at whose funeralls, diuers priestes (fauouring that side) song on this wise: These be the saints, which for the testament of God gaue their bodies, &c. And so they were humptiously buried in

in the church of Bethlehem. I. Husse preaching at the funeralls, and much commending them for their constancie.

Thus the citie of Prague was deuided: the Prelates with the greatest part of the clergie, & most of the Barons which had any thing to lose, helde with the Pope, especially Stephen Paletz, being the chiefe doer of that side: on the contrary part the commons with part of the clergie, and students of the vniuersitie, went with Iohn Husse. Vincellaus the Ik. fearing the matter would grow to a tumult, caused I. Husse to be remoued out of the citie: and assented to the Popish Clergy, in the 18. articles against Iohn Husse for the maintenance of the sea of Rome. I. Husse now departing out of the citie, went to his countrey, where being protected by the Lord of the soyle, he continued preaching: neither yet was he so expelled Prague, but that sometimes he resorted to y church of Bethlehem, and there also preached to the people.

Moreouer, against the decrees of the Doctors, Iohn Husse, with his fellowes, replied againe: answering their articles, with contrary articles, and obiections: wherto the Catholike Doctors answered againe with a long and tedious procelle: the scope whereof principally tended to the defence of the principality of the pope.

Thus then, maister Ioh. Husse being driue out of Prague, and moreouer, being excommunicated, that no masse might be said, where he was present: the people began mightely to grudge, and crie out, against the Prelates: laying great, and horrible vices to their charges.

The Ik. seeing the inclination of the people, being also not ignorant of the vices of the cleargie, began to require great exactions of such as were knowen to be wicked liuers.

Whereupon, such as fauoured Iohn Husse, began to accuse many. In so much, that by this meanes, Husse began to take vnto him more libertie, and to preach in his church at Bethlehem, and none to controll him.

Now, Steuen Paletz, and Andreas de Broda, chiefe doers against

Prague deu-
ded.

The people
against the
Prelates.

None contro-
leth Husse.

Persecution
in Boheme.

against Husse, wrote vnto him sharpe and cruell letters. The Pope also writeth letters to Vincellus the King, for suppressing of Iohn Husse and his doctrine: which was in the last yere of his Popedom, An. 1414.

Councell of
Constance.
To pacifie the
Schisme of
three Popes.

A Councell
that lasteth
fourte yeres,
and had 45.
Sessions.

This yere Sigismund the Emperour and Pope Iohn 23. called a sinod for the pacifying of the Schisme at Constance, which was betweene the three popes. The first wherof was Iohn, whom the Italians set vp: the second Gregory, whom the Frenchmen set vp: the third Benedict, whom the Spaniards placed. This counsell endured foure yeres, and had in it 45. Sessions. In this counsell all the matters were decided, chiefly by foure nations, English, Germane, French, and Italian: out of which foure nations were appointed and chosen foure presidents, to iudge and determine all matters of the Councelles: the names of which foure, were these: Iohn the patriarch of Antioch, for France, Anthonie, Archb. of Hygen, for Italy, Nicholas, Archb. of Nesuensis, for Germany, and Nicholas, Bishop of Bath, for England.

The Councell
ought to iudge
the Pope.

In this Councell nothing was decreed worthy of memorie, but this onely, that the Popes authority is vnder the Councell, and that the counsell ought to iudge the Pope, and as touching the Communion in both kindes, although the Councell did not denie it, yet by the same Counsell it was decreed to the contrarie.

P. repenteth
of wel doing.

In this Councell Iohn did resigne his Papacie, for the quiet of the schisme: and the Emperour (geuing him thanks) kissed his teete: Afterward, the same Iohn, repenting him y^e he had so done, sought meanes to die: whereunto, Frederike Duke of Austrich, did assist him: and when hee was nowe comming to Schafesburse, to goe into Italie, the Emperour pursuing, tooke him and proclaymed Frederike traytoz, and for that cause tooke away Citiees from him, but was at last reconciled againe.

The Pope being thus deposed, was committed vnto the
Coun

County Valantine, and by him caried to the castle of Panbein, where he was kept prisoner by the space of 3. yeres, and afterward he was againe by Pope Martin admitted to the number of the Cardinals.

This pope Iohn was deposed by the decre of the counsell: more then 40. most grievous crimes proued against him, as that he had hired Marfilus Parmensis a physician, to poison Alexander his predecessoz: that he was an heretike, a simoniacke, a liar, an hipocrite, a murtherer, an inchanter, a diceplayer, an adulterer, a sodomite: & finally, what crime was it wherewith he was not infected, &c.

40. articles a-
gainst Pope
Iohn.

In the 14. Session came in y^e resignatio of P. Gregory 12.

The 37. Session did publish definitiue sentence against the 3. pope Benedict: & in the 39. they proceeded to elect a new pope, & on S. Martins euen they chose one, & therfore named him Martin: who according to the custome was honozably brought by the Councell, and the Emper. into the church of Constance, vnto the monastery of S. Austine, to be crowned: The Emperour the Emper. on foot, leading his horse by the bridle on the right hand: the marques of Brandeburgh prince electoz, also leading his horse on the left hand: the P. himselfe riding in the midst on his palfrey. The Councell being dissolved, a cardinall was sent by the P. named Anthony, to declare his Indulgence vnto them: who granted to euery point in that counsell, full absolution once in their life, so that euery one within 2. moneths after the hearing of this Indulgence should procure the same in forme of writing. Also an other Indulgence was graunted of full remission at the houre of death: & that was aswell vnderstood of the household, as the Paisters themselves: but vnder this condition that from the tyme of notification of the same, they should fast euery Friday for the space of one whole yere, for absolution in their life time. And for absolution in the holwe of death, that they should fast an other yere in like sort, except some lawfull impediment: so that after the second yere, they should fast out their liues

Pope Martin,

The Emperour
leadeth the
popes horse.

The popes In-
dulgence.

£.

end,

end, or els do some other good worke. This beyng proclaimed, the Synode brake vp, and euery man departed.

3940. Prelats
at the Councell.

Common women
belonging
to the councell
450.

The nūber of prelats at this councell, was 3940, wherof the number of B. & Archb. was 346. Abbots & doctozs 564. Secular mē, princes, dukes, erles, knights, esquires 16000. Common women belonging to the councell, 450. Barbers, 600. Minstrels, cokes, & iesters 329. So that y^e whole multitude which were viewed to be in the towne of Constance, betwene Easter & Whitsonide, were nūbered to be 60300.

Now although this councell was thought principally to be called to appease the schisme, yet a great part of the cause was the Bohemians, and especially for Iohn Husse. For before the Councell began, the Emperour Sigismund sent certaine gentlemen Bohemians, which were of his owne household, giuing them in charge to bring Iohn Husse bachelor of Diuinitie to the Councell, and that vnder his safeconduct, to the entent he should purge himselfe of that which they had to lay against him. Iohn Husse trusting vpon the Emperours safeconduct, sent word to the Emperour that he would come to the Councell, and with all, caused certaine bills to be writtē in Latine, Bohemian, and Almaine language, that if any one had to obiect ought against him, he should come to the councell, and there he would answer him. The same time also Iohn Husse sent his Procurators to the lord Bishop of Nazareth, ordained by the Apostolicke see, inquisition of heresie in the cities and dioces of Prague, requiring that if he found any error in him, he would declare it openly. But the Bishop gaue good testimonie of Iohn Husse, and signified the same by his letters. Iohn Husse also required of the Archbishop of Prague, that if he knew any error by him, he would signifie the same vnto him: who cleared him before all the Barons of Boheme, that were assembled in the Abbey of S. James, for the affaires of the land. At which testimonie the Barons made report by their letters to the Emperour Sigismund, in the towne of Constance.

For

Preseuer, Iohn Husse required for his further purgatiō before he went to the Councell, that he might make profession of his faith before the Archb. and cleargy of Prague, which might not be graunted him, but by excuse was put of.

About the Ides of October, ann. 1414. Iohn Husse being accompanied with 2. noble gentlemen, Wencelat de Duba, & Iohn de Clum, parted from Prague toward Constance, and in euery market towne, as he passed, he set by writings: in which he required, that if any could lay heresie to his charge, they should prepare to meet at the Councell: there he would be ready, to satisfie the. When he was passed out of Boheme into Almaine, he was greatly intertained of the Citizens, and Burgeses, and of the people, and founde much fauour, especially at Pozimberge.

In this mean time, the greatest aduersary that Ioh. Husse had, Stephen Palletz a Bohemian, was come to the councell: but his companiō, Stanislaus znomā was not yet passed the borders of Boheme, when he was stricken with an Impo-
stume, whereof he died. Asone as Palletz was come to Con-
stance, he did associate vnto him, one Michael de Causis, who was sometime Curate of Prague, and (hauing consened the King Vincellaus of a great summe of money, to renew the mines of gold in Gilozyoy, fled from thence to Rome) he and Palletz sometime of Hussees acquaintance. These 2. promised the aduersaries of Husse to deale against him: which they did, & drew articles against him, especially out of his booke de Ecclesia, & offered them vnto the cardinals, monks, &c. and did so incense them, that they determined to cause Iohn Husse to be laide handes on.

The 26 day, after Iohn Husse was come to Constance, the Cardinales, through the instigation of Palletz and de Causis, sent the Bishop of August, and the Bishoppe of Trident, and with them the Archbrough of Constance, and a certaine knight to Iohn Hussees lodging, which should make report, that the Pope and Cardinales willed him

Iohn Husse
come to Con-
stance.

The Bishop
giueth good
testimony of
Husse.

to come and make account of his doctrine before them, as he had oft times desired: and that they were ready to hear him. John Husse understanding of their minde, went out to the Popes court, and being come before them, they required him to declare unto them the pointes which were reported of him to be taught erroneous, and against the Church, which John Husse was willing to doe, and protested that he neuer (by Gods assistance) would mainteine or teach any doctrine that were not sound. The Cardinales said, they liked that answer wel, and so went their way and left him, and maister Iohn Clum, under the custody of armed men, till four of the clocke at after none: at which time the Cardinales assembled againe in the Popes court to take counsell what they might do with Iohn Husse. And a little before night, they sent the prouost of the Romaine court, to shew maister Iohn de Clum, that hee might returne to his lodging, for as for Iohn Husse they had other wise provided for him. And after this, Iohn Husse was led by the officers of the Chapter house of the great Church of Constance, where he was kept prisoner by the space of eight dayes. From thence he was caried to the Jacobins, hard by the Rhine, and was shut vp in the prison of the abbey, which was hard by the Bogardes; where he fell soe sicke of an ague, by reason of the stench of the place: where he became so weake that they dispayred of his life: and for feare he should die in prison, the Pope sent his physicians to cure him. In the time of his sickness, his accusers made importunate sute to the principals of the Councell, that he might be condemned: and presented unto the Pope articles. 1. That hee held against transubstantiation. That Priestes can not consecrate being in deadly sinne. That he doth not allow that the church signifyeth, Pope, Cardinales, Bishops, &c. That he sayth, all Priestes haue like power. That the Church being in sinne hath no power of keles. That he seareth not excommunication. That he kepeth not the inue-

Iohn Husse
kept in prison.
Husse falleth
sicke.

Articles
gainst Husse.

tures and institutions of the church. That he holdeth, if a man be once ordeined a Priest or Deacon, he can not be holden or kept backe from the office of Preaching, &c. With diuers other matters which they maliciously objected against him. Upon this occasion they appointed three Judges: The Patriarch of Constantinople: the B. of Castel: and the B. of Libuss, who recited the accusation unto Iohn Husse, at which time his ague was seruent and extremely vpon him: and required hee might haue an aduocate to answer for him: but that was plainly and utterly denyed him, because the matter was of heresy, for which he was called in question. An aduocate
denied to H.

Afterward, when Iohn Husse had gathered a litle strength, there were (by the commaundement of the three commissioners) certaine articles gathered, some by Pallerz, and some by them selues.

Thus, Iohn Husse remained in prison of the couent of Franciscans, vntill the Wednesday before Palmesonday, and certains appointed to keepe him.

The same day, Iohn the 23 chaunged his apparel, and conuened himselfe secretly out of the towne of Constance. Whereupon Iohn Husse (because the Popes men, who kept him, deliuered by their charge, and followed their maister) was put into the handes of the B. of Constance, who sent him to the castle on the other syde of the riuer of Rhine, not farre from Constance, whereas he was shut vp in a tower with fetters on his legges, that hee could not walke in the day time: and in the night time he was fastened vp to a rack on a wall hard by his bed syde. In the meane time certaine noblemen of Pole and Boheme put vp a supplication to the sower nations, Almaine, Italy, Fraunce and England, for the deliuerie of Iohn Husse. 14. of Maye 1415. to which supplication the B. of Luthoms did answer, with further accusation against Iohn Husse. Which answer of his the nobles of Boheme confuted againe. And when they by long time

Husse cruellie
handed in
prison.

time could receiue no answer of this Supplication, which they had already put up, they determined the last day of May following, (by another Supplication, put up to the Principals of the Councell) to intreat that I. Husse might be deliuered out of prison, and defend his owne cause openly.

They also put up the testimoniall of the B. of Nazareth, touching I. Husse: to which Supplication they answered, that although there might be a thousand sareties put in, yet they were not to be taken in this mans case, vnto whome, there is no faith, nor credite to bee geuen. How be it, this they wil, vpon the fift day of June next, Iohn Husse shal be brought againe to Constance, and there haue free libertie to speake his minde freely before the Councell, and that they would louingly heare him: but in the end, the matter sel out farre contrarie to this promise. The same day, the barons, & Lords, presented a supplication to the Emp. requiring him to further the supplication put up to the councell: to which, what answer the Emp. made, it is not certain: but likely it was, by procelle of the matter, that the Emp. was saynt to breake his promise, touching the safeconduct which he promised Husse: by reason (as they pretended) that no defence of safeconduct might be geuen vnto him, that was suspected, or iudged to be an heretike.

The fift day of June, the Cardinals, &c. in the Conent of the Franciscans in Constance, purposed, in the absence of I. Husse, to haue condemned him in those articles which they had drawen against him, but for a Notarie, named I. Meadoniewitz, who loued Iohn Husse, and went to M. Vencel de Duba, and Iohn de Clum, and told them the matter: who went and made report thereof to the Emperour.

The Emp. vnderstanding their intet, sent Lewes, & countie Palatine of Heydelberge, and the L. Frederike, Burgrave of Porenberg, to signifie vnto them which ruled the coucil, that nothing should be done in & cause of I. H. before it were hard w equity: & y they would sed him al such articles

as were laid against the sayd Husse, which were either false or Hereticall, and he would do so much that the said Articles should be examined, by good and learned men. When according to the Emperours will, the iudgement of the principals of the councell was suspended, vnto such time as the said Husse himselfe were present. Now Iohn Husse being brought forth, & beginning to answer, scarce had he opened his mouth, but they all began to cry out against him, y he had not leasure to speake one word: besides some did outrage in words against him, & other some spitefully mocked him: so y he seing himselfe ouerwhelmed, with this rude & barbarous noise, & that it profited nothing to speake, he determined finally to hold his peace & keepe silence. After that time, they cried, he is dumbe, he is dumbe (thinking they had won the field) this is a signe he consenteth to these his errors. But some more moderate then the rest, misliking the dealing, departed from the councell for that present, and appointed to meete there againe the morrow, to proceed in iudgement.

The next day, which was the 7. of June (in which the Sunne was almost wholly eclipsed) somewhat after about 7. of the clocke, the same flocke assembled againe in the cloister of the Friars minozites, and by their appointmēt Iohn Husse was brought before them, accompanied with a great number of armed men: thether went also the Emp. whom M. De Duba, and Clum, and the notarie named Peter, did follow, to see what the end might be. When they were come thether, they heard the accusation of Michael de Causis, who first objected against him, the matter of reall presence, that he should mainteine, after the wordes of consecration, there remayned materiall beaue: which article Iohn Husse denied that euer he mainteyned. Upon that matter there grew dispute among them.

Then was there read an article, wherein was objected y he mainteined Wicklifs errors, which he also denied. Besides, diuerse false accusations were brought against him: which

Husse beginneth to answer for himselfe.

Husse appeareth againe.

The Emperour breaketh promise with H.

done, and Palletz hauing endeououred asmuch against him as malice would serue: Iohn Husse was committed to the custody of the Bishop of Rigen, vnder whom Ierom of Prague was also prisoner: but befoze he was led away, the Cardinall of Cambray exhorted him to submit himselfe vnto the Councell; and so did also the Emperour: which if he refused to do, he said, he would soner make the fire with his owne hands to burne him, then he would suffer him to hold such opinions, &c. And so hauing thanked the Emperour for the safeconduit, and proceeding farther to make answer, he was cut of, and led away with the sergeants.

Husse not suffered to proceede in his answer.

39. articles against Husse.

The morrow after, which was the 8. of June, the same company assembled againe at the Franciscans: & in this assembly was Iohn Husse, De Duba, & De Clum, and Peter the, notary his friends. In which assembly there were read against Husse 39. articles, the which they said were drawn out of his booke. Husse acknowledged all those that were faithfully collected (of which sort there were but a few) as, That their is but one vniuersall Church, the company of the predestinate. That Paule, nor Peter were euer members of the Diuell, although some their acts did resemble the malignant Church. That no true member of the Church doth at any time fall away from the body. That the Predestinate is alwaies a member of the Church, although not in present iustice. That there is no sensible signe that can make a man the member of the Vniuersall Church. That a reprobate man neuer is a member of the Vniuersall church. That Iudas was neuer a true Disciple. That the congregation of the Predestinate, whether they be in the state of grace, or not according, vnto present Iustice, is the holy vniuersall Church. That Peter neuer was, neyther is the head of the vniuersall church. That if he that is called the vicar of Christ, do not walke according to Christ, he is the messenger of Antichrist. That all those that vse simonie do not know the duties of the keyes and censures of the church.

That

That the papall dignitie is sprung from the Emperours authority. That no man would reasonably affirme, that any man is the head of any particular Church. That it ought not to be beleued, that the Pope may be the head of anie particular Church, vnlesse he be predestinate or ordained of God. That the Popes power of Vicarship, is but vaine, if he do not confozm his life according to Iesus Christ. That the Pope is most holy, onely if he doe follow Christ in humility, gentleness, patience, &c. That the Cardinals are not the true successors of the apostles of Christ, except they fashion themselves to keeping of Christs commandements. That ecclesiasticall censure ought not to proceede to execution of death. That the nobles of the world ought to compel the ministers of the church, to keepe the law of Iesus Christ. That the Cleargies ecclesiasticall obedience is inuented without warrant of the scriptures. That he appealed from the Pope to Christ, and did not esteeme the Popes curses. That a bitious man liueth vitiously, and a godly man godly. That if a minister be wrongfully forbidden to preach, he ought not to obey, for any commandement of power to the contrary, because it is a worke not of indifferency, but of expresse commandement. The next article was almost one with this. That the ecclesiasticall censures are antichristian: which Husse denied to be vttered in that sort. That there ought no interdite ment, or curse to be appointed vnto the people. And these were the articles both alleadged out of his booke of the Church, and by himselfe auouched befoze them. Besides these, there were other articles brought against him: among which were 19. y^e brought him into prison. That Paul according to present iustice, was a blasphemmer, but the childe of God by predestination. That Christ more loueth a predestinate man, being sinful, then a reprobate, in what grace soeuer he be for the time. That all sinful, according to present iustice, are not faithful. That y^e words of Christ touching binding and loosing, except they be well vnderstood, bring much feare

Articles auouched of Husse.

fear, or much presumption That the binding and loosing by God is simply and plainly the principall. That priests do onely heap by those things out of the scriptures, which serue for their bellies. That the Popes power, when he doth wickedly, is not to be feared. That an euil Pope is not the successor of Peter, but of Iudas. That the Pope is the beast spoken of in the Apocalipse. This he denied to haue been vttered by him. That it is lawfull to preach, notwithstanding the Popes inhibition. That the Popes commandement being not agreeable to the Gospel, is not to be obeyed. That the Cleargy and Laitie may iudge of the woorks of prelates. That God himselfe doth suspend euery wicked priest from his ministry. That the Cleargie supplanteth the Laye people, &c.

To these Articles aboue mentioned, were other also answered, which the Parisiens had set downe against him, to the number of 19. The chiefe author wherof, was one Gerson Chancellour of the Vniuersitie of Paris, wherevnto hee had no time to answer.

Now when the foresaid articles were read, with their testimonies, the cardinal of Cambzay, with the rest, exhorted Ioh. Husse to submit himselfe to the councel, & to suffer patiently y they would determine, which was, that he should confesse himselfe to haue erred in the articles, & promise by oath, neither to teach nor mainteine them: & moreover, openly recant all of them. To this, the Emp. moued him also with the rest, to whom he answered, that whatsoener were repugnāt to the scriptures, being so proued vnto him: he would recāt & renounce, other wise durst he not do against his conscience, & after much debating, & many false accusations, Iohn Husse was caried to prison again, Ioh. de Clum following & comforting him, who after he was carried away, the Emp. mightily inueyed against him, & incited the Councel against him, and his scholer, Hierom of Prague, to all senerity, as also against his friends and fauourers: and so they departed out of

of the cloister, and brake by the assembly for that time.

The day before his condemnation, which was the sixt of July, the Emperour Sigismund sent vnto him foure Bishops, with M. Vincelat de Duba, and Iohn de Clum, to vnderstand of him what he would doe, and when he was brought out to them, and his minde demaunded, he deliuered his resolution, that he was ready to be reformed if it could be proued by the scriptures, that he had erred. Which the Bishops counted an arrogant answer, and commaunded him to be carried to prison againe.

The next day the Emperour with all the spirituall and temporall Lords, held a generall Session in the head church of the city of Constance: in which Iohn Husse was disgraced, condemned, & deliuered to the ciuil power. When Ioh. Husse was brought thither, he fell downe vpon his knees, & prayed a long time. In the meane while, the B. of Lundy went vp and made a sermon: when his sermon was ended, the Procurer of the Councell rising vp, named Henricus de Pyro, required that the processe of the cause of Iohn Husse, might be continued, & so proced vnto the definitiue sentence: then they alleadged other articles against him. And last of all, that he should say, there should be a fourth person in the trinitie: whereto Iohn Husse saide, O miserable and wretched man, which am forced, and compelled to feare such blasphemie, & slander. Afterward the article was read, how he appealed to Christ, and that by name was called hereticall. Wherevnto Iohn Husse answered: O Lord Iesu Christ, whose word is openly condemned in this Councell, vnto thee againe I make my appeale: who, when y wast euill intreated of thine enemies, diddest make thine appeale vnto God thy father, committing thy cause to a most iust Judge: that by thy example, we also (being oppressed w manifold wrongs, & iniuries) should flie vnto thee. Last of al, was read y article touching the contempt of his excommunication: wherto (after he had yelded a reasonable & lawfull answer) one

Husse disgraced, condemned, and deliuered to the seculars.

H. appealeth to Christ.

Husse will not recant.

The Emperour against Husse.

one of the iudges read the definitiue sentence against him.

*Husse prayeth
for his enemies
& is berided.*
When the sentence and iudgement against him was ended, kneeling downe vpon his knees, he said: O Lord Iesu Christ forgive mine enemies, by whom thou knowest that I am falsly accused, and that they haue vsed falsse witnesse and slanders against me, forgive them, I say, for thy great mercies sake. This his prayer, the greater part, especially of the Bishops berided.

At the last the 7. bishops disgraced him, every one taking a peece from him, & when they came to the raising of his shaven crowne, before the Bishops would go in hand with it, there fell a great contentio among them, with what instrument it should be done, with a razor, or a paire of shieres.

*The courage
of Husse.*

*Cruelty of the
bishops against
Husse.*

In the meane season, Iohn Husse turning toward the Emperour, said, I marvel much that they being all of like cruell mind, and stomake, yet they cannot agree of their kind of crueltye. Notwithstanding at the last, they agreed to cut of the skin of his head, with a paire of shieres: which being done, they caused to be made a certaine crowne of paper, almost a cubite high: in the which were painted 3. ougly diuels of a wonderfull ougly shape, and this title set ouer their heads. Heresiarcha.

The which when he saw, he saide, My Lord Iesu Christ for my sake did weare a crown of thorns, why should not I then for his sake againe, weare this light crowne, be it neuer so ignominious: Truly I will doe it, and that willingly. When it was set vpon his head, the Bishops said, now we committe thy soule to the deuill. But I (saide Ioh. Husse, lifting his eyes toward the heauens) doe committe my spirite vnto thy handes, O Lord Iesu Christ: to thee I commend my soule, which thou hast redeemed. So (after hee was committed to the Secular power,) the Emperour commanded Ludouicus, Duke of Banaria, that he should take Husse of the Bishops hands, and deliuer him to those that shoulde doe the execution.

The

The place appointed for his execution, was before the gate Gothebian. betwene the gardens, and gates of the sub-urbes. When Iohn Husse was come thether, kneeling vpon his knees, and lifting his eyes vp to heauen, he prayed, and said certaine Psalmes, and specially the 51. and 31. psalmes: and they which stood by, heard him oftentimes in his prayer. With a merie countenance, repeate this verse: Vnto thy handes O Lord, I commend my spirite, &c. Which thing when the Lay people behelde, which stood next vnto him, they said: what he hath done before we know not, but now we see, and heare, that hee prayeth very deuoutly, and godly.

When as by the commandement of the tormentors hee was risen vp from the place of his prayer, with a loud voice he said: Lord Iesu Christ, assist and helpe me, that with a constant and patient minde, by thy most gracious helpe, I may beare and suffer this cruell and ignominious death, whereunto I am condemned, for the preaching of thy most precious word, and holy Gospel.

So he was tied to a stake, toward the West, because (saide they) he was not worthe to looke toward the East: and straws, and fagots being put to him, Ludouicus Duke of Banaria, before fire was put vnto the wood, with another with him, the sonne of Clement came, and exhorted him, that he would yet be mindfull of his safetie, and renounce his errors. To whom he said, what errors should I renounce, when as I know my selfe guiltie of none. This was the principall ende, and purpose of my doctrine, that I might teach all men penance, and remission of sinnes, according to the veritie of the gospel of Christ, and the exposition of holie Doctors. Wherefore, with a cherefull mind and courage, I am hereready to suffer death.

When he had spoken these words, they left him, and having shaken hands, they departed. When was the fire kindled, and Iohn Husse began to sing with a loude voice: Iesu Christ,

*The behauiour
of Husse at
his death.*

Christ, the sonne of the living God, haue mercie vpon me: and when he began to say the same the third time, the wind droue the flame so vpon his face, that it choaked him: yet not withstanding, he moued a while after, by the space that a man might say almost thre times, the Lordes prayer.

They cast the
ashes of Husse
into y^e Rhine.

The bodie being burned to ashes, with great diligence they gathered them together, and cast them into the riuer of Rhine, that not so much as any memo^{rie}, or remnant of him might be left. Cocleus in his second booke contra Hussitas, thinketh, that the autho^r that wrotte this historie of I. Husse, was called Iohannes Prizibram, a Bohemian, who after succeding in the place of Iohn Husse, at Prague, at last is thought to haue relented vnto the Papistes.

Treatises of
H. in prison.

And thus much concerning the death of I. Husse, who was burned at Constance, an. 1415. about the moneth of Julie. Being in prison, he wrote diuers treatises: of the commandments of the Lord, of prayer, of mortal sinne, of matrimonie, of the knowledge and loue of God, of thre enemies of mankind, the flesh, the world, and the deuill, of repentance, of the sacrament of the body and bloud of Christ, of the sufficiencie of the law of God to rule the church, &c. He had also many propheticall visions.

1415

An. 1415. April iij. M. Jerom of Prague, grauouly sorow-
ing for the slanderous reproach, and defamation of his coun-
trei of Boheme: & also, hearing tell of the manifest iniuries
done vnto y^e man of worthie memo^{rie}: I. Husse, fræly, and of
his own accord, came to Constance, & there perceiuing that
I. Husse was denied to be heard: and y^e watch and ward was
laide for him on euerie side, hee departed to Aberlinge, a
Citie of the Empire, vntil the next day, which Citie was
a mile from Constance. From thence hee wrote his Let-
ters to Sigismund king of Hungarie, and his barons, requy-
ring him of safeconduct: which being denied him, y^e next day
he wrote certain intimations, which he sent to Constance, to
be set vpon the gates of the citie, & of the churches, & mona-
ste-

Ier. of Prague
cometh to
Constance.

series, and houses of Cardinals, and other Nobles, and pre-
lates, requiring that if any had ought to charge him with
of Heresie, they would repaire thether, where he should be
ready to satisfie them, requiring also in the same, safeconduct
and fræ accesse: which when it would not be graunted, the
Nobles, Lords, Knights, &c. especially of Boheme present
in Constance, gaue vnto Maister Ierome their letters pa-
tentis, confirmed with their seales, for a witnesse and testi-
monie of the premisses: wherewith Ierome returning a-
gaine into Boheme, was by treason of his enemies taken
in Wirslaw, by the officers of Duke Iohn, and was brought
backe againe to the presence of the Duke.

Treason a-
gainst Ierome
of Prague.

In the meane time, Palletz and de Causis, & such as were
enemies to Iohn Husse, required that Hierome might be ci-
ted before the Councel, which was accordingly perfo^rmed, &
maister Hierome cited, by reason of his intimation: and the
Duke brought him bound vnto Constance, with a great and
long chaine: to whom, after they had obiected certaine frivo-
lous matters, they deliuered him (being bound) vnto the of-
ficers of the citie of Constance, to be caried to prison, for that
night: where he was comforted of Peter the Notary, and one
Vitus. Which being knowne, when it drelw to wardes eue-
ning, y^e Archb. of Rygen sent certaine of his seruants, which
ledde away Hierome, being strongly bounde with chaines,
both by the hands, and by the neck: and kept him so for cer-
taine houres. When night drelw on, they caried him vnto a
certaine tower of the citie, in S. Paules Churchyard, where
they (tying him fast vnto a great block, and his fæte in the
stockes, his hands also being made fast vpon them) left him.
The block was so high, that he could by no meanes sit there
vpon, but that his head must hang downeward: where he lay,
(none of his friendes knowing of his conueyance away) two
daies, & y. nights, releued only with bread & water: wherof
M. Peter hauing knowledge by one of his keepers, desired y^e
he might haue leaue to prouide him meat: which was gran-
ted.

Hierome car-
ried to prison.
Peter the No-
tary, & Vitus.

Within

Within 11. daies after so hanging by the heeles, he used so smal repast, that he fell soze sicke euen vnto death: whereupon he desired to haue a confessor, which was hardly and with great importunitie graunted him. Now he had bene in prison one yere lacking but tenen daies.

After they had put Iohn Husse to death, about the feast of the Natiuitie of Mary the virgin, they brought forth *pp.* Ierom (whom they had kept so long in chames) vnto the church of S. Paule, and wrought so with feare of death with him, that he abjured in the cathedrall Church in open Session, and gaue assent that Iohn Husse was iustly condemned and put to death: after which they caused him to be carried againe to the same prison, but not so straightly chained as he was before. Now Palletz and de Causis hearing of this and vnderstanding that he made this abjuration, onely to escape their hands, together with certaine friers of Prague, put by new accusations against maister Hierom: whose malice did appeare so much against him, that the Cardinall of Cambray, and the Cardinall de Vrscons, the Cardinall of Aquilegia and of Florence, with his iudges also: considering the great iniurie done vnto him, laboured before the whole Councel for his deliuerie. Which when they were about, his enimies, & among them, one Doctor Nalo greatly vrged the matter against *pp.* Hierome, insomuch that he said vnto the, I greatly feare, least that you haue receiued some rewardes either of the K. of Boheme, or of these heretikes.

The Cardinals thus rebuked, gaue ouer *pp.* Ieroms cause, and his enemies obtained to haue other Iudges appointed: as, the Patriarch of Constantinople, who had condemned *pp.* Iohn Husse, and was a greatemie to *pp.* Hierome, and another Germane Doctor. But Ierome refused those priuate Iudges, and required open audience: which in hope hee would confirme his recantation before them, was graunted vnto them.

Anno 1416. May 25. *pp.* Ierome was brought into open

audience in the cathedrall church of Constance, where the commissioners, in the behalfe of his aduersaries, objected against him 107. new articles: and because the time would not suffer to answer, they appointed him the third day after: the residue of the articles, he answered most learnedly, and eloquently, and put to silence his aduersaries. At length came in false witnesses that testified against him: whom he againe most pithily, and eloquently confuted.

All this while the popes counsell did wait whē he should make recantation, and craue pardon. But he persisting still in his constant *pp.* Ierom, did acknowledge no error, neither gaue any signification of recantation. And at last entred into the praise of *pp.* I. Husse, and finally concluded, that all such articles, as I. Wickliffe, & I. Husse, had written, and set forth against the enormities, pompe, & disorder of the prelates, he would firmly and constantly defend vnto the death: greatly condemning his fact, in that he did consent vnto the condemnation of *pp.* I. Husse, & Wickliffe. The counsell whispered together, & said: by these his words, it appeareth, he is at a point with himself. Then was he carried againe into prison (hauing bin in prison before 340. daies) & grievously fettered, by the hands, armes, & feete, with great chaines, & fetters, of yron.

The saturday next before the Ascension day, early in the morning, he was brought with armed men into y^e church to haue iudgement: where they perswaded him to reuoke the testimony, and praise he gaue of I. Husse, & Wickliffe: which he would not in any sort do: then a certaine B. named the B. of Landy, made a certaine sermon exhortatory, against *pp.* Ierome, perswading to his condemnation.

After the sermon ended, *pp.* Ierome againe said vnto them, you will condemne me wickedly, & vniustly: but I after my death, will leaue a remorse in your conscience, and a nail in your harts. Et cito vos omnes, vt respondeatis mihi, coram *pp.* Ierome altissimo & iustissimo Iudice, post centum annos. That is: Here prophcieth. I cite you all, to answer vnto me. before the most high

Ierom falleth sicke.

Ierom abjures.

pp. accusati-
ons against
pp. Hierome.

Doct. Nalo a
great enemy of
Hierome.

pp. articles
against *pp.*
Ierome.

Ierome con-
futed.

Ierome grie-
uouly fet-
tered.

pp. Ierome
prophcieth.

and iust Iudge, within an hundreth yeeres.

Jerome con-
demned.

Finally, when no persuations would moue him to recant, they gaue sentence of condemnation against him: which sentence being giue, a great miter of paper was brought, painted about with red Diuels: the which when he beheld and saw (throwing his hood vpon the ground) he toke the miter, and put it on his head: saying, my Lord Iesu Christ, when he suffered for me most wretched sinner, did weare a crowne of thorne vpon his head, and I for his sake, in steede of that crowne, will weare this miter & crowne. And afterward he was laid hold on by the secular power: and when he was led out of the church, with a cherefull countenance and lowde voice, lifting vp his eyes to heauen, he began to sing, *Credo in vnum Deum*: as it is accustomed to be song in the church: after that, other certaine Canticles of the Church.

¶ Jerome singeth after his condemnation.

At length comming to the place of execution, where as M. Iohn Husse befoze had suffered death innocently, kneeling downe by the picture of M. Iohn Husse, which was there prepared to burne him, he made a certaine deuout prayer. Whiles he was a praying, they toke him vp, and stripped him, and bound him to the Image: and when they begun to lay wood about him, he began to sing: *Salue festi dies*: and the Hymne being ended, he song againe with a lowde voice, *Credo in vnum Deum*, vnto the end: that being done, he said vnto the people, in the Germane tongue, to this effect: Dearly beloued brethren, euen as I haue now song, so do I beleue, and no other wise, and this Crede is my whole faith: notwithstanding now I die for this cause, for that I would not consent and agree to the Councell, and with them affirme & hold, that M. Iohn Husse was by them iustly condemned: for I do know well that he was a true preacher of the gospel of Christ.

When the wood was begunne to be set on fire, he song, *In manus tuas Domine, commendo spiritum meum*. When that was ended, and he beganne vehemently to burne: he said

said in the Bohemian tongue: O Lord God, father almighty, haue mercy vpon me, and be mercifull to mine offences, for thou knowest, how that sincerely I haue loued thy truth. He was by reason of the stoutnes of his nature, long in burning. After he was dead, they brought his bedding, books, hood, &c. & burned them all to ashes in the same fire: which after they did diligently gather, & cast into the riuer of Rhine. Thus much, touching Iohn Husse, and Hierome of Prague: whose historie was written by a Bohemian, who was present, and a beholder of the action.

In the meane time, while Hierome was in trouble, and brought befoze the councel, the nobles of Boheme, and Moravia, (grieved with their dealings) directed letters vnto this barbarous Councell of popes murderers, greatly blaming them for their fact, and defending both maister Iohn Husse, and maister Hierome, ending their letters in this sort: the premisses notwithstanding, we (setting apart all feare & mens ordinances prouided to the contrary,) wil mainteyn & defend the law of our Lord Iesu Christ, and the deuout, humble, and constant preachers thereof, euen to the shedding of our blood: dated at Sternberg, ann. 1415. &c.

Letters of the nobles of Boheme to the Councell.

Around about the same letters, were 54 scales hanging, and the names of them, whose scales they were, subscribed.

1415
54 scales to the letter.

An. 1414. b. Henry Chichley Archb. of Canterburie, much was the affliction and trouble of good men here in England: which cruelty, Iohn Claydon carrier of London, & Richard Turming first tasted of.

1414
John Claydon.
Rich. Turming

The 17. day of August, an. 1415. Iohn Claydon did personally appeare, arrested by the mayor of London, for suspicion of heresse, befoze Henry Chichley Archbishop of Canterbury, in Paules Church: who being demanded, denied it not, but frankly confessed that for 20. yeres space, he had bin suspected thereof: for which also he had suffered 2. yeres imprisonment at Conuey, & thre yeres in the flēte: out of which prison, he (in the raigne of king Henrie the fourth,

Constance.

was brought befoze L. Iohn Scarle, then Chancelour to the king, and there did abiure all heresie, and errour. And being demanded of the Archbishop, confessed that since his abjuration, he had in his house witten English bookes of religion, and had frequented the company of diuers godly re. Which confession being made, the Archb. did command the bookes to be deliuered to maister Robert Gilbert Doctor of diuinity, William Lindwood, Doctor of both lawes, and other Clearkes to be examined. And in the meane time, Dauid Beare, Alexander Phillip, and Balthasar Mero, were taken for witnesses against him: and were committed to be examined to maister Iohn Escourt, general examiner of Catterbury. This done, the Archb. continued his session til munday next in the same place, which was the 20. day of the same moneth, and maister Escourt pablikely exhibited the witnesses: which being read, there were after that read diuers tractations, found in his house: out of which, especially out of a booke called, the Lanterne of light, (that Claidon at his owne costs, caused to be witten by one, called Ioh. Grime) being examined, diuers points were gathered, and noted for heresie. First, that the Pope was Antichrist, and the enemy that soweth tares among the lawes of Christ. That the Archbishops and Bishops, speaking indifferently, are the seats of the Beast Antichrist. That the Bishoppes license, for a man to preach the worde of God, is the Character of the Beast. That the Court of Rome, is the head of Antichrist, and the Bishoppes the bodie. That no reprobate is a member of the Church. That Christ did neuer plant priuate religions. That the materiall Church shoulde not be decked with golde. That Priestesses unlawfully keeping temporall goodes, and unsatiabie begging of Friers, were the two chiefe causes of the persecution of Christians. That almes were to be given to the honour of God, onely of goodes iustly gotten, to be given to one that is in charitie, and to those that haue neede. That

The Lanterne
of light.

Articles.

The causes of
persecution.

often singing in the Church, is not founded on the scripture. That bread and wine remaine in the Sacrament. That all Ecclesiasticall suffrages doe profite all godly persons indifferently. That the Popes Indulgences bee vnprofitable. That the Laytie is not bound to obey the prelates, in what so ever they command except the prelates doe watch, to geue God a iust accompt of their soules. That Images are not to be sought to by pilgrimages.

For these articles, the archb. with the rest, did condemne and burne I. Claydons bookes, and proceeded to a definitiue sentence of condemnation against him: and shortly after, hee was had to Smithfield, where meekly he was made a burnt offering vnto the Lord, an. 1415.

R. Fabian addeth, that Richard Turning, Baker, was the same time also burned in Smithfield.

The next yere, 1416. the archb. of Canterburie in his Conuocation holden at London, maketh sharper constitutions then were befoze, against the Lollards. During the time of which Conuocation, two priestes, noted for heresies, were brought befoze the Bishops: the one, Iohn Barton, and the other, Robert Chappel. Barton, because he had bene excommunicated, and so stode 6. or 7. yeres befoze, vpon articles of religion, & yet sought no reconciliation: which being proued against him, he was committed to Philip, W. of Lincoln, to be kept in prison, til other wise it were determined. R. Chappel, other wise Holbech, sometime chaplen to the L. Cobham, because he (being vnder excommunication 3. or 4. yeres) did yet in contempt of the keyes, continue saying masse, & preaching, & sought no reconciliation. So the session brake vp for this time, which was about the end of May, 1416.

The 12. of Julie next following, Chappel appeared againe, and (submitting himselfe) with much a doe, receiued pardon: and was (in stead of penance) enioyned certayne articles to publish at Paules Crosse. As, that Prelates might lawfullie holde Temporall Lawes. That it were

1415

Sharper con-
stitutions
then befoze.
Iohn Barton.
Robert Chap-
pell.

1416

Chappel sub-
mitteth.

Articles enioy-
ned Chappel.
vn.

vnjust, and vnlawfull for tempoꝛall men, vpon any occasion to take away the Prelates tempoꝛalties, notwithstanding the abuses of them. That peregrinations are auailable to the remission of sinnes. That, to worship Images, doth profite Christians. That auricular confession is necessarie. That, though a priest be in moztall sinne, yet may he make the body of Christ. That Priestes ought not to preach, without the Bishoppes licence. That priuate religions are profitable to the vniuersall Church. That hee would promise, and sweare, neuer to holde any thing against the premises.

Diuers caused
to abiure.

After the setting out of the constitutions of H. Chicheley, Archb. of Canterburie, diuers godly men were soze bered, and caused outwardly to abiure: as, Iohn Tayler, of the parish of S. Maries at Duerne, William Iames, Master of art, and Philitian, who had long time remayned in prison: also, Iohn Duerfer, Iohn Gourdeley, of Lincolnshire, wel commended for his learning, Katherin Dertford, a Spinster. the Parson of Wyggley, in Lincolnshire, named M. Robert: William Henrie of Wenderden, Iohn Gall, a Priest of London, Richard Monke, Vicar of Chesham, in Lincolnshire, with other mo.

Collection for
the p. to war
against the
Bohemians.

During the time of the Conuocation pꝛouinciall, Pope Martin had sent down to the cleargie of England, for a subsidie, to be gathered of the Church, to mainteine the Popes warre, against the Lollards of Bohemia. Also, another subsidie was demanded, to persecute William Clarke, master of arte in Wyford, who sayling out of England, was at a counsell of Basill, disputing on the Bohemians side: and thirdly, another subsidie was also required, to persecute William Russel, which was Wardē of the Gray Friers in London, who the same time was fledde, and there escaped out of prison.

W. Clarke.
W. Russel.

Among the rest which were at this time troubled for their faith, was, Radulph Mungin, priest: against whom, it was
ar

articulated at the Bishops conuocation. First, that it should not be lawfull for any Christian to fight against the Hereticks of Bohemia. That hee should keepe companie with Maister Clarke aforesaid. That hee should disperse certaine bookes of Wicklifs, as Trialogus, &c. That he spake against the Popes Indulgences: which points he refused to abiure, and therefore by the Archbishop was condemned to perpetual prison: after whose condemnation the Sunday next following the recantation of Thomas Granter, and Richard Monke, priestes aboue mentioned was read openly at Paules church: after which Granter was put to seuen yers imprisonment, vnder the custody and charge of the Bishop of London. Edmund Frith also recanted, who was the butler of Sir Iohn Oldcastell.

Recantation:

Besides these, many other, who likewise for religion were greatly bered, especially in the Dioces of Kent, in the towne of Rumney, Wenterden, Woodchurch, Cranbroke, Staplehurst, Beninden, Walden, Roylnenden, and others: where as whole householdes, both man and wife, were driuen to forsake their houses, and towne, for daunger of persecution. Among whom in the certificate of Burboth the Archbishops official: these are named, William White priest, Thomas Grensted priest, Bartholmew Chronemonger, Iohn Waddon, Ioan his wife, Thomas Euerden, William Euerden, Steuen Robin, William Chinching, Iohn Tame, Iohn Facolin, William Somer, Marian his wife, Iohn Abraham, Robert Munden, Laurence Cooke: which persons because they would not appere, were excommunicated by the Archbishop, and what hapned after vnto them, it doth not appere, but like it is, they were at length forced to submit themselves.

Kent well affected.

About the yere 1417. the L. Cobham hauing now bene in Wales the space of foure yeres (the King proclaiming a great summe of money to him that could take sir Iohn Oldcastle either quicke or dead) the L. Powes brought him vp to
London,

The L. Powes
taketh the lord
Oldcastle in
Wales.

The lord Cob-
ham condemned.

All mischief
imputed to the
Lollards.

Bohemians
cited to the
council of
Constance.

24. lawes to
bind the Bo-
hemians.

London, about the moneth of Decēber: At which time there was a Parlement assembled at London, for the reliefe of mony to be sent to the K. whom the bishops had set to worke to fight in France: the recozds of which parlement do thus say: that on tuesday the 14. of December, and the 20 of the parlement, sir Iohn Oldcastle of Towling, being outlawed in the Kings bench, and excommunicated befoze the Archb. of Canterburie for heresie, was brought befoze the Lords, and having heard his said conuictions, answered not thereto in his excuse: vpon which record and processe, it was adiudged that he should be taken as a traytoz to the king, and carried to the Tower of London, and from thence by a wne thorough the cite vnto the new gallows in S. Giles without temple barre, and there hanged, and burned hanging.

After the martirdome of sir I. Oldcastle, motiō was made in the parlement, that the L. Powes might be thanked, & woorthily rewarded for his great labour in apprehending him.

In this time all horrible mischiefs and facts, if any were done, were imputed to the poze Lollardes.

The nobles of Boheme, which befoze wrote vnto the councell of Constance, were therfoze cited vp to the councell. The letter of Sigismund answereth in y name of the whole councell: excusing himselfe of Husses death. Secondly, he requireth them to be quiet, and to cōforme themselves peaceably vnto the orders of the Romish church.

Also the Councell hearing, and fearing some stir to arise among the Bohemians, did make lawes to bind them, to the number of 24. As that the king of Bohemia should bee sworn to give obedience, and defend the liberties of the church of Rome. That all Masters, Doctors, & Priests, shall be sworn to abiure the doctrine of Wickliffe, and Husse, in that councell condemned: the rest being of like sorte.

The Bohemians, notwithstanding these cruell articles, contemning the baine deuises of the Prelates & fathers of the councell, ceased not to procede in their league & purpose begun,

begun, ioyning themselves moze strongly together.

This yere, after the deposing of Pope Iohn, & spoiling of his goods, which came to 75. thousand pounds of golde, and silver, Pope Martin was elected. Now the Pope coming vpon his palfry, trapped with scarlet down to the ground, and the Emperour on the right side, and the Prince Clea- doz on the left, playing the footmen, and holding the horses byidle, vnto the market place: there the Jewes according to the manner, offered vnto him their lawes, and ceremonies: which the Pope receiving, cast them behind him, saying: *Recedant vetera, noua sunt omnia*: that is, Let olde things passe, euery thing is new. *Ex hislor. Alba. Ex Paralip. Vrsperg.*

The Pope now confirmed, threateneth very grievously the Bohemians, both with apostolicall, and secular armes: but the Bohemians nothing moued therewith, assembled together, and first agreed to celebrate a solenne memoriall of the death of Iohn Husse, and Hierome: decreeing the same to be celebrated yereely: and after ward obtained certayne Churches of the king, where they might freely preach & minister the sacraments vnto the congregatiō. This done, they suppressed diuers monasteries, beginning first with the great monastery of the blackefriers 7. miles distant from Prague, driving the vitious priests and monkes out of them: and so their number encreased vnder their Captaine, called Nicholas.

Their number encreasing now moze and moze, they went vnto their K. requiring to haue moze ample churches: the king seemed willingly to giue eare vnto Nicholas, intreating for the people: and commanded them to come again the next day. The people being departed, the king turned himselfe to Nicholas, remayning stil behind, & said: Thou hast begun a web to put me out of my kingdome: but I will make a rope of it to hang thee. Ther vpon, the K. presently departed into the Castle of Misegarde, and within a while

The Popes
goods.
75000. li.

The Jewes
offer their ce-
remonies to
the Pope.

Pope threat-
neth the Bo-
hemians.
A solenne
yearly memo-
rial of the
death of Husse
and Ierome.
Monasteries
suppressed.
Captaine Ni-
cholas.

The King
threateneth Ni-
cholas.

while after, entred into a new castle, which he himselfe had builded, 5. stones cast from thence, sending Embassadors to his brother to require ayde.

These protestants being assébled in the town of Prague, holding their conuentions, the king sent forth his chamberlain with three hundred horsemen, to run vpon them: but he hauing respect vnto himselfe, fled. Whē the news was brought vnto the king, his cupbearer (standing by) said, I knew these things would thus come to passe: for which words, the king would haue slaine him with his dagger, had not they which stood by dissuaded him, with much adoe. Immediately the k. being taken with a palsey, fell sicke, and within 18. daies daies after, hauing marked the names of them, whom he would haue put to death, departed his life, before the Princes, vnto whom hee had sent, were come. ha-
 uing reigned 55. yēres, and being of the age of seuen and fiftie yēres.

The kings cru-
 el determinati-
 on disappoint-
 ed by his own

Zisca.

Immediately after the death of Wenceslaus, there was a noble mā. named Zisca, bozne at Trosnomia, who gathering together a number of men of warre, spoiled the Abbeyes and monasteries, and his number increasing to 4000. took the Castles of Vizegrade, and Pelsina, swan the bridge, and the nether part of the lesser Prague, which vpon conditions hee rendred againe.

About Christmas, Sigismund the Emper came down: and by reason of execution done at Bratislania, the head citie of Slesia, was had in such iealousie, that they stopped him from entring into the cities of Bohemia, and counted him an enemie vnto the kingdome.

In the meane time, Zisca took Ausca, a towne situated vpon the river of Lusintius, and rased it: and so far as he had no fenced towne to inhabite, chose a playne, fenced by nature, about eight myles from Ausca, and compassed the same with walles, and there builded houses, & called the same Taboz. Afterwarde, hee surprised Nicholas, maister of

Taboz builded
 by Zisca.

of the Emperours Dinte, whom the Emperour had sent with 1000. horse into Boheme to set things in order.

In this meane time the Emperour gathering together the nobles of Slesia, entered into Boheme, and allured one Chenco with large promises (who had before reuolted once to the Protestantes) to render by againe the castle of Prague vnto him, and there placed himselfe to annoy the towne: Which done the citizens sent for Zisca, who went with his Tabozites, and receiued the citie vnder his gouernement: which the Emperour did besiege, but was compelled to raise it: and to be short, Zisca put the Emperour to flight, subuerted the abbey of Pelsina, and as he layed siege to Kaby, hauing but one eye before to see, hee lost the same being stricken with an arrow: which yet notwithstanding, he would not forsake his army, but after that, took diuers townes, caused the Barons his enemies to retire, and againe puts the Emperour to flight, and took Brada.

Zisca putteth
 the Emperour
 to flight.

Zisca loseth his
 other eye.

At these troubles, the consuls of Prague, being griened, called for Iohannes Premonstratensis, and nine other of his adherents, whom they supposed to bee the principall of this faction, into the Council house, as though they wold conferre with them of the common wealth: and when they were come, they slue them, and departed home, euery man to his owne house, thinking they had made the citie quiet. But their seruantes, not circumspect inough, washing the houses, did wash down with all the bloud of those that were slaine, into the sinkes, and chanelles. The which being once seene, the people knew what was done. By and by, there was a great tumult, the Councell house was straight way ouerthrowen, and eleven of the principall Citizens, which were thought to be the authozs thereof, were slaine, and diuers houses spoiled. Zisca in the meane while, very valiantly behaued himselfe. But, betwixt him and the Citie of Prague, at the length fell great dissention. In so much, that they prepared an armie against him, and caused him to

Iohan. Premō-
 stratensis and
 his compani-
 ons put to
 death.

Dissention be-
twixt Prague
and Zisca.

Reconciliatio.

to die: who at last finding opportunitie of place, caused his standard to stand still, and fought with them of Prague, and slew 3000. of them, and put the rest to flight, and went to besiege Prague, but by the wisdom of one named Iohannes de Rochezana, reconciliation was made betwixt Zisca and them of Prague: Which when the Emperour understood, & perceiued all things fell out according to the mind of Zisca, and that vpon him alone the whole state of Boheme did depend: he sought priuy meanes to reconcile, and get Zisca into his fauour, promising him the guiding of all his army, the gouernance of the whole kingdome, and great yearly reuenues, if he would proclaim him king, and cause the cities to be sworn vnto him: vpon which conditions, when as Zisca, for the performance of the couenants, went vnto the emperour, in his iourney at the castle of Prisconia, he was stricken with sickness, and there died.

Zisca dieth.

It is written, that beyng demaunded in the time of his sickness, where he would his body should be buried: he commaunded his skinned to be plucked off: his dead carcase, and the flesh to be cast vnto the foules and beastes, and a drum to be made of his skinned, which they shoulde vse in their warres: affirming, that when the enemies shoulde heare the sound of the drumme, they woulde not abide, but take their flight. The Taborites despising all other images, yet set vp the picture of Zisca ouer the gates of their Cities.

The Epitaph of Iohn Zisca, the valiant Captaine of the Bohemians.

The epitaph
of Zisca.

I Iohn Zisca, not inferior to any Emperor, or Captaine, in warlike policie, a seuerer punisher of the pride, and auarice of the Clergie, and a defender of my Countrey, do lie here. The same which Ap. Claudius in geuing good counsell, and M. Furius Camillus did for the Romans, in valiantnesse, the same I (being blinde) haue done for my Bohemians.

hemians. I neuer slackt oportunitie of battaile, neither did fortune at any time faile me. I being blinde, did foresee all oportunitie of well ordering my businesse. Eleuen times, in ioyning battell, I went victor out of the fiede. I seemed worthie to haue defended the cause of the miserable, and hungrie, against the delicate, fatte, and gluttonous priestes: and for that cause, to haue receiued helpe at the handes of God. If their enuie had not let it, without doubt I had deserued to be numbred amongst the most famous men. Notwithstanding, my bones lie here in this halowed place, in despite of the Pope. Iohn Zisca, a Bohemian, enemie to all wicked, and couetous priestes, but with a godlie zeale. Ex Æn. Sil.

In despite
of the P.

All this while the Emperour, with the whole power of the Germanes, were not so busie on the one side, but Martin the Pope was as much occupied on the other: who, about the same time, directed out a most terrible Bull against all those that took part with Wickliffe, Husse, or Ierome: and set forth certaine articles, whereof examination was to be had: with a certaine manner also, how they were to be dealt withall, set downe.

A Bull.

Not long after Ziscas death, certain Bohemians set forth another contrarie writing, against the pestiferous Sea of Rome: bearing the names of Procopius, & Conradus, Captains of the Bohemians.

Procopius.
Conradus.

Now, after y^e Zisca was dead, immediatlie followed diuision in the hoste: the one parte choosing Procopius, surnamed Magnus, to be their Captaine: the other part saying, there was none worthy to succede Zisca. Whereupon, they, choosing out certaine to serue the warres, named themselves Dyphanes. And albeit there was oftentimes dissention among them, yet they ioyned, and defended themselves against foraine power.

Dyphanes.

These two armies obtained great victories, in so much, that

that Sigismund the Emperour sent for the Nobles of Bohemia, unto Posonium, a towne of Hungarie, in the borders of Austria: but they would not enter into the towne, but remained in their tents without the towne: whether the Emperour going to them, and promising them kindnesse, they objected againe, the falsifying of his safeconduct to Iohn Hulse, &c. So nothing being finally concluded, the Emperour returned home.

Pope Martin, perceiuing the Gospell to increase more and more, sent the Cardinall of Winchester, an Englishman, borne of a noble house, into Germanie, to moue them to warre against the Bohemians: whereunto the Emperour also did assist him.

3. Armies.

There were iij. armies provided: in the first were the Dukes of Saxonie, and the lower cities. The second armie was gathered of the Francomans, and was vnder the conduct of the Marques of Brandenburg. The thirde was led by Otho, the archbishop of Treuerse, whom the Rhenenles the Bauarians, and the Imperiall Cities of Sweuia, followed.

The 3. armies
flee before they
see their ene-
mies.

These armies ioyned together, and pitched before Pilsna, & vnderstanding that the Protestants drew nere, they fled before they saw their enemies. When (all lettes set aside) they vanquished Thraconia, and hauing obtained great store of warlike Engines, they destroyed Pilsna: and when they would haue returned home by Franconia, they had great summes of money sent them, that they would not destroye the Countreyes of Bamberge, and Roemberge, whereby the Hoste of the Bohemians was greatlie entreated.

Sigismund the Emperour hauing newes of these thinges, went straight vnto Roemberge, and there gathered newe aide. Also, Pope Martin sent Iulian, the Cardinall of Saint Angell, into Germanie, with ambassage, to make warre vpon the Bohemians, who went straightway to Roem-
berge,

berge to the Emperour, where many nobles of Germanie were assembled, and a decre made of a new expedition against the Bohemians, against the 8. of the Calends of Iuly. It is said, the company of the aid of Sweutians, which they called the company of S. George, and the Magistrates of the Imperiall cities, the Bishops of Mentz, Treuers, and Colen, and the Chieftaines of their Prouinces were aboute fortye thousand horse, but their footemen not fully so many.

40000. horse
against the
Protestants.

After this, the Cardinall entered into Bohemia with a large army, and on the borders of Boheme destroyed many of the Protestants townes, and spared neither man, woman, nor child. But the Bohemians making toward them, there fell such a feare among the popish armie, that they fled before any enemy appeared: whom the protestants pursuing, had a great pray, and spoyle of them: not withstanding Albertus prince of Austria, who was appointed to bring his army through Morania, hearing tell that the Cardinall was entered into Bohemia, with all speede, came out of Austria, with his army, and besieged the towne of Pzerzabia, but when he vnderstood how the cardinal was fled, he left of his purpose, and returned through Morania, which was not yet subiect vnto him: and destroyed aboute 50. townes with fire and sword, and so afflicted them that they promised him subiection, on condition, that he would be bound to doe that, which the Councell of Basil should determine.

The popish ar-
my fleeth, be-
fore they see
their enemies.

50. townes de-
stroyed.

When was there an Ambassage sent out of Boheme, vnto Basil, where Sigismund held the Councell: who during the time of the wars, held himself at Roemberge, & wrote vnto the Bohemians, what law he had of them, and exhorted them to repaire vnto the Councell of Basil, where their græfes should be heard, and remedie provided. The Councell of Basil also wrote their letters to the Bohemians, that they should send their Ambassadors, which should shew a reason of their faith, promising them safeconduct to go and
come.

Councell at
Basil.

come, and free libertie to speake what they would. The Bohemians stood in doubt, considering how Iohn Husse, and Hierome of Prague had been handled by them at Constance: But the Nobilitie followed the mind of Maynardus, prince of the Jew house, who perswaded them to go. And after his counsell an Ambassade of 300. horse was sent to Basill: the chiefe whereof was William Cosca a valiant knight, and Procopius surnamed Magnus, a man of worthy fame for his manifold victories, Iohn Rochezana preacher of Prague, Nicholas Galerius minister of the Thaborites, and one Peter an Englishman, of excellent, prompt, and pregnant wit. These Bohemian Ambassadors were gently received.

The next day after, the Cardinall Iulianus sending for them unto the Councell house, made a gentle, long, and eloquent Oration unto them, exhorting them to peace, and unity: saying, that the Church was the spouse of Christ, &c. This Oration the Bohemians answered, clearing themselves of crimes laid to their charges, and required open audience, whereas the laity might also be present, to manifest their innocencie: which request was granted unto them, and so they propounded foure points, wher in they dissented from the Church of Rome. First, that all that would bee saved, ought of necessity to receiue the Communion vnder both kindes. Secondly, all ciuill rule and dominion to be forbidden vnto the Clergie, by the law of God. Thirdly, that the preaching of the word of God, is free for all men, and in all places. The fourth was, as touching open offences: which are in no wise to be suffered, for the auoiding of greater euill.

These were the pointes, objected in the name of the whole Realme. The Bohemians chose out foure Divines, that should declare their Articles to be taken out of the worde of God. Likewise, on the contrarie parte, there were foure appointed by the Councell. This disputation continued fiftie daies.

In

In the time, while the Bohemians were thus in long conflicts with Sigismund the Emperour, King Henry the fifth likewise fighting in France died: who was so deuout the Prince of to the Pope, and Prelates, that he was called the Prince of Priests.

*The names of the Archbishops
of Canterbury.*

54. Symon Iselip seuentene yeeres. 56. Symon Lang- ham two. 57. William Witlesey five. Symon Sudbury six. 59. William Courtney fiftene. 60. Thomas Arundell eigh- tene. 61. Henry Chicheley nine and twentie.

The ende of the fift Booke.



Z.

An Ambassage
of the Bohemi-
ans to Basill.

Peter an En-
glishman.

4. points wher-
in the Bohe-
mians dissent
from the church
of Rome.

The disputa-
tion continued
fiftie daies.

The names of
the archb. of
Canterbury.

1442

The first part
of the Section.
W. Taylor.

Henry the sixt succeeded his Father, Anno 1422. In the first yere of his raigne, was burned a constant witnesse of Christs truth, William Taylor a Priest, vnder Henry Chichesly Archbishop of Canterburie. Hee was first apprehended in the dayes of Thomas Arundell, and abjured after ward in the daies of Henry Chichesly, Anno 1421. which was the yere before his burning. The said William Taylor appeared againe in the conuocation before the Archbishop, being brought by the Bishop of Worcester, hauing bene complayned of, to haue taught at Bristow these articles following.

Articles.

That whosoever hangeth any Scripture about his neck dishonoreth God, and giueth it to the Diuell. That God onely is to be adored. That Saints are not to be worshipped nor inuocated.

These Articles hee denied that hee preached of, but onely communed of the same: especially vpon the second and third, onely in way of reasoning, and so brought out of his bosome a Paper, conteyning certayne Articles, with testimonies of the Doctors alledged, and exhibited the same vnto the Archbishop: who deliuered it vnto Maister Iohn Castell, and Rikinhale, the two Vicechancellours of Oxford and Cambridge, and to Iohn Langdon Bonke of Canterburie, who the Monday following, presented the said articles to the Archbishop and Prelates as erroneous: Whereupon William Taylor beyng called, in conclusion was content to reuoke the same, and for his penance was condemned to perpetuall prison: whereof notwithstanding, through fauour, hee was also released, putting in

sufficient

sufficient sureties in the Kings Chauncery, and swearing that he would neuer hold, or fauour any such opinions after that. And so he being absolved, and taking his oath, hee was committed to the B. of Worcester, to be released vpon conditions aforesaid: yet so, that hee should appeare at the next Conuocation, whensoever it should be before the Archb.

In the mean time, while William Taylor was in the custody of Worcester, there passed certayne writings betwixt him, & one Tho. Smith, priest of Bristow: in the which writings, William Taylor replying against the said Thomas, concerning the questions of worshipping of Saints: which being brought to the hands of the B. of Worcester, William Taylor began anew to be troubled, ann. 1422. the xj. of February, & being brought before the conuocation, his writings were brought before him, which he would not denie.

The Archb. caused it to be deliuered to the 4. orders of friers in Lond^{on}, to be examined: who found out these 4. hereticall points in them. 1. Euery prayer, which is a petition of some supernaturall gift, or free gift, is to be directed onely to God. 2. That praier is to be directed to God alone. 3. To pray to any creature, is to commit idolatry. 4. Much like the rest, but to fill the number of their orders, they made a fourth.

When the Saturday was come, which was the 20 day of March, the orders of friers hauing declared their censure in the Chapterhouse of Paules, touching Taylors articles: hee was vpon the same, forthwith condemned as a relapse: Taylor cond^{emned} first to be disgraced, and after burned: who being had to Smithfield, the first day of March, did finish his martyrdom.

Anno 1422. When the Saturday was come, which was the 20 day of March, the orders of friers hauing declared their censure in the Chapterhouse of Paules, touching Taylors articles: hee was vpon the same, forthwith condemned as a relapse: Taylor cond^{emned} first to be disgraced, and after burned: who being had to Smithfield, the first day of March, did finish his martyrdom.

Anno 1424. Iohn Florence a Turner, appeared before William Bernam, Chancellour to William, B. of Norwich, for these articles. 1. That the Pope, & Cardinals, haue no power to constitute lawes. 2. That onely the Sunday is to be kept holie. 3. That man ought onely to fast

Z 2

the

Articles.

Ioh. Florence.

the *quatuor temporum*. 4. That Images are not to be worshipped. 5. That Curats ought not to exact tithes. 6. That al they that sweare by their life and power, shalbe damned, except they repent. But being threated, he submitted himselfe, and abiured, and was enioyned this penance: thre Sundais in a solemne procession in the cathedrall Church of Norwich he shoulde be displaied befoze all the people, The like also shoulde be done about his parish Church, of Shelton, thre other seuerall Sundayes, he being bareheaded, barefote, and barenecked, after the manner of a publike penitentiarie, his bodie being couered with a canvas shirt, and breeches, carrying in his hand a taper of a pound weight.

Rich. Belward.

1424

Articles.

Ann. 1424. Richard Belward of Erism, abiured these articles befoze the B. of Norwich, the 24. of July, & purged himselfe by his neighbours, and sware that he would neither teache, nor assist any against the church of Rome. His articles were these. 1. That ecclesiastical ministers haue no power to excommunicate. 2. That he held the opinions of sir Ioh. Oldcastle. 3. That me ought not to go on pilgrimage. 4. That the Curats sel God on Easter day, when they receiue offerings. 5. That he gaue counsel against offerings for the dead, & for women that were purified. 6. That saints ought not to be prayed vnto, &c. He denied these Articles, and purged himselfe by thre of his neighbours: yet because the bishop greatly suspected him of Lollardy, he sware him, that he should neuer teach any thing against the Romish Church, and so dismissed him.

John God de Sell.

Sir Hugh Pic.

In like manner, was Iohn God de Sel, of Ditchingham, Parchment maker, for the same articles, saine to purge himself, and sweare, and so was set at liberty, til ann. 1428. Sir Hugh Pic, also Chaplaine of Ludney, in the dioces of Norwich, was accused befoze the Bishop, ann. 1424. for holding these points: first against pilgrimages: Itz, that almes is only to be giuen to the needy beggers at their doers. That

That no Image is to be worshipped. And that he cast the crosse of Bromehold into the fire. These articles he denied, purged himselfe by witness of 3. Lay men, and 3. Priestes: was sworne, and so dismissed.

Anno 1428. King Henrie the first sent downe most cruel letters of Commission vnto Iohn Exetor, and Iacole Germain, keeper of the castle of Colchester, for the apprehending of sir William White, Priest, and others, suspected of heresie. By vertue of which commission, it is found in olde Monuments, that within short space after, Iohn Exetor, who was appointed one of the Commissioners, attached six persons, in the towne of Bongay, in the Dioces of Norwich, & committed them to William Day, and William Row, constables of Bongay, to be sent within tenne dayes following, vnder safeconduct, to the castle of Norwich: where by reason of the antiquitie of the record, these names remaine only to be read: Iohn Wadden of Tanderden, in the Countie of Kent, Bartholmew Monke of Erham, in the Countie of Norfolk, Coztleader, a married man, William Skuttes. These thre were in the custodie of the Duke of Norfolk, in his Castle of Fremingham.

Besides these, there are found in old monuments, in the dioces of Norfolk and Suffolke, especiallie in the townes of Beckles, Erham, and Ludney, a great number, both of men and women, to haue bene caste into prison, and after their abiuration, brought to open shame, in Churches, and Markets, by the Bishop of Norwich, named William, and his Chancellor, William Bernham, Iohn Exetor being Register: So that within the space of thre or foure yeres, that is, from the yere 1428. vnto 1431. about y number of 120. men and women, were examined, and suffered great vexation for the profession of Christian faith. Of whome, some were taken onely vpon suspition for eating of meates forbidden, vpon Wigill dayes: Who, (after their purgation made) escaped more easilie away. Whose names followe

1428

W. White,
Priest.Great vexation for the
truth of
Christ.

here subscribed.

Robert Skirring of Harlestone, William Skirring, John Terry of Ertham, John Aibre of Ertham, John Middleton of Valuer gate, John Warde of Ertham, Richard Clark of Hething, Thomas VVhite of Bedingham, Master Robert Beert of Berrie, and Richard Page of Clepslie.

The other were moze cruellie handled, and some of them burned: among whome speciall mention is made of these 3. Father Abraham, of Colchester, VVilliam VVhite, Priest, and Iohn VVaddon, Priest: The residue abiured, and suffered penance: as, Iohn Beuerley, I. VVardon, Io. Middleton, Iohn Baker, I. Knight, Margerie Baxter, Iohn Skille, Iohn Godhold, Tomas Albeck, Iohn Pierce, Nicholas Canon, of Ep. Thomas Pie, Iohn Mendham, Io. Middleton, Thomas Chatris, Thomas VVade, VVilliam Taylour, Iohn Capper, Vicar of Tunstall, with thre score and two o-ther.

The articles which they held, were these. Against auricular confession, That there remayneth bread and wine after the wordes of consecration, and that no priest can make the bodie of Christ. That euery true Christian is a Priest to God. That no man is bound to Lent, or any dayes prohibited by the Church of Rome. That the pope is Antichrist. That (necessitie byging), it is lawfull to doe bodilie labour on holie daies, That Priestes may marrie. That Ecclesiasticall censures of the Prelates, are not to be regarded. Against swearing in priuate causes. Against Pilgrimage. Against honouring of Images. Against holy water. That the death of Becket was neither holy, nor meritorious. That Reliques ought not to be worshipped. That prayers in all places are acceptable vnto God. That no Saint is to be prayed vnto. That Bel-ringing was ordained to fill Priestes purses. That it is no sinne, to withstand the Ecclesiasticall processes. That the Catholike Church is only the congregation of Gods elect.

In

In these articles they all agreed, and it seemeth, they had the doctrine from William White, who was scholer and follower of Iohn Wickliffe.

William White
scholler to
Wickliffe.

1428

This William White gave ouer his priesthood & benefice, and toke vnto him a godly woman to his wife, named Ione: yet ceased not he from his dutie of teaching, but preached continually, wrote, and instructed the people at Canterbury. Before time, he had recanted these points: That men should seeke for the forgiveness of sinnes onely at Gods hands. That the wicked lining of the pope and his holy ones is a diuelish and heauy yoke of Antichrist. That men ought not to worship images, nor holy men after they be dead. That the Romish church is the fig tree which Christ accursed. That such as weare coules, or be annointed, or shorne, are the launce-knights of Lucifer, &c. Which articles he abiured An. 1424. before Henry Chichesly at Canterb. but now being stronger in the truth, endured to the end, & was condemned of 30. articles, & was burned at Poerwich, in the moneth of September 1428. hauing labored diligently before in teaching the people of Poerfolke. He was a man very godly, & deuout, in somuch that all the people had him in great reuerence: & were wont to desire him to pray for them. When he was come vnto the stake, thinking to open his mouth to speake vnto the people, to exhort and confirm them in the truth, one of the Bishops seruants stroke him on the mouth, thereby to force him to keepe silence: and so there patiently he ended his course, being made a witnes of Christ Iesus. His wife Ione followed her husbands footesteps, and confirmed many in the truth: and therefore suffered much trouble, & punishment at the Bishops handes, the same yere.

White burned
in Poerwich.

Cruellie.

About the same time also, suffered by burning father Abraham of Colchester, and Iohn Waddon priest, for the like articles.

Iohn Beuerley, alias Batild was enioyned that the Friday and Saturday, next after his dismission he should fast

Z 4

bread

Father Abraham,
William White priest,
I. Wad priest,
burned.

Articles.

bzead, and water, and vppon the Saturday to be whipped from the Palace of *Portwich*, goyng round about by the *Tomlands*, and by *S. Michaels Church*, by *Cottell Row*, and about the market, hauing in his hand a ware candle of two pence, to offer to the Image of the *Trinitie*, after hee had done his penance, &c. and this done, hee should depart out of the *Dioces*, and neuer come there any moze. Besides, the same yere diuerse did penaunce and abiured: and the yere following, 1429, diuerse did the like penance, to the number of 16.02 17.

1429

Rich. Houedon.

1430

1431

Thom. Bagley.

Paule Crawe.

Tho. Rhedon
at Rome.

1436

Articles.

Eugenius
Pope.

An. 1430. R. Houedon a wolwinder & citizen of *Lodon*, was burnt at the *Towzehill*, for the doctrine of *Wickliffe*.

Anno 1431. Thomas Bagley a Priest, vicar of *Wenden* beside *Walden*, beyng a valiant disciple of *Wickliffe*, was condemned of *Heresse* by the *Bishops* at *London*, about the midst of *Lent*: was disgraced and burned in *Smithfield*.

The same yere also *Paule Craw* a *Bohemian*, was take at *S. Andzeues*, by the *Bishop Henry*, & deliuered ouer to the secular power to be burnt, for holding against the faith of *Rome*, touching the sacrament of the *Lords supper*, *wozshipping* of *Saints*, *auricular confession*, with other of *Wickliffes* opinions.

An. 1436. Th. Rhedon a Frenchman, and a *Carmelite* frier, was burned at *Rome* for these articles, which notwithstanding they gathered falsly against him. That the church lacketh refozmation, and that it shall be punished and refozmed. That *Infidels*, *Iewes*, *Turkes*, and *Mozes*, shall be couerted vnto *Chyist* in the later daies. That abominations are vsed at *Rome*. That the vniust excommunication of the *Pope* is not to be feared. *Eugenius* at this time was *Pope*, and succeded *Pope Martin* a litle before. After sundry tozments he was condemned for an heretike and was burned. He was accused by *William* of *Roan* cardinall of *S. Martins* in the mount, vicechancelloz of the court of *Rome*.

About

About the same time, diuers other suffered in the places about *Germany*, as *Henry Grunfelder*, priest of *Watispone*, ann. 1420. *Henry Rodgeber*, priest in the same citie, anno 1423. *Ioh. Draendorf* a priest, & of noble birth, at *Wormes* ann. 1424. *Peter Thraw*, at *Spire*, ann. 1426. *Mathew Hager* also suffered at *Berline*, in *Germany*, not long after. Ex *Basilei Centur. sept.*

Persecution a.
bout Germany

1426

After the death of *pope Martine*, who reigned 14. yeres: succeded *Eugenius* the fourth, about the yere 1431. He began first to celebtrate the Council at *Basill*: which Council *Martine* had before intended.

1431

Eugenius be-
ginneeth the
Council at
Basill.

In the 39. session of the council of *Constance*, it was decreed, & provided, concerning the orders and times of such general councils, as shold after folow, The first that shold next ensue, to be kept the 5. yere after y council of *Constance*. The 2. 7. yeres after that, & so orderly al other to folow successiue, ly fro 1. yere, to 1. yere. Wherefore, according to this decree, folowed a general council 5. yeres after the Council of *Constance* holden at *Sene*, vnder *pope Martin*, an. 1424. but that son brake vp. 7 yeres after another Council was holden at *Basill*, ann. 1431. which was the most troublesome Council, that euer was: and continued 17. yeres. Wherein it was concluded (as before at *Constance*) that the general councils were about the *Pope*.

Order for the
times of gene-
ral councils.

1424

The trouble-
some Council
at Basill conti-
nued 17. yeres.

When *pope Martin* the 5. had appointed *Iulian*, *Cardinall* of *S. Angell*, to hold a general council at *Basill*, for rooting out of *Heresses*, he died: and *Eugenius* 4. succeded: who confirmed the same authoritie to the *Cardinal Iulian*. Vnto this Council, came the *Emperour Sigismund*, and during his life, protected the same.

After his death, *Pope Eugenius* altering his mind & purpose, would transport the Council vnto *Bonony*: & thereby hindred the successe of the council of *Basill*: and first he held a contrary Council, at *Ferraria*, and after ward at *Florence*. *Eugenius* the *Pope* pretended that the *Greeks*, who should

Contention
betwixt the P.
and the fathers
of the Councell.

should come to y^e council, wold not passe the Alpes: that he himself could not go so long a iourney, & that y^e Germanes in their own countrey, wold be so vnttractable, that nothing could there be attempted for their refozation. Wher vpon he cited the fathers of the council vnto Ronony, vnto great perill. They againe cited the pope, that either he should come himselfe, or send his ambassadoz, vnder great penaltie.

For the appealing of this dissention, the Ambassadoz of Albert, king of the Romans, & of the other princes of Germany, assembled together; first, at Pozimberg, where they could determine nothing, and againe at Frankfozd, to appease the dissention betwixt the Council and the Pope. In the meane time, the Emperours Ambassadoz, and the Ambassadoz of the electoz, went to Basil, and conferring with the Ambassadors of other Princes, there they earnestly desired the fathers of the Councell, that they would transpozt the council to another place (the which only thing pope Eugenius seemed alwaies to like and desire) that either he might therby deuide the fathers of the Council, or take away their liberties. Notwithstanding, the Synode thought good, neither to deny the princes request, neither graunt that which Pope Eugenius desired. During this doubt, the Emperours Ambassadoz, and the B. of Patauia, and Augusta, (being much required therevnto) appointed a noble Baron, named Conrade Weinsperg, by the k. commādemēt, to be the protectoz of the Council, & the fathers: but by means of a great pestilence, which beganne to grow, the assembly that should haue been holden at Frankfozd, was transported vnto Mentz. The Ambassadoz of the Princes thought good also to go thither, if by any meanes they might finde vntie. The assēbly was very famous: for there were present, the Archb. of Mentz, Collen, and Treuers, electoz of the sacred empire: and al the Ambassadoz of the other Electoz. Notwithstanding, the Archb. of Collen was the chiefe fauourer of the Council in this assembly. The sacred Synode also

also thought good to send thether their Embassadour the patriarch of Aquileia, the Bishoppe of Venice, and the Bishop of Argen, diuines: Iohn Segonius, and Thomas de Corcellis, with diuerse others. There was no mā there present that wold name himselfe the Embassadour of Eugenius. But the chiefe Hercules of the Eugenians was Nicolaus Casnanus, a man singularly well learned, and of great experience.

Nicholaus
Casnanus.

After diuerse consultations had, the electoz of the Empire, and the Embassadors of the other Princes of Germany thought good, to giue forth commaundement through out their whole countrey and natiō, that the decrees of the council of Basil should receiued and obserued.

While these thinges were thus debated at Mentz, there rose vnto a doubtful question among the diuines, which remained at Basil, whether Eugenius might be called an heretike, who so rebelliously contemned the commaundement of the Church. Among these diuines, the chiefe both in learning, and authoritie, was the Bishop of Chzium, Ambassadour to the king of Castile, and a certaine Scottish abbot: to whose reasons, the rest did consent or giue place: and so Eugenius was pronounced both an heretike, and a relapse. Cyght conclusions were there determined, and allowed amongst them, which they called verities: the copie wherof they did diuulgate thozough al Chzistendome.

Eugenius pro-
nounced an he-
retike & relapse

The verities were these. That the Councell hath authoritie aboue the Pope. That the Pope cannot transpozt, nor proroge the general Councell, lawfully assembled, without the consent of the whole. That he that resisteth those verities, is to be counted an heretike. That Eugenius the fourth had resisted those verities. That Eugenius, being admonished by the sacred Council, did recant the erroz repugnant to those verities. That the dissolution, or translation of the Councell, attempted the second time by Eugenius, is against the foresaide verities. That Eugenius, in going about

8. Verities.

about to dissolue and transpozt the councell againe, is fallen into his first reuoked errors. That Eugenius beyng warned by the councell to giue ouer, and notwithstanding perseuering and erecting a councell at Ferraria, shewed himselfe thereby obstinate.

When the Embassadors of the councell were returned from Mentz, and that certaine report was made of the allowing of their decrees, the Fathers of the councell thought good to discusse the conclusions and verities of the diuines moze at large: whereupon by commaundement of the deputies, all the Maisters and Doctozs of the clergie, with the residue of the Prelates, were called together into the chapterhouse of the great Church, there openly to dispute and discusse the heresie of Eugenius.

This disputation continued 6. daies, both for enone, and after noone. Among whom, Cardinall Ludouicus Archb. Arelatenis was the iudge of the whole disputation. They concluded according to the former verities, and all in a maner allowed them, except Panormitane, Archbishop, who much disputed against them. Likewise did the bishop of Burgen, the king of Aragon's Almoner: yet did they not gainsay the 3. first conclusions, but only those wherein Pope Eugenius was touched. Panormitane greatly contending with the B. of Argen, Iohn Segonius, and Francis de Felix, Diuines that Eugenius was not relapsed, wrought so, that the worde Relapse, was taken out of the Conclusions, and in steade thereof, the worde Relapse put in. Neither durst Panormitane himselfe altogether excuse Eugenius of heresie, but defended moze the first resolution, than the second: yet departed he not without answer, for Iohn Segonius, an expert Diuine, fullie answered him, and scarce could finish his oration without interruption: for, Panormitane oftentimes interrupting him, went about (disorderly) to confute, now this, and now that reason.

Whereupon, the B. of Argen interrupted Panormitan,

in his arguments, and put him from his purpose. Yet they passed so farre, that that they did not abstain from opprobrious taunts: & when B. of Argen said, that the pope ought to be the minister of the Church, Panormitan could not suffer that, but so farre forgot himselfe, that he saide, the Pope was Lord ouer the Church. Segonius, on the contrary part, answered, y it was y most honorable title the P. had, to be called the seruant of the seruants of God: and alleaged why they ought not to seeke after foraine Lordshippe, because Christ himselfe came not to be ministred vnto, but to minister, &c. With whose answers, he being somewhat disquieted, the Councell brake vp, and departed.

The next day after dinner, they returned all againe, where the Archb. of Lions, the Kings Orator, requested to speake his minde. After he had by diuers reasons proued Eugenius to be an Heretike, he bitterly complayned, detesting the negligence, and slouthfulnesse of those, which had preferred such a man to the Papacie: and so moued all their hearts that were present, that they al with him, did bewaile the calamitie of the vniuersal church.

The Bishop of Buxels, Ambassadoz for the King of Spaine, did excellently proue, that the Councell was about the Pope: yet doubted hee whether they were verities of faith. The B. of Arragons Almoner (being a craftie, and subtile man) did not directly dispute vpon the conclusions, but picking out here and there, certaine arguments, sought to hinder the Councell: against whom, an Abbot of Scotland and Tho. de Corcellis, did largely dispute in defence of the Conclusions.

When the Disputation was ended, and a small conclusion of those matters euen at hand, the Archbishops of Milaine, and Panormitane, armed themselves to let the matter, and exhorted all men of their faction, to withstande it. And first of all, as soone as the congregation was assembled, the Bishop of Burgen exhorted them to deferre the conclusion,

Panormitane wil haue the P. Lord of the Church. Seruant of seruants, the P. honorablest title.

The Councell about the P.

A disputation of 6. daies against Pope Eugenius. Panormitane a defender of Eugenius.

I. Segonius.

in

Ludouicus,
Cardinal A-
relatenſis.

ſon, and to ſarie for the Ambaſſadoꝝ of other Princes, who
would hoſtly returne from Henty.

After him Panormitane ſpake alſo to the ſame end, and
ſo did Ludouicus the Prothonotarie of Rome. But Ludo-
uicus, the Cardinall Arelatenſis, made an eloquent, and pi-
thie Oration, and perſwaded them to conſtancie, and to the
maintenance of the concluſions.

And when he had made an end of his Oration there was
a great noiſe, crying out, and bꝛauling euery where. Which
when Ludouicus the Patriarche of Aquileia perceiued, hee
ſaide vnto Panormitane, and vnto Ludouicus Prothono-
tarie: doe not thinke the matter ſhall ſo paſſe, you knowe
not yet the manners of the Germanes: for if you goe forth
on this faſhion, it will not be lawfull for you to departe out
of this cuntry with whole heads.

But Iohn, Earle of Dierſten, (who then ſupplied the
Proſectoꝝ place) and the Citizens of Baſill, gaue aſſurance
of ſafetie, and the Earle willed them to bee of good cheare:
who, neuer diſcouraged at the Patriarches wordes, and by
an Interpreter declared, that his minde was not to threa-
ten, but to nourish the Fathers: they ſhould ſeeke, that they
ſhould not depart from the councel, nothing being done, and
furthemoꝝe, deſired pardon, if his wordes had offended the
Councel, Panormitane, or any man. Yet for al this the noiſe
and cries, could not be ſtayed: for, as often as men-
tion was made of reading the Concordatum, great noiſe,
and rumors were ſtill made to ſtoppe the ſame: ſo that Ami-
deus Archbiſhop of Lyons, and Primate of all Fraunce, a
man of great reuerence and authorizy, was moued to ſpeake
in the behalfe of the Concluſions, and to admoniſh them, not
to geue eare vnto the diſturbers of concord. In the end, the
Concordatum of the xij. men, concerning the articles, were
required to bee read by the Cardinall Arelatenſis, many
whiſpering him in the eare, that he ſhould goe forward, and
not alter his purpoſe.

Then

Then Panormitane, aſſone as the concordatum began to
be read, riſing vp with his companions, & the Aragoꝝ, cried
out with a lowde voice, ſaying: you Fathers do contemne
our requests, & deſpiſe prelates: you would conclude, but it
is not your part to conclude: we are the greater part of the
prelates: we make the councell, and it is our part to con-
clude. And I in the name of the reſt do conclude, that this is to
be deferred and delayed. With this word there ſprang ſuch
a noiſe and rumour in the councell, as is accuſtomed to be in
battle when two armies toyne: ſome curſing that which
Panormitane went about: other ſome allowing the ſame.

Great diſſentia
in the councell.

Then Nicholas Amici, a diuine of Paris, according vnto
his office, ſaid: Panormitane, I appeale from this your con-
cluſion, to the iudgement of the Councel here preſent, nei-
ther doe I affirme any thing ratified, which you haue done,
as I am redy to proue, if it ſhall ſeem good. The contrary part
ſeemed now in better place, for they had already concluded.
The other part, neither had concluded, neither was it ſene
how they could conclude among ſo great cries and uproꝝes.
Notwithſtanding, amongſt all theſe troublous noiſes, Ioh.
Sigonius, a ſingular diuine, of the Vniuerſitie of Salamen-
tine, had audience, and reprobued Panormitane, in that hee
had concluded, without deciding of the Deputies, and with-
out examination of twelue men, or any rite, or order: and ſo
proceeded to exhort them to conſtancie, & not to depart with-
out ſinall concluſion.

Nicholas A-
mici.

In the meane time, many graue men exhorted Panormi-
tane, to geue ouer his concluſion: but neither was he min-
ded ſo to doe, nor the Fathers determined to depart without
a concluſion. All things were diſturbed, neither did the pre-
lates ſit in their ſeates: but as affection led them, ſome went
to the Cardinall Arelatenſis, ſome to Panormitane. When
Arelatenſis ſeing the matter to be in danger, and that there
was no readie way to make a concluſion, thought to vſe
ſome policie to appeaſe the multitude: and tolde them all,
hee

Panormitan
is obſtinate.

A pollicie of
Arelatenfis.

he had newes to declare them, wherewith they were marvellous attentive, and kept great silence. Eugenius messengers (saith he) hath filled all Fraunce, preaching a new doctrine, extolling the authoritie of the Bishop of Rome about the sacred councell, and therefore the Councell must of necessity provide remedy: and to conclude, at the least vpon the three first verities, which the Fathers had done, even as I also (saith he) doe here conclude, in the name of the Father, Sonne, and Holy ghost. And when he had finished his oration, with a cherefull and mery countenance, rising vp he departed: some of the kissed him, some of them kissed the skirtes of his garments, and commended his wisdom.

Arelatenfis
concludeth.

It is reported, that Panormitane, when he came to his lodging, and was gone to his chamber, complained with teares, that hee had both wittingly and willingly impugned the trueth.

After this, there was a great consultation among the Eugenians, what was best to doe in this matter. Some thought to leaue the Councel, other some to tarry, & to resist, that nothing should farther be done against Eugenius: and this opinion remained among them.

The next day after, being the 25. of Aprill, the Archb. of Lyons, and the Bishoppe of Burgen calling together the Prelates into the Chapter house of the great Church, began many things as touching peace. The Bishop of Burgen perswaded, that there should be deputations appointed that day, vnto whom, the Archbishop of Lyons should give power to make an agreement. Vnto whom it was said, there could be no agreement, before the aduersaries confessed their fault, and desired pardon therefore. Anon after, the Fathers of the Councel had drawn out a forme of a decree vpon the former conclusions, and had approued the same in the sacred deputations. By this time the Princes Oratores were returned from the assemblie at Pentz: and holding a Councel among them selues, they had determined to let the decree.

The

The 9. day of May, there was a generall conuocation holden, wherunto all men resorted. The princes Embassadors were called by the B. of Lubecke, & Conrade de Wisperspurg the proctor, into the quire, and there kept: where they tarried so long, that (the forme of the decree being appointed to be concluded that day) the Cardinall perceiving the congregation to be full, and that the twelve men had agreed, and that there was great expectation with silence, thought good not to delay it for feare of tumult, but commanded by and by the publike Concordances to be read. Wherein this was also contained, that the Cardinall Arelatenfis might appoint a Session, whensoever he would: which having read, and being desired by the promoters, concluded as the manner and custome is.

Whereof when the Princes Embassadors which were in the quire vnderstood, they brake of their talke, and being much vexed, they imputed all to the B. of Lubecke, which of purpose had kept them in the quire, and protracted the time. The Bishop
of Lubecke. Whereupon they entring into the congregation, filled the house full of complaints, & greatly blamed Arelatenfis: which diuerse others did also, especially the bishop of Millane, railing vpon him, calling him another Catiline, vnto whom all desperate and naughty persons had refuge.

To whom after Arelatenfis had made answer, he commanded the forme of the decree to be read. When Panormitane and those that were of his part, would needs haue a certaine protestation first to be read. There was great contention on euery side: notwithstanding, at the last, Arelatenfis preuailed, and the forme of the decree was read vnto this word Decernimus, that is, we decree. When Panormitane rising vp, would not suffer it to be read any further, and the Bishop of Patavia said, that it was vncomely, that Arelatenfis with a few Bishops by name, should conclude the matter: the like did also all they that fauoured Panormitane. The Cardinall of Terraconia also did grievously

rebuke

rebuke his partakers, that they did not reade the protestation: and commaunded one of his familiars to read it. But the fathers of the Councell would not giue place to the reading of the protestation. Which when Albinganensis did consider, he commaunded the writing to be giuen vnto him, and as he began to speake, suddely Arelatenis rose vp, with a great number of the fathers to depart: but by the means of George the Pothonotary of Bardayna, the multitude which were departing, were called backe againe, and the Cardinall and the Patriarch were required to sit downe againe, and that they should not leaue the church void & quiet for the aduersaries: whereupon suddenly all the whole multitude sat downe, and the gates were shut againe.

In the meane time Matthæus Albinganensis a B. read the protestation, to none else but to himselfe alone, for it could not be heard for noise: which being ended, the Lombards and Cathelans confirmed the protestation: and afterward by reason the Cardinall of Terraconia said, he agreed to that dissention, because the Embassadors of his king dissented from them, with him almost all the Arragons, Lombards, & Cathelans departed: all the other staid still. So Arelatenis seeing the congregation quiet, willed the conclusions & forme of the decre to be read againe (There remained in the congregation the Embassadors of the Emperre, and of France, talking together of their affaires) Notwithstanding the B. of Turnon heard mention made of the conclusions, & turning himselfe to the B. of Lubecke, said: Lo the matters of faith are now in hand againe, let vs go hence I pray you, that we be not offence to others, so that we be not said to dissent from the Embassadors: the B. of Lubecke answered

The Bishop of Lubecke saith: tary father, tary here: are not the conclusions most true? why, are you afraid to be here for the truth?

Arelatenis after all things were read, which he thought necessarie, at the request of the deputies concluded: and so making an end, dismissed the congregation.

After

After this, it was determined betwene the Lombards, & Arragons, to abstaine from the deputations for a certayne time. which they did not long obserue: notwithstanding the deputations were holden very quietly for a certayne space, neither was there any thing done worthy of remembrance, vntill the 15. day of May. During which time, all means possible was sought to set a concord betwixt the fathers, but it would not be. When Nicholas Amici required Arelatenis, to appoint a Session against the morrow after: which he did according to his motion. The B. of Lubecke made protestation in his owne name, and in the name of his protecto, that he would not consent, that there should be any session, if it should in any part derogate from the agreement had at Mentz. George Miles also, his fellow Ambassado, consented to this protestation: but the protecto of the Councell would in no case consent vnto the protestation of the B. of Lubecke, and saide, that hee did not know any thing of their doings at Mentz.

After the other, the Bishop of Concese made his protestation, and after him followed Panormitane, who reproued the promoter of the faith, because he required the prelates to haue a session, and instantly required, there might be no session as yet holden.

Vnto whom, Arelatenis answered: that the promoter of the faith, ought by his office to call the prelates to determine a matter of faith: especially, for so much as the deputation of the faith and the whole Councell had so giuen him in commaundement: and further, confuted Panormitane, and required him to consider, in this standing for Eugenius, whether he spake according to his conscience, or not: for (saith he) conclusions which now shalbe decreed, are most general, neither is there any mention in them of the pope, & moreover, the veritie of faith is contained in them, against the which, if Eugenius did contend, it were more meete, that the pope should be corrected, then the veritie omitted. And thus hee making

making an end, all were warned to come the next day to the Session.

When the 16. day of May was come, all they whom the Session pleased, assembled at the houre: the Ambassadors also of the princes were come together into the Church quire, to attempt further what they could doe: and sending the Bishops of Lubeck, and Constance, and the Deane of Turnon, an excellent learned man, they offered themselves to be present at the Session, if the deposition of Eugenius might be deferred yet 4. moneths: who when they had received a gentle answer of Arelatenfis, and the other principals, returning againe, the Ambassadors would haue onely the first conclusion decreed: and thereupon sent againe vnto Arelatenfis, vnto whom answer was made, that the chiefe force did consist in the two other conclusions, and that the Councell would specially determine vpon them: with which answer they departed, and the Session began to be celebrated, and Arelatenfis caused prayers and lamentations to be made, with lamentations and teares, that God would direct them. Although there were not many Bishops, yet all the seates were filled, with Bishops, Doctors, Archdeacons, Presidents, Priors, &c. to the number of 400. or more, all in great peace, exhorting one another to the profession of the faith. The B. of Basilica, a Noble man, read the decree, which was attentiuely hearkened vnto, and not one word interrupted: when it was ended, *Te Deum laudamus* was song, with great ioy and gladnes: and so the Session dissolved, which was the 33. Session; and amongst all the rest, most quiet and peaceable.

The day following being the 22. of May, the Princes Ambassadors, without all mens expectation (it was thought being touched with remorse of conscience, even now to detest, and abhorre that which they had done before) came vnto the generall congregation, and excused themselves of their absence: namely, the Bishoppe of Lubecke, and the

the Bishop of Turnon: who, after he had made an end, Cardinall Arelatenfis gaue thanks to God, that had so defended his Church, &c. Having declared the necessitie of the decree, he rose vp, and the Congregation was dissolved.

Eugenius
deposed.

Now, after that Gabriel Condulmarius, called Eugenius the fourth, was deposed from the Bishopricke of Rome, by the aduise of Iohn Segonius, they stayed two monethes, before they proceeded to elect another Pope. In the meane time, Letters were sent to the Princes, to declare the deposing of Eugenius, by the Synode: & to publish it abroade.

During this time, many died of the pestilence, at the council: as, Ludouicus, the Prothonotarie, Ludouicus, the Patriarch of Aquileia, the Abbot of Dora.

Death of the
pestilence at
the Councel.

About the same time, died also the K. of Arragons Almoner, in Switzerland, the Abbot of Virgilia, at Spire, and Iohn, the B. of Lubeck, betwene Vienna and Buda. Yet, Arelatenfis would not depart, but kept constant, and helde out the Councel. And after that the time of the decree was passed, and Gabriel deposed, the Fathers proceeded to the election of another P. And first of all, they nominated those that (together with the Cardinals) should elect the Pope.

The first, and principall of the Electors, was Cardinall Arelatenfis: the rest of the Electors were chosen out of the Italian, French, Germane, and Spanish Nations.

The next day after there was a Session holden, wherein Marcus, a famous Diuine, made an Oration, and reckoned vp the manifold vices of Gabriel, and described what kinde of man he ought to be that should succede: euen one quite contrarie vnto him in all respects. The Electors receaued the Communion together, and afterwarde tooke their oath, and the Cardinall Arelatenfis (opening the booke of Decrees) read the forme of the oath in the audience of all men, and first of all toke the oath himselfe: which was, that hee would onely haue respect to the saluation of Christs people, and profite of the vniuersal church: and after him, in

Thoe ath that
the Electors
of the Pope
take.

Prayers with
teares.

The 33. session
most quiet.

The Princes
Ambassadors
perished.

like manner, all the other Electors did take their oath: then they went with great solemnitie vnto their conclaue, where they remayned seuen dayes.

The manner of their election was on this sort. Before the Cardinals seate was set a deske, wherein there stode a Bason of siluer. Into the which Bason, all the Electors did cast their Schedules: which the Cardinall receiuing, read one by one, and foure other of the Electors wrote as he did reade them.

The tenure of the Schedule was in this manner.

I George, Bishoppe of Vienna, doe choose such a one, or such a one, for Bishoppe of Rome, and peradventure named two. Every one of the Electors subscribed his name vnto the Schedule, that he might thereby know his owne, and say nay, if it were contrarie to that which was spoken: whereby all deceit was vtterly excluded.

The first scrutinie thus ended, 17. of diuers nations were nominated: notwithstanding, Amideus, D. of Sauoy (who had bene married, a man of singular vertue) surmounted them all: for in the first scrutinie he had the voite of 16. Electors. In the next scrutinie, which was holden in y^e moneth of Nouember, he had 21. voices, and so likewise in the 3. and 4. scrutinies. And soasmuch as there was none in all the scrutinie, found to haue two partes, all the other Schedules were burnt. And, because there lacked but one voice to the election of the high B. they fell to prayer, desiring God, that he would direct their mindes to the vnitie of the Church.

The next scrutinie the matter was ended, and when the scrutiny was opened, it was found, that Amideus, the most deuout Duke of Sauoy, was chosen Pope.

When the Cardinall Arelatenus published vnto them the name of the elect Bishop. After this, they gave thanks in the great Church, and declared the election again to the people, and hauing song an himne, departed.

Amideus thus being elected about Nouember, was called

Fe.

The manner
of electing
the pope.

Amideus, Duke
of Sauoy.

Felix 6. and was crowned in the citie of Basill, the moneth of July. And thus much hether to touching the councill of Basill, which endured 17. yeeres.

About the 6. yere of the councill, Sigismund the Emp. died: after him succeeded his son in law, Albert second duke of Austrich, a sore aduersary of the Bohemians: he was made Emp. an. 1438. and reigned Emperour but 2. yeeres. After whom succeeded his brother Frederick 3. duke of Austrich.

Now to returne to the Embassadors of the Bohemians, who came to the councill of Basill, the ninth of January, to whom when cardinall Iulian had made an vnpleasant oration, Rochezanus one of the Bohemians made also an oration, and required to haue a day appoynted to be heard, which was appointed the sixtenth day of the same moneth, vpon which day Iohn Rochezanus hauing made his face, began to propound the first Article, touching the Communion to be ministred in both kinds, and disputed vpon the same three daies, alwaies afoze none.

Then Vincelaus the Thaborite, disputed vpon the second article, touching the correction and punishment of sinne, by the space of two daies. After whom Vldericus Priest of the Dyphanes disputed vpon the third Article two dayes, touching the free preaching of the word of God. Last of all Peter Paine disputed three daies, touching the ciuill dominion of the clergy, which was the 4. article. And after ward gaue copies of their disputations vnto the Councell in writing, with hartie thanks, that they were heard. The three last did somewhat inueigh against the councill, commending I. Husse, and I. Wickliffe for their doctrine. Wherto Iohn Rhagusius a Dalmatian, & a diuine, did so reply, that the Bohemians would needs depart from Basill, & could scarcely be appeased. Certaine of y^e Bohemians would not heare Rhagusius finish his disputation, which endured vpon the first article 8. daies in the forenone. After him Egidius Carlerius answered vnto the second article by the space of foure daies.

Emp. Sigismund dieth.

1438

Rochezanus.

Disputation
vpon the Bohemians
articles.

Vincelaus.
Vldericus.

Peter Paine.

Rhagusius.
The Bohemians
offended.

Papish
disputers,
against
the Bohemians.

To the third article answered one Henricus, surnamed Frigidum Ferrum, three daies together. Last of all, one Iohannes Pollomarius, master of the requestes of the Palace, answered vnto the fourth article three daies together: so that the long time, which they vsed in their disputations, seemed tedious to the Bohemians.

Notwithstanding this answer, the Bohemians still defended their articles, and especially the first: in so much that Iohn Rochezanus did strongly impugne Ragusinus answer by the space of 6. daies. But for so much as one disputation bred another, & it was not perceived, how that means could make concord, the protector of the councell, William duke of Bauaria, attempted to bring the matter to a friendly debating: but agreement could there be none, for the Embassadors of the Bohemians said: they came to propose those four articles in the name of the whole kingdom of Boheme, & to speak no more. Whereupon William the protector of the councell, found means that the councell decreed, to send a famous ambassade with the Embassadors of Boheme vnto Prague, whereas the people should assemble vpon the Sunday. And vpon 14. day of April, there were 10. chosen out of the councell, to go with the Bohemian Embassadors vnto Prague.

Embassadors
from the coun-
cell to Prague.

After the coming of these Embassadors much contention began to rise betwixt the parties. The Bohemians standing to their 4. articles, & refusing to yield, except they were first accepted of, or iustly reproued: which when the Embassadors saw, they desired to haue these articles deliuered vnto them in a certaine forme, which they sent vnto the councell by 3. Bohemian Embassadors. Afterward the councell sent a declaration into Boheme, to publish vnto the people in the common assemblies of the kingdom, by the embassadors which were commaunded to report vnto the Bohemians in the name of the councell, that if they would receiue the declaration of those three articles, and the vnitie of the church, there should be a meane found, whereby the matter touching the

fourth

fourth article, of the communion vnder both kinds, should be passed with peace and quietnes.

After the Bohemians had taken deliberation vpon these declarations, they said, they would giue no answer vnto the premisses, before they vnderstood what should be offered them touching the communion: wherto the councell declared that licence should be giuen vnto the Bohemians, to communicate vnto the people vnder both kinds, to such as bee of lawfull yeeres, & discretion: this alwaies obserued, that the ministers shal say vnto those that communicate, that they ought firmly to beleue, not the flesh only to be contained vnder the forme of bread, & the blood onely vnder the forme of wine, but vnder each kind, the whole & perfect Christ. Moreover, other doubts were so answered by the councell, that after much communication had to and fro, at last a concord was concluded, & confirmed by sentence of their handes. The Bohemians promised to receiue the peace, & vnitie of the church, and the declaration of the 3. articles. This was done, ann. 1438. about the feast of S. Martin.

Licence to the
Bohemians to
communicat vnder
both kinds

1438

It was afterward agreed both by the Ambassadors of the Councell, and of the Bohemes, that whatsoever remained, should be determined, first at Ratispona, afterward, at Buzgain, in the dioces of Olynintus, then at Alba in Hungarie, before the Emp. Sigismund: but the matter coulde bee ended in no place. At last, the concord was concluded by writing, with their seales at Anglania, a citie of Polonia: the 5. day of July in the presence of the Emperour.

Concord be-
twixt the Bo-
hemians and
the Councell.

Anno 1438. in the moneth of Nouember, the Bohemians put vp certain petitions to the Councell that it might be free for al in Boheme, and the marquesdom of Polonia, to communicate vnder both kinds. That they might haue good pastors. That the Gospels & Epistles, and Creed, might be song in the bulgar tongue. That the Uniuersity of Prague might be increased by Prebends, and certaine Benefices of cathedrall churches. That they would prouide for the reformation

The Uniuersi-
ty to be increas-
ed with Pre-
bends, &c.

mation

mation of the Churches of Boheme. To these demaundes, answeres were made ready by the Councell, but were kept backe, it was not knowne wherefoze.

At this Councel of Basill the 36. session holden the 17. day of September, ann. 1439. the feast of the conception of our Lady, was ordained to bee holden, and celebrated yeerely. Likewise, in the 44. Session of the same Councell, holden the first of July, ann. 1441. was ordained the feast of the visitation of our Lady, to be celebrated yeerely in the moneth of Julie.

I 439

The feast of
the conception
of the virgin.

I 441

The feast of
the visitation.
Good lawes
ordained in the
councel of Ba-
sil.

24. Cardinals.
Jewes to be
converted.
Stipend for
the tongues.

This Councel did ordaine diuers wholesome lawes for the Church, as, that meet ministers might be appointed in every church to shine in vertue & knowledge: whereto expecta-
tive graces of benefices were an hinderance: and so toke the away, that no actions of controuersie should be brought to Rome, beyond 4. daies iourney from thence, & that no friv-
olous appeales should be made to the Pope. That the Cardi-
nalles should not be of kinne to the pope, and not exceed the
number of 24. That the first frutes should no more be paid
to the Pope. That meanes should be provided for the conuer-
sion of the Jewes. That the Hebrue, Greeke & Latin tongues
might be maintained, & stipends provided for the teachers of
them. Against priests keeping of Concubines.

During the life of Sigismund the Emperour, no man
resisted this Councell, also during the time of Charles
the seventh, the Frenche King, the Councell of Basill
was fully and wholly receiued through all Fraunce.

After the death of Sigismund, when Eugenius was
deposed, and Felix Duke of Savoy elected Pope, greates
discordes arose, and much practise was wrought, but espe-
cially, on Eugenius part: who being nowe excommuni-
cate, by the Councell of Basill, to make his part more
strong, made eighteen newe Cardinales. Then he sent
his Oratours vnto the Germanes, labouring by all
meanes to dissolue the Councell of Basill.

The

The Germans were at that time so deuided, that some of
them did hold with Felix, & the coucell of Basill, others with
Eugenius & the counsell of Ferrara, & some were neuters.

After this the French K. being dead, which was Charles
the 7. about the yere 1444. the Pope began to stirre by
the Dolphin of Fraunce by force of armes, to dissipate that
councell collected against him. Who leading an armie of
fiftene thousand men into Alsatia, did cruelly wast & spoile
the countrie: after that laid siege vnto Basill, to expell and
driue out the Prelates of the Councell. But the Heluetians
with a small power did vanquish the Frenchmen, and put
them to flight. Although Basill by the valiatnes of the Hel-
uetians was thus defended: yet the Councel could not con-
tinue, by reason of the Princes Ambassadors, which shooke
away, & would not tarie: so that at length Eugenius brought
to passe, partly through the helpe of Fredericke, labouring
for the empire, and partly by his Oratores (in the number of
whom, was Eneas Siluius) among the Germanes, that they
were content to giue ouer both the Councel of Basill, and
their neutralitie.

This Frederick of Austrich, being toward the Empire,
brought also to passe, that Felix, which was chosen of the
councel of Basill to be Pope, was contented to renounce, and
resigne his papacy to Pope Nicholas, the successor to Eu-
genius. Of the which Nicholaus, Frederike was confirmed
at Rome to be Emperour, and there crowned, an. 1451.

As these things were doing in Basill. in the mean season
Eugenius brought to passe in his Conuocation at Florence,
that the Emperour, and Patriarch of Constantinople, with
the rest of the Grecians then present, were perswaded to
receiue the sentence of the church of Rome, concerning the
proceeding of the holy Ghost. Also, to receaue the communi-
on in vbleauened bread, to admitte Purgatorie, and to yeld
themselves to the authoritie of the Romish Church. Wher-
unto (notwithstanding) other churches of Grecia would in no
wise

The Dolphin
of France a-
gainst the coun-
cell of Basill is
vanquished.

Pope Nicho-
las the 5.

I 451

The Grekes
abhorre the
Romanes.

18. new Car-
dinals.

wise consent at their comming home. In so much that with a publike execration they did condemne afterward all those Legates that had consented to those articles, that none of them should be buried in Christian buriall: which was Anno 1439. *Ex Gaf. Pencer.*

11. battels
wonne by the
Protestants
against the
Papists.

Thus much concerning the counsell of Constance, Was all, and the Bohemians, who in the quarrell of Iohn Husse, and Hierome of Prague, fighting vnder Zisca their captaine, had eleuen battels with the popes Ade, and euer went away victors, *Ex peral. Abb. Vrs. in Epitap. Ioh. Zisc.*

Moreouer in the history of Pencer, it is testified that Pope Martin the 5. sending for the Bishop of Winchester the Cardinal, had leuied three maine armies, intending to ouercome all the Bohemians: one armie of the Saxons, vnder the Prince elector. The second of the Francons, vnder the Marques of Brandenburg. The third, of Renates, Bauarians, and Swethers, vnder Otto Archbishop of Treuers.

With these, Sigismund also the Emperour, and Cardinall Iulian, the Popes Legate (who at last was slaine in warre: and being spoyle of all his attire, was left naked in the fildes) ioynd all their force, who ioyning together five times (sayth the storie) with five sundrie battalles, inuaded the Bohemians. At euery which battel 5. times, the said aduersaries (daunted with a sodain feare) ran away out of the fildes, before any stroke was geue. *Gasp. Pencer. lib. 5.*

And so they continued inuincible during the life of Zisca, and Procopius: after whose death, Maynardus, a captaine, and a traytor to the Bohemians, found meanes, by a proclamation, made as though hee would warre against other Countreys of their enemies, bordering about them, craftely to traine all them which were disposed to take wages, into certaine barnes and houels, prepared for the same purpose: and so shutting the doores vpon them, set fire to them, and burnt

Five times
the papists ran
away before
any stroke was
geuen.

Crueltie, and
treason against
the Bohemi-
ans.

burnt of them diuers thousandes, and so brought the rest by that meanes, vnder the subiection of the Emperour, during his life time: which lasted not long. *Ex An. Sil.*

About the yere 1439. the eightene yere of the reigne of Henrie the sixt, one Richard Wiche, Priest, was burned at Tower hill. It is testified of him, that he, before his death, prophesied that the Posterne of the Tower should lye: which afterwarde came to passe. In so much, that the people counted him for an holie man, and made their prayers to him after he was dead, and reared a great heap of stones, and set vp a crosse there by night: so that a great clamor ran vpon those that put him to death. For appeasing of which rumor, the king gaue commandement to punish all such as went thither on Pilgrimage. And by that meanes, the concourse of people was stayed. He was burnt about the month of Iune.

In the same yere about Nouember, Henrie, archbishop of Canterburie, called a Conuocation: wherein, the Prelates toke aduise to make a Supplication to the king, for abolishing the law of Premunire facias.

To which supplication the king made answer, he would pause vpon the matter, and in the meane time, hee would send to all his Officers, and Ministers in the Realm, that no such brief of Premunire should passe against any of them, til the next Parlement, an. 1439.

About the yere 1440. Eleanor Cobham, Dutchesse of Glocester, and Roger Only, Priest, were condemned: the one to perpetuall Prison, (which was the Dutchesse) for the profession of the trueth: and the other vnto death, (although treason were pretended against the, of practising the kings death, which was not likelie: but rather, their profession, and the malice which the Cardinal of Winchester bare vnto the good Duke Humfrey, Duke of Glocester, who complained of the Cardinal to the King in 23. articles, as also, of the archb. of Yorke, that Winchester presumed to be Car-

1439

R. Wiche.

1440

Duches of
Glocest. con-
demned to
perpetuall pri-
son.
R. Only bur-
ned.
Articles of D.
Humfrey a-
gainst the
Cardinall.

dinall against the mind of H. Henrie the first. That he was in danger of Premunire, for bringing a Bul from Rome, to hold his Bishopricke, though he were a Cardinal. That he entered himself to be the Kings gouernor. That hee defrauded the King of his iewels, &c.

The hearing of which accusations the K. committed vnto his Councel, whereof the most part were spirituall persons, so that nothing was said thereto. But vpon the necke of this, ensued the condemnation of the Duchesse, and with in six yerres after, the destruction of the Duke himselfe.

Anno 1445. H. Chicheley, Archb. of Canterbury, died, by whom the Ladie Eleanor the Duchesse, was condemned in S. Steuens Chappel at Westminster, for penance, to beare a taper through Chepelyde thre sundry times, and afterward outlawed to the Ile of Man, vnder the custodie of Sir John Standley knight.

This Henrie Chichelesly builded in his time 2. Colledges in Oxford, the one called Alsoln colledge, and the other called Bernard colledge. About the yeare 1447. Henry Bewford Cardinall, and William de la poole duke of Suffolke with the Quen, conspired duke Humfreyes death, & deuised how to trappe him: and for the more speedy furtherrance thereof a parliament was sommoned to be kept at Berry, far from the citizens of London: whither resorted all the Peeres of the Realme, and amongst them the Duke of Glocester, who on the second day of the Session was by the Lord Beumond high constable of England, bring accompanied with the duke of Buckingham, and others arrested, apprehended, and put in prison, and vpon the same, all his seruantes put from him: of whom 32 of the principall being also vnder the arrest were dispersed into diuers prisons. After this arrest thus done, and the duke put into ward: the night after (saith Hall) sixe nightes (saith Fabian and Polychronicon) he was found dead in his bedde the twenty fourth of February, and his Bodie shewed vnto the Lordes

The destructio
of D. Hūfrey.

1445

Pennance.

Alsoln, and
Bernard Col-
ledge of Ox-
ford.

1447

Duke Humf.
imprisoned.

D. Humfrey
found dead in
prison.

Lordes and commons, as though hee had bene taken naturally with some suddaine disease. This was the end of the good Duke, after he had politikelly by the space of 25. yerres gouerned this realme.

The next day after, the Cardinall died, an. 1448. in great impatiencie, saying, he, will not death be hyed, nor will mony do nothing? &c.

After the Cardinall succeded William Wainfleet, in the Bishopricke of Winchester, who founded the colledge of Mary Magdalene in Oxford.

Anno 1450. William de la Poole, beyng accused of treason to the land, and indeuouring to flee into Fraunce, was encountred with a ship of warre, belonging to the tow-er: whereby hee was taken, and was brought into Douer rode, and there on the side of a shipboat, one strake off his head: and this ende had the other of the good Dukes enemies.

The yeare 1450. printing was first inuented, by one Ioh. Faustus, a goldsmith, dwelling first at Argentine, afterward a Citizen of Mentz: who perceiuing the inuention to come wel to passe, made one Iohn Guttemberg, & Peter Scafford of his counsell: binding them by oath to keepe silence for a while. After sixe yerres, Iohn Guttemberg Copartner with Faustus, beganne then first to brooch the matter at Strasborough, Vlicus Han, in Latin called Gallus, first brought it to Rome.

This printing was after the inuention of gunnes, which were inuented in Germanie, an. 1380. 130. yerres.

Anno 1453. Constantinus Paleologus being Emperour of Constantinople, the great Citie of Constantinople was taken by the Turke Mahumet, after the siege of 54. dayes: which siege began in the beginning of Aprill. Within the citie beside the Citizens were but onely 6000. rescuers of the Grækes, and 3000 of the Venetians, & Genowayes. Against these, Mahumet brought an army of 400000. collected out

Good Duke
Humfrey.

1448

The desperate
Cardinall.
Mary Magda-
lens colledge
in Oxford.

1450

Printing in-
uented.

Printing later
then gunnes
130. yerres.

1453

Constantino-
ple taken by
the Turkes.

One neighbor
destroyeth an
other for gayne

Cruelty of the
Turkes.

out of the Countries and places adioyning nere about : as out of Grecia, Illyrica, Wallachia, Dardanis, Triballis, Bulgaris, out of Bithinia, Galatia, Lidia, Sicilia, and such other : which places had yet the names of Christians : thus one neyghbour for luker sake helped to destroy another. The Emperour Palæologus seeing no way but to flee, making toward the gate, either was slayne or troden downe with multitude. The citie beyng thus got, the Turkes sacking and ranging about the strætes, houses, and corners, did put to the sword most vnmmercifully whosoever they found, both aged, and yong, matrons, virgins, childzen, and infants, sparing none : the Noble matrons & virgins, were horribly rauished, the goods of the citie, and treasures in houses, the ornaments in Churches, were all sacked and spoiled, the pictures of Christ opprobiously handled, in despite of Christ. The spoile and hauocke of the citie lasted thre daies together. These things thus being done, and the tumult ceased, after thre daies, Mahumetes the Turke entereth into the Citie, and first calling for the beads and ancients of the Citie, such as he found to be left aliue, he comanded to be mangled and cut in pieces. It is also saide (as the authour reporteth) that in the feasts of the Turkes, honest matrones and virgins, and such as were of the kings stocke, after other contumelies, were beuen and cutte in pieces for their dispozt.

This end had the noble Citie Constantinople, which continued before flourishing equallie with Rome, 1120. yeres. Ex. Hist. Wittenberg. Peucer.

After the death of Henrie Chichesley, next succeeded Ioh. Stafford, an. 1445. who continued 8. yeres. After him came Iohn Kemp, anno 1453. who sate but thre yeres. Then succeeded Thomas Bursther.

In the time of which archbishop, Raynolde Peacock, bishop of Chichesley, was afflicted by the Popes Prelates, for his faith, and profession of the Gospel : and being cited vp to

Lambeth was caused to recant these points. That we are not bound by necessitie of faith, to beleue that our Lord Iesus Christ after his death descended into hell. That it is not necessarie to saluation, to beleue in the catholike church. That it is not necessarie to saluation, to beleue the communion of Saints. That it is not necessary to saluation, to affirme the body materially in the Sacrament. That the vniuersall Church may erre in matters which pertaine to faith. That it is not necessary for the Church, to hold that which euery generall councell shall ordaine. With this Pe-cocke, were diuerse mo condemned for heretikes : and notwithstanding his recantation, he was deteyned still in prison, where some say, he was pziuely made away by death.

Pope Nicholas 5. made Felix, who renounced his Pope, done vnto him, a cardinal : & crowned Fredericke for making the seat, and confirmed him to be full Emperour : for before they be confirmed by the Popes, they are not Emperours, but are called kings of the Romanes.

This Pope for to get great summes of mony, appointed a Iubile in the yere 1450. Also in his time one Math. Palmerius wrote a booke De Angelis, in defending whereof hee was condemned by the Pope, and burned at Crona, Anno 1448. Ex Tritemio.

After him succeeded Calixtus 3. who amongst diuers other things, ordained both at none & at euening the bel to toll the Auies, as it was bled in y popish time, to helpe the souldiers that fought against the Turkes : for which cause he ordained the feast of the transfiguration of the Lord, solenising it with like pardons and Indulgences as was Corpus Christi day. Also, this pope proceeding contrary to the counsels of Constance and Basill, decreed that no man should appeale from the Pope to any Councell : by whom also S. Edmund of Canterbury, with diuers others were made Saints.

Next vnto Calixtus, succeeded Pius Secundus, other wise called Eneas Silvius, who wrote the 2. bookes of comen-

The Emp. not
Emp. but king
of the Romanes
before the pope
confirmed him.

1450

A Iubile.

1448

P. Calixtus.

Auies doth
helpe the that
fought against
the Turkes.
The feast of
transfiguratio.

S. Edmund of
Canterbury
made Saint.

Pius Secundus
Pope.

B b.

rics,

ries, vpon the counsell of Basill, This Aeneas at the writing of these his booke, seemed to be a man of indifferent & tolerable iudgement and doctrine, from the which afterward being Pope, he seemed to decline and swarue, seeking by all meanes possible, to abolish the booke which before he had written: & whereas before he preferred generall councils be-

Pope Pius altered his former iudgement.

fore the P. now being P. he did decree, that no man should appeale from the B. of Rome to any councils: & likewise for priests mariages, whereas before he thought it best to haue their wiues restored, yet afterward he altered his mind otherwise. There was great discord betwixt this P. & Dorotheus archb. of Mentz: & vpon the same betwene Frederike the Palatine, & the duke of Wittenberg, with others: by occasion wherof, besides the slaughter of many, the citie of Mentz which was before free, lost the freedom & became seruaile.

Mentz looeth his freedom.

Discord betwixt P. Pius & Dorotheus.

The causes of the discord betwixt Pius and Dorotheus, were these: 1. Because that Dorotheus would not consent vnto him in the imposition of certaine tallages & taxes within his countrey. 2. For that Dorotheus would not be bound vnto him, requiring that the said Dorotheus being prince elector, should not call the electors together without his license. 3. Because he would not permit vnto the Popes legates, to conuocate his Clergie together after his owne lust. This Pius began, Anno 1458.

1458

Paulus Secundus Pope.

After Pius 2. succeeded Paulus Secundus, a pope wholly set vpon his belly, and ambition, and a hater of all learned men.

This Paulus had a daughter begotten in fornication, whom because he saw her to be therefore hated, began (as the flozies report) to repent him of the lawe of the single life of Priests, and went about to reforme the same. Ex Stanisl. Rutheo.

The pope for mariages of Priests.

Pope Sixtus 4. Stewes at Rome.

The yeere of Jubile altered once againe.

After this Paulus, came Sixtus the 4. which builded vp in Rome a stewes for both kinds, getting thereby no small reuenues. This pope among other his acts, reduced the yeere of Jubile, from the 50. to the 25. He also initiated the

the feast of the conception, and of the presentation of Marie, and Anna her mother, and Ioseph: also he canonized Bonauenture and S. Francis, for saints.

By this pope also were brought in beades, and he instituted to make our ladies psalter, through the occasion of one Alanus, and his order: who were wont (by putting beades vpon a string to number their prayers.

Beades & Ladies Psalter.

This pope made 32. Cardinals in his time: of whom Petrus Renerius was the first: who, for the time he was Cardinal (which was but 2. yeeres) spent in luxurious riot 200000 Florens, and was left 40000. in debt.

A prodigall Cardinall.

Weselius Groningensis, in a certaine treatise of his, *de indulgentijs Papalibus*, writeth of this pope Sixtus: that at the request of this Peter Cardinal, and of Hierom his brother, he graunted vnto the whole family of the Cardinal S. Lucy, in the 3. hot moneths, June, July, & August, free liberty to vse Sodomitry: with this clause, *Fiat vt petitur*. That is, Be it as it is asked.

Liberty for Sodomitry.

Next after this Sixtus, came Innocentius the eight, a man verie rude, and farre from all learning. Amongest the noble actes of this Pope, this was one, that in the towne of Paulus Equiculus, he caused 8. men, and 6. women, with the Lord of the place, to be apprehended, and iudged for heretikes, because they said that none of them were the Vicars of Christ, which came after Peter, but onely they which followed the pouerty of Christ.

Innocentius 8. Pope.

Also he condemned of heresse, George, the k. of Boheme, King of Bo. and depriued him of his kingdome, and procured his whole heme condemned of the P. to be utterly reiecte: giuing his kingdome to Marthias asking of Pannonia.

1461

Anno 1461. king Henry the 6. was deposed by Edward the 4. after he had reigned 38. yeeres and an halfe.

Henry the 6. founded the colledge of Eaton, and another Colledge of house, hauing then the title of S. Nicholas in Cambridge, Eaton. and now called the kings Colledge. *Ex scala mundi*.

B b 2

This

This king Henrie reiected the popes buls, which graunted to Lewes, Archb. of Roane, the profits of the Bishopricke of Ely, after the death of the Bishop, by the name of the administration of the said bishopricke.

Anno 1461. (Henry the 6. being deposed) Edward the 4. was crowned king.

1471

An. 1471. Upon the assentiō ene. Ik. Henry being prisoner in the tower, departed this life, & was brought by Thames, in a bote to the abbey of Chertsey, & there buried. Polydor after he had described the vertues of this king, recozde that king Henry the 7. did afterward translate the corpes of him from Chertsey, to Windsor: and addeth mozeouer, that by him certaine miracles were wrought: for the which cause, Henry the 7. laboured with pope Iulius, to haue him canonized for a Saint: but the death of the king was the let. Edward Hall writing of this matter, declareth, that the cause of the let, was the excessive fees, which were so great, of canonizing a king aboue any prelat, that the king thought best to keepe his money in his chest.

Henry the 6. to be canonized a Saint, for successive change.

1465

About the yere, 1465. There was here in England, a Frier Carmelite, who preached in Michalemas terme at Pauls crosse, in London: that our Lord Iesus Christ was in pouertie, and did begge in the world. Which question was so stirred here, that it came to the Popes eares, Paulus 2. the next yere following: who cōsents sent downe his bul, signifying to the Prelates, that this heresie, that pestiferously doth affirme, that Christ did openly begge, was condemned of old time by the Bishop of Rome, and his Councils: and that the same ought to be declared in al places for a dangerous doctrine, and woorthy to be troden downe vnder all mens fete.

An heresie to hold Christ was a begger.

1473

John Goose martyr.

Anno 1473. in August, one Iohn Goose, or Husse was condemned, and burned for the trueth, at Tower hil. so that, since the time of Richard the 2. there was no king hitherto, in whose raigne, some godly man or other had not suffered the

the paines of fire, for the testimonie of Christ. This godlike man being entertained in the Sherifes house, befoze he wēt to execution, desired some meate: and (eating) he said to those about him: I eat now a good and competent dinner, for I shall passe a little sharpe shouer, befoze I go to supper. And hauing dined, he gaue thanks, and requested that he might shortly be led to the place where he should yelde his spirit to God, Ex Polychro.

Anno 1437. died Sigismund the Emperoz, in Morania, after whom succēded Albert, D. of Austrich, who in the second yere of his reigne died. After whom succēded Fredericus 3. Duke of Austria, an. 1440.

1437

1440

After Fred. (vnto whome the Germanes complayned in vain of y^e oppressions of y^e D.) succēded his sonne Maximilia.

An. 1476. the B. of Herbiopolis, condemned, and burned for an heretike, one Iohn, a neat-heard, because he held y^e life of the clergie was abhominable befoze God, Ex Munst.

I. a neat-heard.

1479

An. 1479. one Ioh. de Wefalia, was forced to reuoke these articles, being greatly hated by the Thomistes. That men be saued frōlie thorough mere grace, by faith in Christ. That frōe will is nothing. That only the word of God is to be beleued, and not the glosse of any man, or fathers. That the word of God is to be expounded, by comparing, & weying one place with another. That Prelates haue no power geuen them to expound Scriptures by any peculiar right, moze than another. That mens traditions, as, fastings, pardons, feasts, &c. are to be reiected. That extreme unction, & cōfirmatiō, are to be reiected. That confessiō with satisfaction is to be reprehended. That the primacie of y^e P. is vaine, &c.

I. de Wefalia recanteth.

He was complained of by the Thomistes (who were reals, and greatly hated the nominals) vnto Diethrus, archb. of Mentz. His articles being examined by the Diuines of Heydelberge, and Colen, were condemned, and he compelled to recant, Ex Ost. Grat.

Nominals, Reals.

An. 1484. died P. Sixtus the fourth, a very monster of nature.

1563

1454

ture: of whom writeth Platina, that vniuersitie he vered all Italie with warre and dissention. Agrippa writing of him, saith, that among all the Baudes of these other later daies, which were buylders of Bzothelhouses, this Sixtus 4. surmounted all other: who at Rome erected Stewes of double abomination, not only of women, but also &c.

Reuenes of the
Pope from the
Stewes of
Rome.

Whereupon, no small gaine redounded to his cosers, for euery such common harlotte in Rome, paid to him a Julis peece, the sum wherof grew in the yere somewhat to 20000 at length to 40000. duckets. He was a man rather bozne to war, then to religion, as saith Carion, for he warred against Vitelius Tiphernates, against the Florentines, & Venetiās, whom he excommunicated, and absolued not till he died. Also, against Colonienes, against Ferdinandus, k. of Apulia, and Duke of Calabria: also, against other nations and princes, Ex Ioh. Laziardo.

Begging fri-
ers.
Alanus de
Rupe.
The Rosarie
of our Ladies
Psalter.
Fraternitas
coronarium

This Sixtus was a speciall Patrone of begging Friers, granting them to enioy reuenewes in this world, and in the world to come enerlasting life. Among which Friers, there was one named Alanus de Rupe, a black frier, which made the Rosarie of our Ladies Psalter, and erected a new frater- nitie vpon the same, called Fraternitas Coronarium, per- taining to the order of the Dominikes: of which order, Iacobus Sprenger, one of the condemners of Iohannes de We- salia, was a great aduancer: and especially this Sixtus the fourth, who gaue vnto the saide Fraternitie large Priui- ledges.

1480

The institu-
tion of the
Rosarie.

Concerning the institution of this Rosarie, there was a booke set forth, about the yere 1480. In y beginning where- of it is declared, that the blessed virgin entered into the Cell of Alanus, and was so familiar with him, that she did there espouse him for her husbnde, and kissed him with her hea- uenly mouth: opened vnto him her Wapper, and poured great plentie of her owne milke into his mouth. For the confirmation whereof, the saide Alanus did sweare depelie,

cur,

curding himselfe, if it were not, thus as he had made re- lation. This booke being in Latine, & printed, beareth this title: Rosaræ Augustissimæ Christiferæ Mariæ Corona. And in the front it sheweth the name of Iodocus Bisselenis, a noble man of Aquine.

After y this pope Sixtus had vnderstanding, that Hercules Estensis duke of Ferraria, had ioined peace with the Vene- tians against his will, he was so grieved thereat, that for rancoz of mind, within fise daies after he died. About which time also died Platina, a shameful flatterer, and bearer with the wicked liues of the Popes.

Sixtus dieth
for anger.
Platina a
shamefull flat-
terer of the
Popes.

Anno 1483. Edward 4. died, after he had raigned two and twentie yeres, whom succeeded Edward 5. who with his brother Richard was slaine, by one Iames Tyrell. Iohn Dighton and Miles Forest, by the suborning of Richard the third, vsurper, who proclaimed himselfe king, Anno 1483. in the moneth of Iune, & the sixt of Iuly was crow- ned. Richard raigned but two yeres and two moneths, be- ing ouerthwone of Henry 7. who succeeded him, an. 1485. and raigned 23. yeres and eight moneths.

Richard 3. the
vsurper.

1483

Henry 7. king.

1485

Anno 1494. died Frederike, who had raigned 53. yeres, after whome succeeded Maximilian his sonne, who raigned seuen yeres with his father Frederike.

1494

This Maximilian set by the vniuersitie of Wittemberg, and was excellently well learned himselfe, & was the cause why diuerse gaue themselves to learning, namely to sear- ching out of Histories, whereto the Emperoꝝ was giuen him- selfe, & wrote diligently in the Latine tongue his owne acts, as did Iulius Caesar. The men who flourished by his meanes, were: Cuspinianus, Nauclerus, Coradus, Pentingerus, Ma- tius, & others. In that age also excelled Baptista mantuanus, Angel. Politianus, Hermolaus Barbarus, Picus Mirandula, and Franciscus his cosin: Rodolphus Agricola, Pontanus Philippus, Beroaldus, Marsilius Ficinus, Volaterranus, Georgius Valla, with infinite other.

Maximilian
the founder of
the vniuersitie
of Witteberg.

Learned men
flourished in
Maximilianus
time.

Amongst whom also is to be numbred Veselus Groningensis, other wise named Basilius, who was not long after Iohn de Wesalia: both much about one time, and both great friends together. This Veselus died, anno 1490. he was so notable and so worthy a man, that of the people he was called Lux mundi, the light of the world: he did disallow the popish doctrine, of confession and satisfaction, in the matter of repentance: likewise he did disproue both at Rome, and at Paris, purgatorie, supererogation of workes, and pardons, and Popes Indulgences: he disallowed Masses, and praying for the dead, and supremacie of the Pope: he held that the Pope might erre: he disallowed the great riches of the Clergie: that the Popes keyes do not open, but shut heauen gates, &c.

Not long after the death of this Weselus an. 1494. and the 9. yeere of Henry the 7. the 28. of Aprill, was burned a very old woman, named Ione Boughton widow, and mother to the Lady Young which Lady was also suspected to be of the same opinion that her mother was. Her mother was foure score yeeres of age, and held right of Wickliffes opinions, for the which she was burned in Smithfield. The night following that she was burnt, the most of her ashes were had away, of such as had loue vnto the doctrine for the which she suffered.

An. 1497: the 17. of January beyng Sunday, two men one called Richard Milderall, and the other Iames Sturdy, bare faggots befoze the procession of Paules, and after stood befoze the preacher in the time of his Sermon.

And the Sunday following stood other 2. men at Paules crosse, all the sermon time, one garnished with painted, and witten papers, the other hauing a faggot on his necke.

After that in Lent season, vppon Passion Sunday, one Hugh Glouer bare a faggot befoze the processio of Paules, and after with the faggot stood befoze the preacher all the Sermon while.

And

And on the next Sunday following, foure men stood, & did their open penance at Paules, and many of their books were burnt befoze them at the crosse.

Anno 1498. in the beginning of May, the king being then at Canterburie, there was a Priest burnt, which was so strong in his opinion, that all the Clearks, and Doctors, being there present, could not remoue him from his faith: whereof the king being informed, caused the priest to be brought befoze his presence: who, by his perswasions, could not cause him to reuoke, and so he was burnt immediately.

Anno 1499. a certaine godly man, and constant martir of Christ, named Babram, was burnt in Norfolk, in the month of July, as Fabian reporteth: yet the printed Fabian reporteth it to be the yeere, 1500. In the the yeere next following, the 20. day of July, was an olde man, burnt in Smithfield.

This yeere, Hieronimus Sauanorola, a monke in Italy, with two other Friers, named Dominicke and Siluester, which fauoured Sauanorolas learning, were condemned to death at Florence: the articles wherefoze they suffered, were these. 1. Fre iustification by faith. 2. The communion vnder both kinds. 3. Indulgences & pardons of the pope, are of no effect. 4. For preaching against the filthy life of the cleargy. 5. For denying the Popes supremacie. 6. The keyes were not giuen to Peter alone, but vnto the vniuersall Church. 7. That the Pope was Antichrist, because he did attribute more to his own indulgences, and pardons, then to Christs merites. 8. That the Popes excommunication is not to be feared. 9. That auricular confession is not necessary. 10. That he had moued the citie to vproue. 11. That he contened the Popes citation. 12. That he had slandered the Pope. 13. That he said, Italy must be cleansed with Gods scourge, for the manifold wickednes of the Princes and Cleargy. They were first hanged vpon openly in the market place, and after burnt

1490

Veselus a learned man called Lux Mundi.

1494

Ione Boughton martyr.

1497

Faggots borne.

1298

A priest burnt.

1499

Babram martyr.

1500

An old man burnt. Sauanorola burnt.

Articles.

The Pope Antichrist.

burnt to ashes, and the ashes cast into the river of Arum, the 25. day of May, *Ex Catalogo, testium Illirici.*

Spirit of prophecy in Sauanorola. This Ierome Sauanorola had the spirit of prophetic, and foresaw many things to come, which fell out accordingly. He suffered under pope Alexander 6.

Philip Norice.

About this time, was one Philip Norice, an Irishman, professor at Oxford, long vexed and troubled for his profession of the truth.

Suite of the Germans to the Emperour against the church of Rome. Ten grievances.

The Germanes had twice before sued to Fredericke the Emperour, to be a meane to ease them of their manifold grievances, from the Church of Rome, and were repulsed: & now againe, made the same suite to Maximilian his sonne: unto whom they deliuered x. grievances, whereby the Germanes had been long oppressed: the wing also remedies against the same, with certaine aduiselements, how the Emperour might auoide the popes subtleties. The grievances were these: 1. That the Bishops of Rome, do at the request of euery vile person, withstand the covenants of their predecessors bulls, priuiledges, &c. 2. That elections of Prelates are oftentimes put backe. 3. That election of Presidentships are withstood, notwithstanding the graunts haue bene purchased before, to the Chapterhouses. 4. That greatest ecclesiastical dignities, are reserved for Cardinals, and head Postaries. 5. That expectatiue graces, called Wolsons, are graunted without number. 6. That pœrely renenewes are exacted without delay, or mercy: and oftentimes more extorted then ought to be. 7. That rule of Churches is given at Rome, to such as are more fitte to keepe mules, then to gouerne and instruct men. 8. That new pardons, with renouation of the olde, are granted to scrape money. 9. That tithes are exacted, vnder pretence of making warre against the Turkes, when as no expedition doeth followe thereupon. 10. That causes, which might be determined in Germanie, are indistinctly carried to the Court of Rome. After these grievances propounded, they subscribed the remedies

remedies, and aduertisements to the Emperour, whereupon the Emperour set forth an Edict against certaine abuses of the Clergie. That none should haue two Canonships, &c. Against the couetousnesse of the Clergie: concerning which reformation the Emperour required (as it seemeth) aduise of Iacobus Selestadiensis, who wrote vnto him concerning the matter.

After Innocentius 8. succeeded Alexander 6. which Alexander among other horrible things, when he was compelled to send Gemes or Demes, brother to Baiazetes the great Turke, to Lewes 11. the French king for a pledge, because the French king should not procure the great Turkes fauour by sending his brother Gemes to him to be slaine, he being hired by the Turke, caused the same Gemes to be poisoned: who in his iourney, going toward the French king, died at Terracina, *Ex Hieronymo Marcif.* And the same Alexander the 6. taking displeasure with Lewes the French king, about the winning of Naples, sent to Baiazetes the Turk, to fight against Lewes. *Ex eodem.*

Moreover, this pope caused Antonius Mancinellus hands, and tongue to be cut off, because he wrote an eloquent oration against his horrible life. At length, as he was sitting at Rome with his Cardinales, and other rich Senatours, of Rome, his seruants at vnwares brought to him a wrong bottle, whereby both he was poisoned, and his cardinales about him.

After this Pope succeeded next Pius 3. about the yere 1503. After whom came next Iulius 2. a man more abominable then all his felowes: who on a time when he wēt to warre, cast the keyes of S. Peter into Tibris, saying, that for as much as the keyes of Saint Peter would not serue him to his purpose, he would take to himselfe the sword of S. Paul.

Of this Pope Iulius it is certainly reported, that, partlie with his warres, and partlie with his cursinges, within the

Edicts of the Emperour against certaine abuses of the Clergie. Iacobus Selestadiensis.

Pope Alexander 6.

Pope hired by the Turke to poison his brother.

The P. procured the Turke to fight against the French R.

The P. and his Cardinales poisoned.

P. Pius 3. Pope casteth away Peters keyes.

200000. Chri-
stians slaine
by the Popes
meanes.

A councill at
Poyle.

1511

the space of seuen yeres, as good as 200000. Christians were destroyed: first he besieged Rauenna against the Venetians, then Seruia, Imola, Fauentia, Foroliuinum, Bononia, and other cities, which he gat out of princes handes, not without great bloudshed. This Iulius tooke an oth when he was made Pope (as Iohn Sleidan maketh mention) that he would haue a coucell within two yeres: which because he did not performe, nine of his Cardinals departed from him, and came to Millan, and there appointed a counsell at Poyle: among whom the chiefe were Bernardinus Crucenis, Guilielmus Prenestinus, Franciscus Constantinus, with diuerse others: among them also were the procuratozs of the Emperour Maximilian, and of Lodouike the French king. So the Councell was appointed, anno 1511. to begin in the kalends of September. They called this counsell to accuse the Pope for certain crimes, and to depose him: whereof Iulius hearing, giueth out contrary commandemēt, vnder great paine, no man to obey them: and calleth himself another counsell against the next yere, to bee begun the 19. day of Aprill.

The French king vnderstanding, Pope Iulius to ioyne with the Venetians, and so to take their part against him, conuented a Councell at Thurim, in the moneth of September. In which Councell, these questions were propounded. 1 Whether it were lawfull for the Pope to moue warre against any Prince without a cause. 2 Whether any prince (in defending himself) might inuade his aduersarie, and denie his obedience. To which questions it was answered, both to be lawfull, and that the pragmatical function was to be obserued throughout all France.

After this, the king sent vnto Iulius the answer of this Councell, requiring him, either to agree to peace, or to appoint a generall Councell, where this matter might bee more fullie decided.

Iulius would neither of these, but forthwith accursed Lodouike

Questions against the P.

Pragmatical function.

Pope curseth the french k.

douike the french king: and after much bloudshed, and moztall warre, the pope died, an. 1513. Februarie 21.

Persecution
under p Turke
1513

A note touching the miserable persecution, slaughter, and captiuitie of the Christians, vnder the Turkes.

The beastly tirannie of the Turkes, aboue all the rest incomparable, surmounteth all the afflictions, and cruell slaughters that euer were in any age, or read in any historie: especiallie by y space of these latter 300. yeres. Whose crueltie hath bene such, that there is no place almost where they vanquished, that they did not, either slay all the inhabitants thereof, or leade away the most part into such captiuitie, that they continued not long alieue: or els so liued, that death had bene vnto them more tollerable.

And as in the time of the first persecutions of the Roman Emperours, the saying was, that no man could steppe with his fote in Rome, but should treade vpon a Martyr: so it may be said, that almost there is not a Towne, Citie, or village, in all Asia, Grecia, and also in a great part of Europa, and Affrica, whose streets haue not flowed with blood of the Christians, whom the cruell Turkes haue murdered. Of whom are to be scene in histories, heapes of Souldiers slaine: of men and women, cut in peeces: of children, sticke vpon poles, and stakes: whom these detestable Turkes most spitefullie (and that in the sight of their parents) vse to goze to death. Some they drag at horse taites, & famish to death: some they teare in peeces, tying their armes and legges to foure horses: other some they make markes to shote at: vpon some they trie their swordes, how deepe they can cut and slash: the aged, and feeble they tread vnder their horses: women with childe, they rip their bodies, and cast the infantes into the fire, or other wise destroy them. In their promises there is no truth.

After

After the Citizens of Troya had yeelded, and were promised their liues, yet were they destroyed, & that horrible. In Polonia, after the king had geuen himselfe to the Turkes hand, hauing promise of life, Mahumet slue him with his owne handes. The Princes of Asia had both their eyes put out, with basins redde hote set befoze them. Theodosia, other wise called Caphum, hauing had promise of safetie, being surrendred, was likewise destroyed. At the yelding of Lesbos, a number of young men and children, were put vpon sharpe stakes, and poles. At the winning of Hyduntum, a Citie in Apulia, the olde were troden vnder horses, matrones, and virgins rauished, women with childe, cutte, and rent in peces. The Archbishop of that Citie, an aged man, was cut in sunder with a wooden saw, &c.

At the taking of Sigropontus other wise called Calchides, anno 1471. the Turke (contrarie to his promise) most cruellie caused all the youth of Itallie to be pricked vpon sharpe stakes, some to bee dashed vpon harde stones, and other some to be cutte in sunder in the middelt, and other mo, with other kindes of death to be consumed. In so much, that all the streets of Chalchides did flowe with the bloud of them that were slaine. At the winning of Constantinople, the Turke neuer rose from dinner, but he caused euery (day for his disport) three hundred Christian Captiues of the nobles of that Citie, to be slaine befoze his face. So in Methone (after his Captaine Omardo had sent vnto him at Constantinople, 500. prisoners of the Christians) he commanded them all to be cut, and deuided in the middle, and so being slayn, to be thzowen out into the fieldes: Omardes hauing likewise slaine all the Townesmen.

In Seruia, the Prince of the Countrey being sent for, vnder faire pretence of wordes, and promises, to come and speake with the Turke, after he was come of his own gentleness, was apprehended, and had his skinne fleane off, and so was put to death. His Brother and Sister brought
to

to Constantinople in a triumph, and all the Nobles of his Country (as Faber addeth) had their eyes put out: and this was the manner of their cruelties towarde those they put to death.

Other some he carieth into miserable captiuitie, for the Turke neuer cometh into Europe, to war against the Christians, but there followeth after his army a great number of brokers and merchants, such as buy men, and children, and sell them againe, bringing with them long chaines, in the which they linke them, by fiftie or thre score together, such as remaine vnderstoyed by the sword: whome they buy of them that spoile and robbe the christian countries, which is lawfull for any of the Turkes army to do: so that the tenth of the spoyle be reserved for the great Turke.

Of such as remaine for tithe, if they bee aged, (of whom very few be kept aliue, because little profit comes of them) they be solde to the vse of husbandry, and keeping of beastes. If they be young men or women, they be sent to certayne places there to be instructed in their languages, and artes, as shalbe most profitable for their aduantage, and such are called in their tongue Saris. And the first care of the Turke Saris. is this, to make them deny Christ, and to bee circumcised: and after that they are set, and appointed, euery man as he seemeth most apt, either to the learning of their lawes, or the seates of warre. Some are brought vp to be placed in the number of the Janizaries, who are the Turkes Champions. And if any of the young men, or children, shall appear to excell in beautie, him they so cutte, that no parte of that which Nature geueth, or man, remaineth to be seene in all his bodie, whereby (during the freshnes of his age) he is compelled to serue their abomination: and when age cometh, then they serue in stead of Eunuches to wayte vpon Patrones, or to keepe horses and mules, or els to be scullias and drudges in their kitchens.

Such as be young maydens, and beutifull, are deputed for
com

concubines: they whiche be of meane beantie, serue for to do their dydgerie worke in their houses, and chambers: or els to spinne, or such other labours: but so as it is not lawfull for them either to p[ro]fesse Ch[ri]stian religion, or euer to haue any libertie: and thus are they v[er]sed which fall to the Turke by tithe.

The other which are bought and sold among p[ri]uate subjects, first are allured with faire wordes, & p[ro]mises, to take circumcision: which if they will do, they are moze fauorably intreated, but all hope is taken away from them, of returning into their countr[y]: which if they but attempt, the paine thereof is burning. And if such come at length to libertie, & will marrie, they may: but then their children remaine bond to the Lord, for him to sel at his pleasure: & therefore few marry, of such as are wise, among them. They p[ro]fesse to be circumcised, are miserably handled among them. Such captiues as be expert in any manuell art, or occupation, can better shift for themselves: but they which haue no handicraft to liue vpon, are in worse case: and therefore such as haue bene brought vp in learning, or be noble men, and such other, whose tender education can abide no hardnes, are the least reputed of by him which hath the sale and keeping of them: and no cost is bestowed vpon them, but they are carried about barehead, and barefooted, both sommer, and winter, in frost and snow: and if any be faint, or sick in the way, there is no resting for him in any Inn, but first he is d[ri]ue[n] for ward with whippes: and if that will not serue, he is sette peraduenture vpon some horse: and if his weakenes be such, that he cannot sitte, then is hee laide ouerthwart the horse backe, on his bellie like a calfe: and if he chaunce to die, they take of his garments, such as he hath, and throw him into a ditch.

Beside, in the way, they are all manacled by the hands, least they shoulde harme their leaders. For many times persons haue the leading of fiftie captiues: and when night com-

commeth, their feet also are fettered, so that they lodge in no house, but lie vpon the ground all night.

The yong women haue a little moze gentlenesse shewed them, being carried in paniards on the day time: but when the night cometh, pittie it is, to heare the miserable crying out, by reason of the filthy iniuries they suffer by their carriers, in so much that the yong tender age of six or seuen yeeres, as well of the one sex as of the other, can not saue them from the filthy villanie of the beastly Turkes. When the morning cometh, they are brought forth to the market to sale: where the byer (if he be disposed) plucking of their garments, betweth all the bones and ioyntes in their bodys. And if he like them, he giueth his price, and carrieth them away into miserable seruitude; in so much that some Ch[ri]stian captiues haue bene yoked like Oxen to draw the plough. The mayde seruaunts likewise are kept in perpetuall toyle, in close places, where neyther they come in sight of any man, neither be they permitted to haue any talke with their fellowes seruaunts. Such as are committed to keepe beastes, lie abroad both day and night in the wild fieldes, and at spare houres are employed also in hard laboures.

Out of these miseries there is no way for them to flee, especially they that are carried into Asia beyond the seas: or if any do attempt so to do, he taketh his time chiefly about haruest, when he may hide himselfe all day in the cozne, or in the woods, or marishes, and find food: and in the night only hee fleeth, and had rather be deuoured of Wolves, then to returne againe to his Master. In their flying they vse to take with them an hatchet, and cordes: that when they come to the sea side, they may cut downe trees, and bind together the endes of them, and so where the sea Hellespontus is narrowest, about Sestos and Abidos they take the Sea, sitting vpon trees: where if the winde and tyde do serue luckely, they may cut ouer in foure or fve houres,

C.

but

Now the ch[ri]stian captiues vse to flee from their maisters.

but the most part eyther perish in the floudes, or are dyt-
uen backe againe vpon the coast of Asia, or else be deuoured
with wild beastes in the woods, or perish with hunger and
famine.

If any escape ouer the Seas into Europe, by the way
they enter into no towne, but wander vpon the mountains,
following onely the North starre for their guide.

As touching such townes and prouinces, as are wonne
by the Turkes, & wherein Christians are suffered to liue vn-
der tribute: first of all the nobilities there they kill, & make
away the churchmen and clergy: hardly they spare the chur-
ches; but bels and all the furniture thereof, either they cast
downe, or els turne to their blasphemous religion, leauing
to y^e christians certaine blind old chappels, which when they
decay, it is permitted to repaire them again, for great sums
of money giue to the Turke: neither be they permitted to vse
any open preaching, or ministracion, but onely in silence, &
by stealth to frequēt together. Neither is it lawfull for any
christian to beare office within the citie or country, nor to
beare weapon, nor to weare any garment like the Turkes:
and whatsoever blasphemy be spoken against Christ, it
must be borne with silence: or if one speake a word against
the Turkes religion, he shall be forced to be circumcised, and
then if he speake one word against Mahomet, he shall be
burned. And if a Christian being on horsebacke, doe meete
or passe by a Passelman, that is a turkish Priest, he must
light from his horse, and with a lowly looke doe reuerence to
him: or if he doe not, he is beaten downe from his horse with
clubbes and stauies.

Tribute payed
of Christians
to the Turke.

For their tribute they pay the fourth part of their sub-
stance & gaine to the Turke, beside the ordinarie tribute of
the christians, which is to pay for euery head within his fa-
mille a ducke vnto the Turke: which if the parents can not
do, they are compelled to sell their childre into bondage: others
not able to pay, go chayned in fetters from doze to doze
begging

begging, to make vp their paiment, els must they lie in per-
petuall prison: and yet notwithstanding, when the Christi-
ans haue paide all dueties, it remaineth free for the Turkes
to take vp, among the Christians children, whom they best
like, and them to circumcise, and to carry them away, being
yong, from the sight of their parents, into farre places, to be
brought vp in the popes warres: so that they may not re-
turne to them againe, but first are taught to forget Christ, &
then their parents. And albeit, the same children doe after-
ward greatly degenerate from the faith of Christ, yet many
of them haue priuily about them, the gospel of S. Iohn writ-
ten: *In principio erat verbum, &c.* in Greeke and Arabicke, for
a remembrance. And thus much touching the misery vnder
the Turkes, and their cruelties.

In the yere 1499. in the time of one Perseuell,
manie were taken for heretikes in Kent, and at Baules
Crosse they bare sagottes, and were abiured: and shortly
after the same yere, there went thirtene Lollardes afoze
the procession in Baules, and there were of them eight wo-
men, and a young ladde, and the laddes mother was one of
the eight; and all the thirtene bare sagots on their necks be-
foze the procession.

1499
Sagots borne.

Ann. 1506, in the dioces of Lincolne, in Buckinghamshire,
William Smith being B. of the same dioces) one William
Tilley was burned at Amersham, in a close, called Stane-
ly: at which time, one Ioan Clark, a married woman, which
was the onely daughter of the said Tilley, & a faithful wo-
man, was compelled with her owne hands to set fire to her
father. And at the same time, her husband Ioh. Clarke, did
penance at her fathers burning, and bare a sagot, as did also
20. mo: which after ward were compelled to weare certain
badges, & went abroad to do penance, as to Buckingham, Ay-
lesbury, & other townes nigh: and also diuers of these men
were after ward burned in the chēke: as William Page, &c.

1506
William Tilley
a martyr.
Cruelty a-
gainst nature.

Penance.
William Page
burned in the
cheeke.

Some report, that sixtie were put to beare sagots for
their

their penance: of whom diuers were intoynd to beare, and to weare sagots at Lincolne, 7. yeres together, &c. In which number, was also, one Robert Bartlet, a rich man: who for his profession sake, was put from his farme and goods, and was condemned to bee kept in the monastery of Ashrige, where he ware on his right sleeve, a square pæce of cloth, 7. yeres together.

Father Roberts burnt.

Sagots borne.

Thomas Barnard.
James Morden
Father Reuer martyr.

About the same time, of the burning of William Tilsley, (as the Amertham men doe say, or the next day after, was one father Roberts burned at Buckingham. He was a miller, and dwelled at Millendon: and at his burning, there was aboute twenty persons, that were compelled to beare sagots, and to do such penance, as the wicked pharisees did compel them.

After that, by the space of two or thre yeres, was burned at Amertham, Thomas Barnard, a husbandmā, & James Morden, a labourer: they two were burned at one fire. And there was William Littlepage, burned in the right cheek, & father Rogers, and father Reuer, alias Reine, which after was burned. Also, there were 30. mo, that were burned in their cheekes, and bare sagots at the same time. Father Rogers was in the Bishoppes prison, fourtene weekes together, night and day: and was so cruelly handled with colde, hunger, & prison, that after his comming out of prison, he was so lame in his backe, that he could neuer go upright, as long as he liued.

Tho. Chast.

1506

Anno 1506. Thomas Chast of Amertham, was (after other great afflictions) strangled in the Bishoppes prison, in Woburn, vnder W. Smith, B. of Lincolne, and was buried of the wicked wretches, in y^e wood, called *pozland wood*, in the high way betwixt Woburn and litle Marlow: to the intent he should not be taken vp to be seene.

Tho. Norice martyr.

1507

Anno 1507. one Thomas Norice was burnt, for the testimony of the trueth, at *pozwich*, being condemned by the B. the last day of March.

Anno

1508

Anno 1508. Elizabeth Samson, of the Parish of Aldermanburie, was compelled to abiure, before Master William Horsey, Chaunceller to the Bishop of London. Shee spake against pilgrimages, worshipping of Images, and the Reall presence.

About this time was burned Laurence Glest, at Salis-
burie, after they had kepte him in prison two yeres, for the
matter of the Sacrament. At whose burning, William Russell was burned in the cheeke.

After this, there was a godly woman burnt at Chipping
Sudburie, by the Chaunceller Doctor Whittington: who,
after she was burned, and the people returning homeward,
a Bull brake lose from a Butcher, that was in hande to
haue slaine him, singled out Doctor Whittington from all
the people, and (hurting neither olde nor young) take him
alone, gozed him thorough and thorough, carrying his guts,
and trayning them with his hornes all the streets ouer, to
the great admiration of all the people. This is testified by
diuers credible witnesses.

A woman burnt.

Gods iudgment.

An. 1485. The ix. of March, amongst other good men in
Couentrie, these nine hereunder named, were examined, be-
fore Iohn, bishop of Couentrie and Lichfield, in S. Michaels
church, and recanted.

1485

Iohn Blumston, for holding against purgatorie, & images.

Robert Crowther, for the matter of the Sacrament, the
authoritie of the keyes, and Images.

Iohn Smith, for the Lords prayer, & Creed in English.

Robert Brown, for images, flesh-eating in Lent, purga-
torie, auricular confession, and satisfaction.

Thomas Butler, for purgatorie, and merites.

Iohn Falkes, for images, and that he did eate Colwylke
the first Sunday in Lent, &c.

Richard Hilman, for the scripture in English, for the mat-
ter of the sacrament, &c.

In the yere of our Lord 1488. the thirde of April, Mar-
gery

1488

gerie Goit, wife of Iames Goit, was constrayned by Iohn, B. of Couentrie and Lichfield, to recant concerning the real presence.

In the raigne of K. Henrie 7. lived Iohannes Picus, earle of Mirandula. He comming to Rome, booted and spurred, set vp 90. conclusions, to dispute in the same with any in Christendome, who soeuer would come against him. Of the which, diuers were touching the matter of the Sacrament: against whom, none in all Europe was found to dispute. But the Prelates (appointed by the Pope) consulted to enquire vpon his Conclusions. Whereupon they did articulate against him, for suspicion of heresie. He died, being of the age of 32. of great learning. In his sickness Charles the eight French king, (moued with the fame of his learning,) came to visit him. The furniture of his booke cost him 7000 Florens. A little before his death he was minded to geue al away, and to take a Coule, to goe about and preach. With two Popes, that is, with Pope Innocent, and Alexander 6. he had much veration.

90. Conclusions
to be disputed
on by Picus.

The furniture
of Mirandulas
Studie.

The names of the Archbishops of Canterbury, in this sixt booke continuing.

62 Iohn Stratford, eight yeres. 63 Iohn Kemp, thre. 64 Thomas Burchier, thirty thre. 65 Iohn Morton, fourtene. 66 Thomas Langton was elected Archbishop, and died before he was confirmed. 67 Henrie Dene, two. 68. William Warrham, twenty eight.

A briefe note of Ecclesiastical Lawes, ordeyned by certaine auncient kings of this land, for government of the church, before the Conquest.

Lawes of K. Iuas, or Iua.

That Ministers should frame their conuersation according to the forme in lawes prescribed.

That

That Infants should be baptised within thirtie dayes. That no man should labour on the Sunday. Also hee established immunitie of Churches and Sanctuarie, and toke order for the true payment of Church duties, and of the first fruites of all that was sown, to be paid at the day of S. Martin. Anno 712.

Lawes of king Alured or Alfred.

He enlarged the priuilege of Sanctuarie: hee laid double paine vpon such as committed offences in the solemnities of certaine feastes: also against them that committed Sacriledge: hee made a law against Prelates committing murder: also he made a law against whoredome, adultery, and fornication: he appointed daies of fasting, and ceasing from labour. Item, he set order for making and keeping of bolues.

Ecclesiasticall lawes of king Edward the Elder, and Githine the Dane king.

They agreed vpon the sanctuary: they forbade paganism: they laid punishment vpon the Clergie, committing theft, periurie, or murder, fornication, or any capitall crime: they made a law against all buying, selling, and labour vpon the Saboth. Item, that no execution be done on the Sunday: also against witches, and sozcerers.

Lawes of king Ethelstane. Anno 924.

He commaunded that euery village of his owne, should giue a moethly Coprody to a poore person. That 50. psalmes should be song daily for the king, &c. He also ordained punishment for witches, and sozcerers, &c.

Lawes of king Edmund. Anno 94.

He provided lawes against vnchast lining of churchmen:

Cc 4

He

He made lawes concerning tithes, first fruits of every mans crop, and almesse money duely to be paid: that Bishops of their owne charges should repayre churches, and admonish kings for furnishing of the same. For perjurie also, and fighting within the Church.

Lawes of King Edgar. Anno 959.

He ordained that Sunday should be kept holy, from Saturday at none till Sunday morning: also concerning freedom and libertie of the Church tithes, first fruits of corne, and paying of Peter pence. For holydaies and fastingdaies. That Synodes should be kept twice every yere, whereat as well the Bishop of the Dioces, as the civill magistrate should be present.

King Canutus. 1016.

That ecclesiasticall persons beyng accused of fighting, murder, or any other offence, should answer to their purgation therein. That Priests should be disgraced for perjurie, and put in sureties of good behaviour: he limited the degrees of marriage: he commaunded touching the Sabbath day, that which Edgar did before: he commaunded every christian to come to the housell thise every yere at least. That they inquire and search after Gods lawe and commaundementes. That everie Christian vnderstand the points of his faith: at least that he learne perfectly the Lords prayer, and Crede, els to be excluded from the Eucharist, and undertaking for others at Baptisme. That Bishops and Priests should do their duties. That at the court of every shire the Bishop of the Dioces shall be present with the Sheriffe, and that the one shall teach them Gods lawe, and the other mans.

King

King Henry 7. finished his course of life, 1509. after which succeeded his sonne, Henry 8. and shortly after married La. by Katherine, the daughter of Ferdinandus, his late brother Prince Arthurs wife, by the dispensation of pope Julius, and the request of Ferdinandus her father.

At this time was renewed the old strife betwixt the Dominicke fryers, & the Franciscans, about the conception of the virgin Mary: the Franciscans held, that the virgin was without original sinne, the Dominicks were of the contrary mind. Ann. 1476.

Pope Sixtus 4. ioyned with the Franciscans, & ordained a solemnization of the feast of the virgins conception, offering all men & women, which would heare masse, & service, from the first euen-song of the same feast, to the Octaves of the same, as many daies pardon, as Pope Urban 4. and Martin 5. did graunt for hearing service of Corpus Christi day. He made also an addition to the Ave Marie, granting pardon of sins to all that would with the same addition, pray unto the Virgin. The addition is: and blessed is Anna thy mother, of whom thy virgins flesh hath proceeded without blotte of original sinne. This did pope Sixtus after ward, that the Dominicks might conforme themselves thereto, confirme with a bull: dated 1483. whereby the Dominicks were compelled to give to the virgin every night an Antheme in praise of her conceit, and to subscribe to the Franciscane doctrine. Although the greatest number of the scholl Doctors, were of the contrary faction, Petrus Lombard, Thomas Aquinas, Bernardus, Bonaventura, &c.

After the renewing of this dissention, ann. 1509. certaine of the Dominicks devised a certain image of the virgin, that they might make to stirre, to make gestures, to complain, to weep, to grone: & by their devises, to make answer to them, that asked: for which doct, the false friers were taken & burned at Wernes the same yere: Peucer, Munster, Carion, &c. Their names were, Iohannes Vetter, Franciscus Vliscus, Stephanus

1509

R. Hen. 7.
died.
Henry 8.

Old strife be-
twixt the Do-
minicks and
Franciscans.
1476

The feast of the
virgin Maries
conception.

An addition to
the Ave Mary.

The virgin
Mary concei-
ued without
sinne.

1509

Sleight of
friars,

Stephanus Balisthorst, and Henricus Steinegger.

1510

Pope Iulius was condemned, an. 1510. in the councel of Turon in France, an. 1512. being vanquished of Lewes the French k. about Rauenna: & on Easter day the next yere died: after whom succeeded Leo the 10.

1512

Pope Leo.

It appeareth by the registers of Richard Fitzjames, in the dioces of London, that betwixt the yere 1509. & 1527. diuers persons were compelled to abiure, for denying to worship y^e Crucifix, for transubstantiation, holy daies, pilgrimages, adozation of images, speaking against the immoderate riches of Churchmen, the reading of English bookes: for denying, a priest to haue two benefices, &c.

Abiuration.

1511

William Sweeting, and John Banister, martyrs.

Ann. 1511. the 18 of October, William Sweeting & John Banister, who before had recanted: receiuing farther strength from God, were burned in Smithfield, for the testimony of the trueth: which was concerning the reall presence.

1517

John Browne martyr.

Ann. 1517. one Ioh. Brown, who had boz'n a sagot before, in the daies of k. Henry 7. was burned at Ashford, for y^e profession of the truth, condemned by Archb. Warrham, first hauiug had his feet burned to the bones by Warrham & Fisher, bishops, to compell him to deny the trueth.

1514

Rich. Hunn.

Ann. 1514. one Richard Hunn, merchant tailor in the city of London, was priuily made a way, and hanged in the Lollards tower, for the trueth: and after his death, to make him more odious, they picked certaine articles against him, out of the pzeafce of his English Bible. This was done by one Doct. Hedd. The 20. of Decemb. the dead corpes of Richard Hunn was burned in Smithfield: first hauiug condēned it of heresy, (after they had hanged him in prison secretly) his bodie was burned, 16. daies after his murdering. But the matter hauiug bin fully examined by the councel, & iudges, and iustices of the realme: it was found by good pzoofe, and sufficient euidence, that D. Horsey the Chancelor, Charles Ioseph the Sumner, and Iohn Spalding the bel-ringer, had committed the murther. But by the suite of the Bishop of London,

D. Horsey the Chancelor.

London vnto the Cardinall Woolsey, at the gaole deliuey, the next Sessions, the kings attourney pronounced the iudgement against Horsey to be false, and him not to be guilty of the murther.

An. 1518. the 24. of September, Iohn Stilman who had before recanted 11. yeres past, was apprehended & brought before Richard Fitz-James B. of London, and the 25. of October was condemned for a relapse, and burned in Smithfield, Doct. Hedd vitar generall reading the sentence. It was objected y^e he spake against pilgrimages: that he vsed to read bookes of Wickliffe, at his wicket, &c. That he called the Pope Antichrist, &c. and that the inferiour were the synagogue of Sathan, &c.

1518

Iohn Stilman burned.

The same yere the 29. of March, Tho. Man was burned in Smithfield: who had before abiured, ann. 1511. the 14. of August: against auricular confessio, the sacramēt of extreme unction: against worshipping of images, that y^e popish church was not y^e church of God, &c. Doct. Hedd pronounced likewise sentence against him, & deliuered him to the sheriffe of London, to be presently burned: with this protestatio made before, that he might not consent to the death of any: & therfore he desired the sheriffe not to punish him with rigour.

Thomas Man martyr.

Pilate washeth his hands.

This yere was the great abiuration at Amerham, Tho. Man confessed of himself, as it appeareth by the register, that he had conuerted 700. from popery to the trueth. In those daies, those that were professors of the trueth, were called knowne men, and Justfast men. After T. Man, was Robert Cosin also condemned, and burned at Buckingham, for holding against pilgrimages, confession to priests, and worshipping of Images, &c.

The great abiuration at Amerham.

700. conuerted by T. Man, knowne men, Justfast men.

Anno 1511. William Sweeting, alias Clerke, was condemned, and burned for a relapse. He was taken at Chel-sith, where he kept the Towne beafts, and was their pet-heard. His articles were, against pilgrimages, reall presence, worshipping of Images. He had dwelt 16. yeres and more

1511

W. Sweeting.

more with the prior of Saint Dunstons, named George Lawne; where he so turned the prior, that he was after ward compelled to abiure: which also William himselfe through frailtie had done before. He being asked, what cause he had why he should not be iudged as relapse, said: he had nothing else, but onely that he committed himselfe to the mercie of God. With William Sweeting was also condemned the same time, James Brewster of the parish of Saint Nicholas in Colchester, Anno 1505. He had bene abiured by William Warham Archbishop of Canterbury. They were burned together in Smithfield at one fire, the 18. of October, his Articles were against images, pilgrimages, worshipping of Images, the sacrament of the altar, &c.

Anno 1518. Christopher Shoomaker was burned at Newbery, for like articles afoze. For then the Church of Rome was chiefly withstood, for Pilgrimages, adoration of Saintes, the Scripture in English, and real presence.

William Smith, Bishop of Lincolne, died, anno 1515. who builded the Colledge of Wyasen-nole, in Oxford: after who succeeded John Longland a Frier, and cruell verer of more Christians: who propounded such captious interrogatories, that he forced one brother to detect another, the husband, the wife, the brother, the sister; the son, the father. Yet notwithstanding all crueltie, the number did so encrease, that the B. seeing the matter almost passe his power was faine to require ayde of the king for the suppressing of them. Whereto the king graunted, and sent downe his letters to the Sheriffes, Baylifes, Officers, &c. to ayde the Bishop in that behalfe. Whereupon, a great number abiured, anno 1521. in the Dioces of Lincolne, and did sharpe penance. Among which there were certain, who because they had abiured vnder Bishop Smith, were now condemned for relapse, and were burned: whose names are these: Thomas Bernarde, James Morden, Robert Raw, John Scriuener, Ione Norman,

man, and Thomas Holmes, which had detected many of the brethren, yet escaped hee not the relapse. John Scriueners owne children were compelled to set fire to their father, as Ione Clarke was before compelled to doe to her father William Tilsforth.

About this time D. Collet was troubled of B. Fitzjames, D. Collet. Bricot, and Standish, but found fauor with the king. He erected the Schole of Paules. The firste Scholemaster of his Schole was W. Lilius. This Collet was very learned. He died anno 1519.

After Pope Iulius 2. succeeded Leo 10. who (vnder pretence of warring against the Turkes) sent a Jubile, with his pardons, through all Christian Regions, & Dominions, where-by he gathered innumerable riches, and treasures. The gatherers whereof perswaded the people, y^e whosoever would gene r.^s should at his pleasure deliuer one soule out of purgatorie: but if it were one iotte lesse then ten shillings, they preached that it would profit them nothing. Ex Christ. Mess. Pardons sold. li. 20. Chro.

This filthie marchandise was brought into Germanie by a Dominike Frier, called Tecellius: wherupon, Luther a Frier Augustine, then abhorring this shamelesse practise, anno 1517. set vp openly vpon the Temple ioyning to the Castle of Wittemberge, the morrow after the feast of all Saintes, certaine propositions concerning Indulgences.

Whereupon, the Frier Tecellius inueighed against Luther in his sermons, calling him heretike, and worthe to be persecuted with fire: and burned Luthers Propositions openlie, and a Sermon which he wrote of Indulgences.

This rage of the Frier caused Luther to intreate more ampie of the matter: wherfore he was accused to the Bishop of Rome, and (minding as yet no further) indeuoured to get the popes fauour, writing vnto him for the same, with all submission, in these wordes.

Most holie Father, I offer my selfe prostrate vnder the

James Brewster.

Christopher Shoomaker.
1518

1515

Colledge of Wyasen-nole in Oxford. One brother detecteth another, the husband the wife, &c.

1521

A great number abiure.

T. Bernard burned.

Paules schole builded.

1519

D. Leo 10.

Tecellius a Frier,
1517

Luther, an Augustine frier.

Luther accused to the B. of Rome.

Luther writeth to the P.

the feete of your holinesse, with all that I am, and that I haue. Saue me, kill me, call me, recall me, approue me, re-
proue mee, as you shall please: your voice (the voice of
Christ in you speaking) I will acknowledge. If I haue de-
serued death, I shall be contented to die, &c. This was in
the yeere of our Lord, one thousand, five hundred, and
eightene.

1501

Dialogues a-
gainst Luther.
Eckius against
Luther.

Not long after the impudent dealing of Frier Tcelli-
us, steppeth out one Siluester de Priero, a Dominike Fri-
er, which published rayling dialogues against Luther. Unto
whom Luther made answers againe.

Next after this Siluester, stepped by Eckius, and impug-
ned the conclusions of Luther. With whome encountred D.
Andreas Bedensteine, Archdeacon of Wittemberge, ma-
king his apologie in the defence of Luther.

Afterwarde, Martin Luther was cited by the 7. day of
August, by one Hieronimus Bishop of Ascalon, to appeare
at Rome. The Uniuersitie of Wittemberge hearing therof,
directed by their letters, with their publike seale, to the P.
in Luthers behalfe.

Duke Frederike also by his letters, sued to Cardinall
Caietanus, (who was then at Augusta,) that the cause of
Luther might be freed from Rome, and remoued to Augusta
to the hearing of the Cardinall.

The Cardinal (at the Dukes suite) wrote to the Pope,
and receiued answer, that hee shoulde call Luther before
him at Augusta: and if he found him obstinate, that he should
interdict him, with al his adherents, and maintainers who-
soeuer, the Emperors person only excepted.

The Pope also directeth other letters at the same time
to Duke Fred. complayning with many græuous words a-
gainst Luther.

P. complaineth
against Lut.

About the beginning of October, M. Luther came to Au-
gusta, at the charges of the prince Elector, and hauing obtai-
ned safeconduct from the Emperour Maximilian, presented
himselſe

himselſe to the cardinal: who propounded vnto him 3. things.

1. That hee should reuoke his errours. 2. That he should
promise from that time forward to abstaine from the same.
3. That hee should abstayne from any thing that might
trouble the Church, whereunto hee answered: that he was
perswaded it was sound and Catholike which hee had said:
and that he was ready to answer, to that should be objected
against the same: and that concerning the matters, he would
heare the iudgement of the vniuersities of the Emppre, Ba-
sil, Friburg, and Louane.

After this, Luther prepareth an answer by and by to
Caietanus, teaching that the merites of Christ are not com-
mitted to men: that the Pope may erre: that hee ought to
bee reprehended: that authoritie of Scriptures ought to
leade in matters of faith: that the extrauagant containeth
vntrueths, &c.

The Cardinall would heare no Scripture, but com-
maunded Luther to come no more in his presence, except
hee would recant: yet Luther abode there still, and depar-
ted not.

The Cardinall sent for Iohannes Stupitius, Vicar of the
Augustines, and moued him earnestly to bring Luther to
recant of his owne accord. Luther tarried two daies after,
and nothing was saide vnto him: the third day hee deliue-
red his minde in writing, submitting himselfe, and promi-
sing, that he would haue more moderation, and that (tou-
ching the matter of pardons) hee would procede no fur-
ther. Onely he saide, he could not retract his sentence be-
fore defended, for so much, as he had said nothing, but with
a good conscience, and that was agreeable to the testimony
of the Scriptures.

Luther sub-
mitteth him-
selfe.

This writing the Cardinall lightly regarded. Which
when Luther sawe, and tarrying yet two dayes longer: vn-
derstanding that the Cardinall had saide, that he had com-
maundement to imprison Iohn Stupitius, and Luther, after
he

he had made, and set vp his appeale, he departed from the Cardinall.

After Luthers departure, the Cardinall writeth a sharp letter vnto duke Fredericke, declaring the dangerous doctrine of Luther, and exhorteth the Duke to tender his owne honour and safetie, and to expell Luther out of his dominions. Whereto the Duke answereth, both purging himselfe, and Luther: desiring the Cardinall to be a meanes to the Pope, that innocencie and truth be not oppressed, before the error be lawfully conuicted. This done, the Duke sendeth the letter of the Cardinall to Luther: Luther writeth again to the duke, and declareth how he was dealt with at Augusta, what he offered, and how he attended, offering also himselfe to banishment, to auoyde the malice of his enemies: & no doubt, both the Duke and Luther were brought into a freight. In which meane time, the University of Wittenberg wrote their letters in defence of Luther, which caused the Duke now seriously to hearken to his cause. This was, ann, 1518. about the beginning of December.

1518

New pardons. In the mean time, in the moneth of Nouember, the pope sendeth forth new indulgences into Germany, and into all quarters, with a new edict: wherein he declareth, that the bishop of Rome hath power to release, dispense, and to grant indulgences auailable, as well for the liuing, as the dead: lying in the paynes of purgatorie.

Luther in the meane time, hearing how they minded to proceede against him at Rome, appealeth from the Pope to a generall Councell: which the Pope vnderstanding, practise with the Duke, by flatterie, and by secrete letters, to poble men of the Dukes Councel, that they might remoue the Dukes minde from Luther. But before Melitus his ambassador approached Germanie, Maximilian died, an. 1519. in the moneth of Januarie: and through the meanes of Fredericke, Prince Elector, the Empire fel to Carolus v. surnamed Prudens, about the end of August.

Maximilian,
1519

In

In the moneth of Iune before, there was a publike disputation ordained at Lypsia, a citie in Misnia, vnder the dominio of George duke of Saronie, vncle to duke Frederick. At that disputation Eckius and Carlostadius disputed of free will: and thether came Luther, and Phillip Melancthon, to heare what was done. Luther not minding, nor purposing to dispute: but there being prouoked he disputed with Eckius, of the Popes supremacie, of Purgatorie, of Indulgences, and of Penance. This was in the moneth of Iuly, an. 1519. About the beginning of which yere Zuinglius came first to Zurich, and taught: who at Zurich withstood Sampson a frier, that came thither with the Popes pardons.

A disputation
at Lypsia.

Zuinglius.

Anno 1530. the Doctors and friers of Louane, and Colen, condemned the booke of Luther as hereticall: against whom also Luther effectually defendeth himselfe, and sheweth to the nobilitie of Germanie in another booke, that the mony that goeth yere out of Germanie to Rome, amounteth to 3000000. florens.

1530

The yere
mony that wet
out of Germanie
to Rome.

Now a while after the coronation of the Emperour, the Pope sendeth againe to Duke Fredericke, requiring him to cause Luthers booke to be burned, and that he would eyther see Luther executed himselfe, or send him fast bound to Rome. To the Embassadors the Duke answered, that before the matter were disputed, and the cause made manifest, he might not with any equitie or honour proceede in such sort.

Two Cardinals (notwithstanding) toke and burned Luthers booke: whereof he hearing, burned also as many of the Popes Decrees as he could get, and the late Bull also set out against him, openly, and solemnly, with a great number of people following him. This was done the 10. of December. On Monday thurs day the Pope curseth Luther: and shortly after he hauing the Emperours passport, and being sent for also by him, appeareth at an assembly at Wormes, Anno

Luther burneth the popes
Decrees.

Pope curseth
Luther.

Luther appeareth at
Wormes.

Dd.

Anno

Luthers courage.

Anno one thousand, five hundred, and one and twentie, about seuentē dayes after Easter, his friendes greatly dissuaded him, to whom he answered: as touching himself, since he was sent for, he was resolved to enter Worms, in the name of our Lord Iesus Christ, although he knew that there were as many Diuels, as there are tiles to cover the houses at Worms.

Eckius questions to Luther.

The fourth day after his repaire to Worms, at foure of the clocke in the afternone, he appeared before the imperiall maiestie, Princes, Dukes, &c. where Eckius aboue mentioned, who was then B. of Triers, generall officiall, with a loud voice propounded vnto him, in the name of the assembly two questions. 1. Whether the booke that went abroad in his name were his. 2. Whether he would recant them if they were his. To the demaundes Luther answered: that the booke whose titles they had read vnto him, hee did acknowledge: and as for the second point hee craved respite of deliberation, that hee might without prejudice of the word of God, and perill of his owne soule, answer the interrogatorie: which was graunted vnto him, till the next day the same houre: and then his opinion should not be in writing, but pronounced by word of mouth.

Luthers books of three sortes.

Luthers answers.

The next day hee appeared, and answered, his Bookes were of three sortes: The first, in which hee had simply declared the religion of Christian faith and good works, which the popes Bull it self iustifieth, and is not to be renouked. The second sort, wherein he had inueighed against the papacie, the crueltie & extortion of the same, which if he should renouke it, should adde more force to their tyrannie, and open wide gates to their impietie. The third sort, which he had written, was against priuate persons, which laboured to mainteine the Romane tyranny, and to withstand the true doctrine which hee had professed. In which hee confessed he might haue dealt, not with such vehemencie of spirit, yet that

he could cal nothing of the same backe, without prejudice of the cause. Albeit, he offered himself, both to be shewed where in he erred, and to hearken to those that could giue reason, out of the scriptures, to the contrary, &c.

These words thus pronounced, Eckius the Emperours prolocutor, with a sterne countenance, refused his answer, as not direct, and plaine. Then Luther, considering (saith hee) your soueraigne maiestie, and your Honours require a plaine answer: this I say, and professe as resolutely as I may, without doubting, or sophistication, that if I be not conuicted by testimonie of the Scriptures, and by probable reasons, (for I beleeue not the Pope, nor generall Councils, which haue erred many times, and haue been contrary to themselves) my conscience is so bound and captiued in these Scriptures, and worde of God, which I haue alleadged, that I may not, nor will not reuoke any manner of thing; considering it is not lawfull, nor godlie, to doe any thing against conscience. Herevpon I stand, and rest: I haue not what els to answer, God haue mercie vpon me.

Luther answereth directly.

To this answer, Eckius replied againe, as insufficient, and indirect, and fled to the counsels: but Luther replied, and declared, how they haue erred, and were not meete to determine matters of faith. The officiall againe answered, that could not be proued, that the counsels haue erred: but Luther promised to proue it: and now night approaching, the Lordes arose, and departed. Upon Friday following, the Emperour signified to the States of Germany, by his letters, that he minded to extirpate Martine Luther, and his doctrine.

The munday following before supper, the Archb. of Tri- The Emperour
ers aduertised Luther, that on Wednesday next, he should
appeare before him at nine of the clocke, before dinner, purpose to
and assigned him the place. Luther appeares, where, root out the
in the presence of the Archbishop, Marques of Brandenburg, Gospel.
Duke

Duke of Saxonie, and other States. **Foot.** Vocus the marques of Bades chaplaine, exhorted Luther with a rhetorical oration to recant: and spake in defence of the Councils. To whom Luther replied, that he spake not against all councils: but that they might erre if appeared by the council of Constance, which condemned this article of Wickliffe, the Church is the communion of the predestinate, with other words more: which being finished, he was bid to stand aside: and in the mean while, the princes conferred, & sent for him againe, and exhorted him. To whom he answered: except he were ouerthzown by the scriptures, he might not yeeld with a safe conscience. After ward, the Archbishop himselfe, with gentle and courteous words, exhorted Luther to submitte: which would not be. So that within a while after, y Archb. officiall, declared vnto Luther, from the Emperour, that he should within 20. daies return home, vnder his safeconduct, from whence he came. And the five & twentieth of April, hee returned: the Emperours Herald, Gasper Sturm safely conducting him.

Luther returneth.

The Emp. outlaweth Luther, &c.

De abroganda Missa.

Wittenberg fauoureth Luther.

After this, the Doctors, and Schole-men of Paris, wrote against Luther, and condemned his bookes, and not long after, Charles the Emp. directeth a writte of outlawrie against Luther, and all them that took his part: commanding, wheresoeuer he might bee gotten, to apprehend him, and his bookes to bee burned. Vpon this, Duke Fredericke conueyeth Luther away secretly, by certaine faithfull Noble men: in which time, hee wrote, among other bookes, one intituled, *De abroganda Missa*, dedicated to his companie of Augustine Friars: who vpon that, beganne to laye downe their priuate Vasses. This doctrine, the Vniuersitie of Wittenberg (their Councel being asked by the Duke) did confirme: and councelled the Duke, to put downe the vse of the masse in his dominions.

About the same time, king Henric the 8. bare the name of a

of a certaine booke written against Luther: in which he defendeth the Popes pardons, his authoritie, and the matter of the sacrament. For which, the pope added to his stile and title, Defender of the Christian faith.

Booke against Luther. Defender of the Christian faith.

Pope Leo dieth.

Within the compasse of the same yere, P. Leo died, reioysing of 3. blessings that God had bestowed vpon him. First, that hee, being banished out of his Countrey, was restored againe with glorie. 2 That he deserved to be called Apostolike. 3 That he had driuen the Frenchmen out of Italy. After that he had spoken these words, he was stricken with a sodaine feuer, and shortly after died, being of the age of 47 yeres, albeit some suspected he died of poyson. After him succeeded Hadrian, 6. In whose time the Turkes wanne Rhodes, he liued not much aboue one yere and a half in his Papacie.

Pope Hadrian 6. A meeting at Rozenberge.

In the time of this Hadr. the councill of Wormes brake vp, and another meeting appointed by the Emp. and States at Rozenberge, an. 1522.

To which meeting the Pope sent his letters, and beside, gaue his Legate Cheregalius instructions against Luther. To whom the princes answered again, geuing reason, why (as yet) the Emperours Edict was not executed against Luther, and requiring also, that his holinesse, with the consent of the Emperour would summon a generall Councell, with as much speed as might be: whercof matters might be freely debated for the benefite of the Church, and reformation of the same: and that the assembling of that Councell, might not be deferred longer then one yere. At y meane time, they promised to take reasonable order, &c.

At the same time also, at Rozenberg, the States propounded an hundred grieuances of the Germans, which they did sustaine from the Sea of Rome: as, forbidding of marriage in degrees not forbidden by the law of God: forbidding of meates, not forbidden by God: restraint of marriage at certaine times: selling remission of sinnes for money: innum-

100. greenances of Germanie against the pope,

ties of clergy men: excommunication abused: number of ho-
lie dayes ouerburthenous: suspending, & halowmg of church
yardes: against Officials, and ecclesiasticall Judges: that ec-
clesiasticall Judges annex lay matters vnto their iurisdic-
tion, &c. These greauances they deliuered to the popes legat,
an. 1523, and so the assemble of Nozemberge brake vp, and
was prozoged to the next yere following. In the mean time
Hadrian died: after whom succeded Clement 7. who, y next
yere after, sent his Legat, Cardinal Campeius, vnto the as-
semble at Nozemberg, with many faire petitions, & sharpe
complaints against Luther, &c. but not a word of the greua-
ces, or of any refozmation. While Luther was absent from
Whittemberg, And, Carlostadius stirred vp the people, to
thzow downe images in the temples, besides other thinges
mo, which Luther (returning to Whittemberg) misliked, be-
cause it was not done orderly, & by the magistrate, to whom
it did belong. Ex Ioh. Sleid. lib. 3.

An 1546. in the 63. yere of his age, L died, after he had
continued wyting and preaching 29. yeaes. Besoze his
death he prayed thus: My heauenly Father, eternall & mer-
cifull God, thou hast manifested vnto me, thy deare Sonne
our Lord Iesus Christ. I haue taught him, I haue loued him
as my health, my life, and my redemption: whom the wic-
ked haue persecuted, maligned, and with iniurie afflicted.
Draw my soule vnto thee. After he had thus prayed, he said
as insueth, thzise: I comend my spirit into thy hands, thou
hast redemed me O god of truth. God so loued the world,
that he gaue his only sonne, that all that beleued in him,
might haue life everlasting. Frederike pince Cleuo, died
besoze Luther, an. 1525.

Thus Luther fulfilled the prophecie of Ierom of Pzage, I
cite you al to answere besoze the most high and iust Judge,
after 100. yeres. Ierom was burnt 1416. and Luther began
to wyte anno 1516.

An. 1524. At the diet of Nozem. was much reasoning co-
gr-

cerning the mariage of priests: which cardinall Căpeius im-
pugned: and concerning the liberties of the cite of Straus-
burgh, which the B. would haue infringed, taking into his
hands, y. cause of married priests from the magistrate of the
towne, against ancient custome & agrăement betwixt them.

After the councill of Nozemberg, immediatly folloved
another sitting at Ratibone, where were present Ferdi-
nandus Campeius Cardinall of Salisburgh, the two dukes
of Bauarie, the Bishops of Trent, and Ratibone, &c. and
made many popish Decrees and actes against Luther: which
Campeius laboured to haue enacted in a full councill, and
with the consents of all the Empeze: but the mindes of di-
uerse were gone from the Pope: and he was faine to get the
same ratified in this particular conuenticle.

An. 1519. Vldricus Zuinglius, first abiding at Glucro-
na in a place called our Lords hermitage, reioined to Zu-
ricke, and there began to teach, dwelling in the Minster a-
mong the Canons or Monks, of that close, & vsing the same
rites with them, the space of two or thre yeaes: & because
Leo the same yere had renewed his pardons againe, he co-
tinued by the space of two yeaes & moze, detecting of the ab-
uses of the same, till Hugo B. of Constance, to whose iuris-
diction Zurich did then belong, wrote letters to the senat of
Zuricke, complaining greatly of Zuinglius: to whom certain
of the cite made answere, desiring the B. y he would do no-
thing preiudiciall to the libertie of the gospel: Zuinglius ha-
uing referred his cause to the Senate. This was An. 1522.

Zuinglius also wrote a letter to the whole natio of the Hel-
uetians, monishing them not to hinder the course of the go-
spell, and not to molest priestes that were married: and ex-
horted them to withdrau the libertie of concubines.

Thus, Zuinglius continued certaine yeaes, & at the last
the Dominicke friers opposed themselves, whereupon the
Senate of Zurich sent forth their commaundement to all
Priests & Ministers to repaire to Zurich, against the 29. of

DD 4

Januarie

1523

P. Hadrian
dieth.
P. Clement 7.

Carlostadius.

1546

L. dieth.
Luthers prayer
at his death.

1525

L. fulfilled Ie-
rome of pzage
prophecie.

A councill at
Ratibone.

Actes against
Luther.

1519

Zuinglius.

1522

Dominicks a-
gainst Zuing-
lius.

1523

Iohannes Fa-
ber against
Zuinglius.

Januarie next ensuing, Anno 1523. That matters tou-
ching religion might be freely disputed of; directing of their
letters to the B. of Constance, that he would either repaire
thether himself, or send his deputie. At the day, came Iohā-
nes Faber the Bishops Vicegerent. (Zuinglius had before
contrived his doctrine into three score and seven Articles,
and published the abroad, that they that minded to dispute,
might be better prepared.) Faber he denieth to dispute the
matter, and said, it was meete for a generall Councell,
(which (said he) was nere at hand) then in that assembly to
be handled: notwithstanding Zuinglius urged, that if he, or
any, had ought to say against his doctrine, they would then
declare it: but when no man would appere to dispute, the
assembly was discharged. Whereupon the Senate of Zu-
ricke caused to be proclaimed thorough their dominion,
that the traditions of men should be abandoned, and the Go-
spell of Christ purely taught, out of the old and new Testa-
ment. Anno 1523. Sleid. lib. 3.

Traditions of
men abandoned
in Zurichke.

1523

Decree at Lu-
serna.

The next yere after, there was an other decre made
at Lucerna, of the contrarie part, to the maintenaunce of
Popish religion, and against Luthers doctrine. After this
conclusion at Lucerna, the Cantons of Helvetia directed their
letters to the men of Zurichke, lamenting their estate, and
blaming the new doctrine of Zuinglius, and Leo Iuda, and
shewing to them the daunger that might follow. Where-
unto the Tigurins and men of Zurichke made their an-
swere againe, the same yere, the one & twentieth of March,
purging themselves, and iustifying the doctrine of the Go-
spell preached by Luther, Zuinglius, &c. and offered them-
selves to be reformed (if they were in error) by the Scrip-
tures, and that they would attend therefore till toward the
end of May next ensuing, as also from the Bishop of Con-
stance, and vniuersitie of Basill.

The moneth of May being come, the B. of Constance, an-
swereth to y^e me of Zurichke in a booke, wherein he defendeth
images,

Leo Iuda.
Cantons deu-
bed.

images, and popish masse. This booke they answered: & pro-
ued his doctrine, by the scriptures, to be false: & (before they
sent their answer) pulled downe all the images in their do-
minion, about the 13. of June. And a few moneths after, an
order was taken in the citie of Zurichke, betwene the Ca-
nons of the church, and citie, for disposing the lands, and pos-
sessions of the Colledge.

Images pulled
downe.

This profession of the Tigurins, of the 13. pages, shew did
chiefly mislike: to witte, Lucernates, Vrani, Suicenses, Vn-
terwaldi, Tugiani, Fiburgenses. These in no case would
bee reconciled, but layde diuers slanderous matters to
their charge: whereof the Tigurins diligently purged them-
selves.

The Cantons
that misliked
Zuinglius.

Anno 1525. in the moneth of Aprill, next following:
the citie of Zurichke banished the masse in all their domi-
nion, and placed in steade thereof the supper of the Lorde,
the reading of the Scriptures, praying. Also, a Law was
made against whoredome, & adulterie: and Judges ordai-
ned to heare y^e causes of matrimony, and, 1525. Sleid. lib. 4.

Mass bani-
shed.

1525

The other seven pages appointed among themselves, con-
cerning a meeting, & disputation to be had at Baden: where
were present among other Diuines, Iohannes Faber, Ec-
kius, and Murnerus. The Bishops also of Lucerna, Basill,
Suriake, and Lausanna, sent thither their Legats: the con-
clusions propounded, were: that the body and blood of Christ
are present in the Sacrament. That the masse is a sacrifice
for quicke & dead. That the blessed virgin, and other saintes
are to be inuocated, as mediators & intercessors. That ima-
ges ought not to be abolished. That there is a Purgatorie.
Which conclusions, Eckius took vpon him stoutly to defend.
Against him reasoned Oecolapadius, (who was then chiefe
preacher at Basill) with other mo: Zuinglius was not per-
mitted of the Senate to be heard. The conclusion of the dis-
putation was, that al should remaine as it was. This was
done in the moneth of June.

Anno

A disputation
at Berne.

Scriptures
only to decide
controuersies.

Ten conclusi-
ons.

Anno 1527. in the moneth of December, the people of Bern appointed a disputation at Bern, and sending forth writings thereof, called all the Bishops about them thither, as of Constance: Seduno Lansanna warning them both to come themselves, and to bring their Diuines with them, or els to lose such possessions as they had lying within the precinct of their territozie. After this, they appointed ecclesiasticall persons of their owne iurisdiction to dispute, determining the whole disputation to be decided onely by the authoritie of the olde and new Testament. And to the intent, men might come thither better prepared, they propounded in writing ten conclusions, to be defended of their ministers, by the scriptures: which ministers, were, Franciscus Colbus, and Berthaldus Hallerus.

The themes were these. 1. The true church heareth onely y^e word of God. 2. It maketh no laws without it. 3. That traditions ordained by the Church onely, bind, as they agree with the word of God. 4. That Christ only hath made satisfaction for our sins. 5. That Christs body is not really in the sacrament. 6. That the sacrifice of the masse is contumelious to Christ his sacrifice. 7. That Christ is only to be invocated as mediator. 8. That there is no purgatory. 9. Against images. 10. Against single life of priests.

To these letters, & articles, the Lucernats, Uranites, Scinthians, Interualdians, Lugians, Clareans, & Soliturnians, & they of Freiburg answered again by contrary letters, exhorting them of Bern to desist from their purpose; concluding, that they would neither send, nor suffer any learned man to come thither, nor graunt safeconduct for any to passe through their countrey.

At this notwithstanding, the Lords of Bern, the 7. of January, proceeded in their disputation. Of the bishops before assigned not one came, neuer theles the city of Basil, Zurich, and Schafuse, and Abbecelle, Sangallium, Gallusia, with y^e neighbours of Rhetia, also, they of Strasbozough, Ulmes, Aus-

Ausburgh, Lyndane, Constance, and Isne, sent thether their Embassadors. The Doctors of Berne began their disputation: there were present Zuinglius, Oecolampadius, Bucerus, Capito Blarerus, with other mo, which defended the affirmatiue. On the contrary part, the chiefe was Conradus Tregerius a frier Augustine: who shifting from the Scriptures, to the Doctors, not being permitted so to do by the moderators of the disputation, would dispute no more. This disputation endured 19. daies, and in the end it was agreed, that the conclusions were agreeable to the word of God, and should be ratified not only in Berne, but also in certaine other cities nere adjoining. Furthermore that masses, altars, and images should be in al places abolished.

At the city of Constance, certain things began to be altered before: in which citie, the preacher, Ambrosius Blarenus was a notable man, & had bin a monke before, in the monastery of Alperspache, in the Duchy of Wittemberg.

After this disputation thus concluded at Berne, the images, and altars, with ceremonies, and masses, were abolished at Constance: they likewise of Geneva followed the example of Bern, by reason whereof, the Bishops and Cleargy departed the citie.

The Bernates after they had redressed with them the state of religion, they renounced the league made before with the French king, refusing the warly stipend, following the example of the Tigurins, which before had done y^e like, and were contented onely with their yerely pension, which the k. payeth to euery page of the Heluetians, to keepe peace. The day and yere when this reformation began with them, they caused to be engrauen in a pillar, with letters of golde, for a perpetuall memorie to all posteritie to come. This was an, 1528.

By these examples, the ministers of Strausburgh began also to affirme, and teach, that the masse was naught. The Clergie laboured on the contrary part. The Senat would haue

The dispute
lasted 19. daies

Berne refoz-
med.

Geneua refoz-
med.

The Bernates
refuse y^e league
of the french k.

A monument
of their refoz-
mation.

The Bishops
refuse disputation.

hane brought it to a disputation, but the Priests would agree to no reasoning: whereupon the magistrates commaunded them silence. The Bishop desired the Senate to perseuer in their old religiō: but not preuailing, they did sollicite the assembly of the Empire at Spire, who sent a solemne Embassade to Strausborough, requiring them to alter nothing, but to refer all things to a generall Councell. In like manner the Bishop of Heldestem, hauing bene with them a litle before, exhorted them in the name of the Emperour.

But the Senate of Strausborough, seing the matter did now hange in controuersie two yeres, the preachers dayly calling vpon them for reformatiō, & also suite being made by other Citizens, assembled their great Citizens, to the number of 300. in which, the most voyces went against the masse. Whereupon, immediatly the twentieth of February, ann. 1529. a decre was made, that the masse should be laid downe, til the contrary part could proue it to bee lawfull by the scriptures.

Anon after, at Basill also, the masse was excludet, and twelue Senatours fauouring popery, displaced by the commons, and the images throwne out of the churches, and a decre made, that the masse and images should bee abolished, through their whole iurisdiction: in this citie, taught Oecolampadius. The day of burning their images (which was Ashwednesday) they doe with mirth and pastime solemmise at this day.

Anno 1529. Ferdinando the Emperours brother, and his Deputie in Germanie, decreed against the Protestantes at Spire, and refused to admitte the Ambassadors of Strausburgh, because they had reiectet y masse. The other princes which were receiued, as, the Duke of Saronie, George, of Brandenburg, Ernesus, and Franciscus, Charles of Lueburgh, & Lantgrau Anhaltius did withstand the decre, and shewed their cause in a long protestation witten: which done, all such Cities as subscribed, and consented to y protestation

testation of the Princes, ioyned themselves in a common league with them, whereupon, they were called protestants.

The names of the Cities were these: Strausburgh, Rembergh, Ulmes, Constance, Ruteling, Winsenium, Pfenning, Lindania, Campodinum, Hailburnim, Jlna, Welleburgum, Pozling, and Sangallum.

The other Pages on the contrarie side, made like confederacie, which were especially siue: Lucernates, Vrani, Suisse, Vnterualdij, and Tugiani, purposing to ouerrun the religion of Christ: who also, despitefully hanged vp y armes of the Cities, Zurich and Berne, vpon the gallows. In so much, that Berne and Zurich rayled a power against the Switzers aforesaid. But as they were both readie to encounter, through the moanes of the Citie of Strausburgh, and other Intercessors, they were parted at that time, and so returned. Which peace continued two yeres betwene them, till by reason of contumelies against the reformed cities, the Tigurins, and Bernates, stopping al passage, suffered no corn, nor vitle to passe one to the other. this was 1531.

The French king, with the Glarians, Friburnians, and Soliturnians, endeouored to make peace betwixt them, vpon certaine conditions, which the other siue Pages refused, and armed themselves, and approaching nere Zurich, ouermatched them of Zurich with multitude, and discomfited the armie: among whom, at that time Zuinglius was slaine, also, the Abbot of Capella, and Commendator Cunacensis, with 13. other learned men, as it is thought, being falsly betrayed, and brought into the hands of the enemy. The manner of the Switzers is, when they goe to warre, the chiefe Minister of their Church goeth with them, which was the cause why he was present at the warre. After he was slaine they burnt his bodie, being dead. Ex Sleid. li. 8.

Zuinglius was 44. yeres of age when hee died. They took the Abbot Capellensis being slaine, and put out both his eyes, and cloathed him in a Monks coule, and so set him in a

The name of Protestants.

A diuision of the Pages for religion.

1531

Zuinglius slaine.

The minister goeth with the armie.

1529

Masse put downe in Strausborough. Basill reformed.

A memorial of their reformation.

in a pulpit to preach, rayling on him in most despitefull manner. This battle was the xi. of October. The Bernats hearing of this overthrow, armed themselves to make renge, and attempting to take Logie, were overmatched of the Page-men. At the last (through mediation) a league was made betwene them, that the Tigurins, Bernats, and Basilians, should forsake the league made with Strausburgh, and the Lantgrau: and likewise the v. pageme their league with Ferdinandus. And hereof were obligations sealed the last of Nouember.

Oecolampadius hearing of the death of Zuinglius, departed this life also the last of Nouember, being of the age of 49.

The next following, in the yere of our Lord, 1532. in the moneth of August, died Iohn Frederike Duke of Saronie, a great maintainer of the trueth. After whom succeeded Iohn Frederike his sonne,

Anno 1527. Two young men were burned at Burels, one named Henrie Voes, of the age 24. The other Ioh. Ech, which were before of the order of Augustine Friars: they were persecuted by Egmondanus the Popes Inquisitor, & the diuines of Louane. The examiners were, Lochestratus and others. The cause was, that they denied it was deadlie sinne to transgresse the decrees of the fathers, and of the B. of Rome. They were burned the first of July, marueylously ioying at their death, in so much, that one of them seeing fire kindled vnder his sate, said: me think you strowe roses vnder my sate. After their death, their Monasterie was dissolved; the President thereof (called Iacobus Lutherianus,) after diuers afflictions, was forced to recant at Burels: but after ward being deliuered, departed, and fled to Luther.

An. 1524. About the citie of Diethmar, was H. Sutphen monk burned, wout al order of iudgement, or iust condensation. He was preacher at Breame, & greatly wistode by the chanoins and prelates, but maintained by the senat & people: in

In so much that being sent for to the Archbishop, and to a prouinciall councell at Burstade, they refused to send him thither, foreseeing the malice of the councell. But when the time came, that the Lord would haue him witnes his truth, an. 1524. he was set vpon on a sudden at Meldorph in Diethmar (whether he went to preach) by the rude multitude, through the instigation of y. Franciscane friers, associated with certaine presidents of the country, who to the intent the husbandmen of the country should be more couragious, gaue them 3. barrells of Hambrough beere to drinke. About midnight they came in armour to Meldorph: the Jacobins and Monkes prepared torches for them, least Henry should slip away in the dark. So with great violence, they brake into the house of the parish priest, where Henry was; who sent for him also to preache, and hauing rised the house, and shamefully abused the priest, they ran with furie vpon Henrie, and pulled him naked out of his bed, and drew him naked to Heyda, and brought him to a mans house, called Calden, and bound him there in the stocks, with chaines, in the frost & snow: which, when the good man of the house (taking compassion on him) would not suffer, they caried him away to Hambrough, and shut him vp in a cupbord. The common people, all the night continued drinking, and swilling.

In the morning, about 8. of the clocke, the rude people, (boyling with drinke) cried out: burne him, burn him. This rude people the Franciscans greatly encouraged. So they bound Henrie, hands, necke, and sate, and with great noyse brought him forth to be burned. When he came to the fire, for very weakenes he fete down on the ground. By and by, there was present one May, a president, corrupted with money, that condemned him, and pronounced sentence. Which done, one stroke him behinde on the head with a sharp dagger, Iohn Holmes of the new Church, stroke him with a mace. Other thrust him into the backe, and armes: and that so often as he began to speake. One named Master Gunter crying

A league betwixt the Canons.
D. of Saxon dieth.

1532

1533

H. Voes,
I. Ech, burned.

The courage
of the martir.

1524

crtyng out, and encouraging them, and saying: go to god fellowes boldly, truly God is with vs present.

After this, he brought a Franciscane Frier vnto Henry, that he should be confessed, to whom he said: because he neuer offended him, he could not forgive him, and so refused to be confessed. The fire as often as it was kindled, would not burne, notwithstanding they satisfied their mindes vpon him, striking, and picking him, with all kinde of weapons. Henry in the meane time standing in his shirt before the rude multitude, at the last hauing gotten a great ladder, they bound him fast thereto, and cast him into the fire, and when he began to pray, one strake him on the face with his fist, saying: thou shalt first be burnt, and after pray, and praye as much as thou wilt. Then another treading vpon his brest, bound his necke fast to a steppe of the ladder, that the blood gushed out of his mouth, and nose: at last, after long tormenting, they cast him, ladder and all into the fire: & one John Holmeus ranne vnto him, and strake him with a mace vpon the brest, till he died. After ward, they rolled him vpon the coales, for the wood would not burne out: an. 1524

Ex Epist. Lush.

About the same time, many other godly persons were throwne into the riuer of Rhine, & into other riuers, whose bodies were after found, and taken vp.

Also, in the said towne of Diethmar, one Iohn suffered martirdome like Henrie.

At the towne of Wala, a Preacher named M. George, was murdered by the rude multitude, incensed therunto by the Monkes, and Friers, for ministering in both kindes. *Ex Crisp. & Pantal.*

At Wage also in Bohemia, another changing his Monkerie into Patrimonie, did suffer in like manner. *Ex Lud. Rab.*

Anno 1524, Iohn Clerke was martyred at Metz in Lorraine, for breaking downe the Images, which they were (after

certaine times went to worship in the suburbes of y^e citie: for which fact he was condemned, & first his right hand stroke of, then his nose with violence pulled from his face with pinners, after y^e both his armes & his paps, were likewise plucked & drawen with the same instrument: the martyze in the meane time singing the verse: Their images are but siluer and gold, the worke of mens hands, &c. The residue of his life they consumed with fire. This man before, an. 1523. had bene whipped, & marked in the forehead, at Welden 10 miles from Paris, for setting vp a bill against the Popes pardons, lately sent thether: in which bill he named the Pope Antichrist. *Ex Crisp. & Plant.*

Anno 1525. The 12. of Januarie M. Iohn Castellane docto^r of Diuinitie, was burned in the towne of Wiken, for preaching the truth in Wetz, beyng apprehended by the seruants of the Cardinall of Roaine, and carried away to the castle of Pomenie, where he was most cruelly handled, from the fourth of May, to the twelfth of January, and from thence to the towne of Wiken: where he was condemned by the Bishop of Nicopolis, sitting in his Pontificalibus, beyng suffragane of Wetz, with the Clergie, Nobles, and people about him. He suffered with such constancie, that a great number were drawne to the knowledge of God thereby, and many confirmed.

The same yere, a godly minister after diuerse tozments most terrible, as well by the priuie members, as otherwise, was throwne at Cusshenheim, because he married a wife secretly in his owne house, with a few witnesses: after he was throwne downe he stried a while, so that the riuer was red with his blood. *Ex Oecolampadio.*

About this time, by reason of a rebellion of the commons against the rulers of Germanie, diuerse protestants were falsely accused and put to death: among whom one after most greuous tozments diuerse times of the Strapado, which he sustained six houres together, that the sweat which drop-

Great cruelte,
and great patience.

1525

I. Castellane.

Constancie.

Crueltie.

Ce.

ped

Crueltie.

1524

Iohn M.

M. George.

1524

ped from his body, for paine & anguish, was almost blood, had his head stroke of. Ex Oecolampadio.

Wolfgangus Schuchus hauing conuerted a towne in Lotharing, belonging to Duke Anthony prince of Lozrain, bearing the name of S. Hippolitus, the Duke hearing thereof, & being misinformed by the aduersary, threated the towne destruction with fire and sword. Wolfgangus hearing thereof wrote a letter to the Duke, purging the towne of the crime of sedition, & rebellion laid against it, and likewise declaring the truth of religion. But the Duke nothing pacified therewith, Wolfgangus of his owne accord wēt to Pance, which is the head towne of Lozrain, there to render a confession of his doctrine, and to deliuer the towne of Hippolitus, who was not so sone come thither, but hands were laid on him, and he cast in a stinking prison, where he was sharply handled. After a while he was had to a house of Grayfriars, to make profession there of his faith, where he confuted learnedly all those that stood against him: one Bonauentura frier, monstrous in body, & conditions of mind, was moderator of the disputation, who hauing been long confessor to the Duke, & of great authority in Lozrain, was euer perswading the duke, to banish all learned men out of Lozrain, and that it was sufficient to saluatiō, only to know the Pater noster, & Aue. This man being iudge of the disputation, Wolfgangus maintained the truth against the rable of the Clergie: who being not able otherwise to make their partie good against him, took his Bible with the notes in the Margine, and burned it. At the last disputation Duke Anthony himselfe was sayd to be there disguised, who although he vnderstood not the speach of Wolfgangus, being in Latine, yet perceyuing him to be bold and constant, departing from the disputation, pronounced, he should be burned, because he denied the Church, and sacrifice of the Masse: Wolfgangus hearing the sentence of his condemnation, began to sing the 122. Psalm: I reioyced when they said vnto me, we will

go

Courage and
constancie.

go into the house of the Lord: and at the execution, sang the 51. Psalm, till the smoke, and flame, took from him his voyce, and life.

Shortly after his death, the Commendator of Saint Anthony of Vienna, who sat as spiritual iudge ouer him, and gaue sentence of his condemnation, fell sodainly downe and died. Also, his selow which was abbot of Clarilocus, and luf, ^{Gods vengeance.} fragane of the Bishop of Mentz, sodainly at the coming in of the Duches of Denmarke, into the citie of Pance, stricken with a feare at the cracke of guns, fell downe, and died. Ex Lud. Rab. & Pant.

Ann. 1526. Ioh. Huglein, priest, was burned at Nespurg, ¹⁵²⁶ by the Bish. of Constance, for that he did not hold with the ^{Ioh. Huglein.} B. of Rome his doctrine in all points.

This yere, the Ladie Katherine, the olde Emperours yong sister, was promised in marriage, with Iohn Fredericke, sonne and heire to the Prince electour of Saxonie: but thorough the alteration of religion, they swarued from their covenants: and Hawnart, the Emperours Ambassadour in Germany, said plainly, that there was no promise to be kept ^{No promise to be kept with heretikes.} with heretikes.

Anno 1527. George Carpenter of Emering, was burned in the towne of Munchen, in Bauaria. ¹⁵²⁷ 1. Because hee ^{George Carpenter.} did not beleue, that a priest could forgive sins. 2. He beleued not, a man could call God out of heauen. 3. He beleued not, that God was in the bread. 4. He beleued not, that the element in Baptisme giueth grace.

The same yere. Leonard Keyser, of the countrey of Bauaria, was put to death, for the testimonie of the truth: he was of the towne of Kall. 4. miles frō Passaw, of a famous house. He being at his study in Wittēberg, was sent for by his brethren: who certified him, that if he wold see his father alieue, he should come to spaw: he was scarce come thither, whē as by the comādmēt of the B. of Passaw, he was takē by his mother, & brethren. The articles whē he was accused of, were, y faith only ^{The mother & brethren against children and brethren.} iustifi,

C e 2

iustifieth. 2. Works are the fruites of faith. 3. The masse is no sacrifice, no oblation: also hee denied confession, satisfaction, bowe of single life, Purgatorie, difference of dayes, inuocation of Saintes, and for holding onelie two Sacraments, &c. They that sate in iudgement of him, were, the Bishop of Passaw, the suffraganes of Ratibone, and Passaw: and with them Eckius, beynge garded with armed men. He suffered the 16. of August, *Ex 6. como operum Lutheri.*

Wendelimuta. Anno 1527. a vertuous widowe, named Wendelimuta, was first strangled, and after burned at Wage in Holland the twentieth of Nouember, for the profession of the truth. *ex Pantal.*

1529 Peter Filstedden and Adolph Clareback, Germanes, by the commaundement of the Archb. and Senate of Collen, were burned there for the truth, especially of the supper of the Lord. after that they had endured imprisonment a yere and a halfe.

At that time, certaine popish Preachers perswaded the people, that the putting to death of certaine wicked persons, (meaning the Gospellers) shoulde pacifie the wrath of God, who then plagued Germany with the sweating sickness. Sleid.

Nicholas. Ann. 1524. one Nicholas of Antwerp, was apprehended, (preaching without the towne) by two butchers seruantes, and put into a sack, and drowned by the Crane at Antwerp: Persecutor, Charles the Emperour.

Iohan. Pictor. At the same time, Iohannes Pictorius, a learned man of Holland, and partly of kin to Erasmus Roterodamus, was first strangled, and then burned, pronouncing at his death: O death, where is thy victory? The Persecutors, Margaret, daughter of Maximilian, pynesse of Holland, M. Montane, M. Rosmund Inquisitors, M. Iodocus Louering, Vicar of Wechling. He was condemned for speaking against masse, and pardons, and subtile abuses of priests.

Anno

Anno 1525. Mathias Weibel, Scholemaster, was hanged by Campadonim in Smeuia, for saying somewhat against the Abbots first Masse, and against carrying about of reliques. The persecutor was Sebastian Baitesteni.

The same yere, a good priest being commanded to geue good counsell to 16. Countrey men that shoulde be beheaded, was afterward himselfe bidden kneele downe, and had his head cut off, onely for more hatred against the Gospel. The persecutors were certaine noble men, after the commotion of Countrey men in Germanie. *Ex Gastia.*

Anno 1528. G. Sherrer, a Preacher, was put to death at Kastat, fro Saltburgh 11. miles. He was condemned to be burned alive, but meanes was made that he was first beheaded. Going towards his death, he saide: That you may know I die a Christian, I will geue you a signe, and so he did: for when the head was stricken from his shoulders, the bodie falling vpon the bellie, so continued the space that one might well eate an egge: after that, it softly turned it selfe vpon the backe, and crossed the right foote, and likewise, the right hand ouer the left. At the sight whereof, the Magistrates would not burne his bodie, but buried it with other Christian mens bodies. *Mat. Flat. Illiric.*

An. 1522. At Doornick Henric Flemming was burned, by Balchazar, Officiall. He was sometimes a Frier, and being offered life by Balchazar, if he would confesse his wife to be an harlot, denyed so to doe, and was thereupon burned at Doornicke.

Anno 1539. A good priest, dwelling not farre from Barmst, was slaine of his guest, another wicked drunken priest: for the which fact, the wicked priest was both dismissed of his B. and had also a greater benefice geue him for his too, this yr. *Ex Ioh. Gast. & Pantal.*

Anno 1543. At Louaine 28. men and women were taken, that professed the truth, and tormented generally. Among whom, there was one Paulus, a Priest, of sette yeres, who

who (staggering in his confession for feare of death) was had out of Louan, and condemned to perpetuall prison, which was a stinking dungeon: where he was suffered neither to reade, nor write, and was fedde onely with bread and water. Other two there were, who (because they had renounced before) were burned, which they endured cherefully.

There was also an old man, and two aged women, brought forth: of which, the one was called Antonia, of an auncient stock in that Citie. The man was condemned to be beheaded: the women to be burned quicke. The other which abjured not, were condemned to be burned. Ex Fran. Eucenate.

Anno 1544. At Louan was Master Percenall, of y same Uniuersitie, adiudged to perpetuall prison, for reprehending certaine popish superstitions: and there fed with bread and water. At last, some iudge that either he was famished, or secretly drowned; Ex Eucenate.

The same yere, was Justice Amfberge, a skinner of Louan, beheaded, his burning being pardoned, at the suite made to the Quene: for speaking against the Pop. supremacy, masse, purgatorie, and the real presence, Ex Euc.

The same yere, one Giles of Burels, a Cutler, was burned for the testimonie of Jesus. He was deteced by the parson of Burels. After they had kept him prisoner 8. months in Louan, they sent him to Burels to be iudged: where he comforted diuers that were there in prison; among whome also was Franciscus Eucenas. He was in prayer so ardent, (kneeling by himselfe in some secreet place) that he seemed to forget himselfe: being called to meate, he neither saw, nor heard them that stood by him many times, till he was take vp by the armes. At sundrie times he might haue escaped, (the doores being left open) but he would not, for bringing the keeper in danger.

At the length, about the moneth of Ianyarie, he was assayed with torment, to confesse the truth (as they called it) which

which was, purgatorie, and to utter mo of his fellows, but it would not preuaile: then they secretly condemned him, for feare of the people. Standing before the hangman to be strangled first, he would not, saying: he should not need to mitigate his payne, for I feare not (saith he) the fire, doe therefore as thou art commaunded. After this the blessed martyrs gaue testimonie to the truth in the fire. Francis. Eucenas.

An. 1543. and 1544. at Gaunt was very sharpe persecution, as also in all flanders, but specially at Gaunt, there were many headmen burned for the truth. I 543
Sharpe persecution.

And after ward the Emperour coming to Burels, there was terrible slaughter and persecution, especially in Bzabant, Hennegow, and Artoise. In so much that at one time as good as 200. men and women together, were brought out of the country about to the citie, of whom some were drowned, some burned, some priuily made away, others sent to perpetuall prison. Ex Eucenate.

An. 1545. Martin Heurblot a fishmonger, before he was conuerted to the Gospell, a man of euill life, but after ward a sincere professor of the truth, was first toymeted, to declare and to betray other of his profession, which he would not doe: after, he was brought before the counsell of flanders, & was condemned the ninth of May, to be burnt at Gaunt in Merle place, for denying Purgatorie, the real presence, and praying for the dead. His persecutors were the Franciscane freres of Gaunt. Ex Panhal. I 545
Martin Heurblot.

The next day Nicholas Vanpole, and Iohn de Bruck, & his wife were burned at Gaunt for the same causes: the counsell of flanders being persecutors. Nicholas Vanpole, Iohn de Brucke.

The same yere at Welden a towne in the low country, Vrsula and Mary, of noble parentage were comitted to the fire, for professing of y truth. First, Mary being the younger was put to the fire, where she prayed ardently for her enemies. When the Iudges exhorted Vrsula to turne: if she would

not, at the least she should require to be beheaded: but she refused so to do, and as touching the kind of death, she said she feared not the fire, but rather would follow the example of her deere sister that went before. The executioners could not consume their bodies, but left them whole lying vpon the ground white: which certaine godly Christians priuily tooke vp, and buried in the night, Ex Lud. Rab. Pantal. &c.

Two brethren
and the mother.

The same yere Franciscus and Nicholas brethren, with their mother Catherina, were condemned at Mechlin, for denying the Church of Rome, to be the Church of Christ: for the Sacrament in both kinds: for denying confession, invocation of Saints, and Purgatory. The mother was condemned to perpetuall prison: the brethren after torments, were condemned to be burned: and lest they should shoo the people, they had gagges, or bales of wood thrust into their mouths: which they thorough vehemencie of speech thrust out againe: and sang with a lowd voice, I beleue in one God. The one feeling the flame come to his beard, said: ah what a small paine is this, in coparison of the glory that is to come. There were besides another yonger brother, and a sister with them in prison, who being as yet not settled neither in doctrine nor yeres, somewhat relented, and were deliuered. Ex Phil. Melanc.

The persecutors were the parson of S. Katherins, Doctor Tapertons, William Cericken ruler of Mechlin.

The same yere, were apprehended one Adrian & Marian his wife. The cause of their trouble was the edict of the Emperour against Lutherans, in the counsell of Wormes. Adrian (for feare) gaue backe, and was onely beheaded: she was burned quicke, being enclosed in an iron grate, as the manner of that country is. Ex Pant. lib. 4.

Peter Bruly.

The same yere M. Peter Bruly preacher, after he had endured foure moneths imprisonment, was iudged by the Emperours commissioners to be burned to ashes, and his

ashes to be throwne into the riuer. The Priests caused a small fire to be made, to increase his paine: but he endured cheerfully, and constantly. He being searched for by the magistrates of Doznick, where he preached, was hidden, and at length, let downe in a basket, ouer the citie wall, where he that let him down, leaning ouer the wall to bid him farewell, caused vnawares, a stone to fall of the wall: which lighting vpon him, brake his leg: and so he was taken by the watch. Ex Lud. Rab. lib. 6.

The same yere, suffered Peter Miocius a silkweauer, before his conversion, a very wicked man: but after, maruellously reformed by Peter Bruly afore mentioned: they first imprisoned him in a filthy dungeon, among frogges, toades, and filthy vermin. Shortly after, the Senate sent for him: and when hee would haue answered vnto their examinations, first point to point: they interrupting him, bad him say, yea, or nay. When said he, if you will not suffer me to answer for my selfe in matters of such importance, then send me to prison againe, among my toades, and frogs, which will not interrupt me, whē I talk with my Lord my God. So being condemned, with gunpowder put to his breast, he was put to death, and endured the fire. The Friers hearing the crack of the powder on his breast, told the people y the diuel came out of him, and carried away his soule. There was at the same time, one Bergeban in prison: whom, when the iudges sent for, as one suspected, being then out of the way, he conceived thereof such sorrow in his mind, that he went of his own accord, and presented himself vnto the iudges: wherevpon, (they being sorry for his voluntary appearaunce) they committed him to prison, and after, the commissioners threatening him with cruel torments, & the Friers flattering him, to haue his punishment changed, & to be beheaded: he yelded vnto them. The persecutors were, the Senate of Doznick, and Doctor Hasurdus, a gray Friar. Ex Rabo, &c.

Around answered.

Bergeban.

Anno 1546. Iohan. Diazus, a Spaniard, was martired, and

Johan, Diazius
killed by his
brother.

and killed of his owne brother, at Pozberg in Germanie: where Diazius was busie in printing of Bucers Booke. His brothers name, was Alphonius, who brought with him from Rome, a cut throte, and a ruffian, to kill his brother. To whom, he comming, & perswading him to reuoke the truth, & the other refusing so, to do, he fained himselfe to depart, & took his leaue of his brother: and by the way, buying an hatchet of a carpenter, sent his man disguised, with letters to his brother, himselfe following after: as Iohn Diazius in the morning was rising out of his bed, to read the letters: the wretched hangman, with the hatchet, claued his head in sunder to the braines, leauing the hatchet in his head: and so he, with Alphonius, toke them to their homes. They of Pozberg hearing of the fact, made after them, and one of the company ouertooke them, and caused them to be put in prison at Genipont: but the Papists handeled the matter so, that the Emperour toke it into his owne hearing, and no iudgement was giuen. Ex Claudio Senarelero,

1546

An armed coun-
cel at Augusta.
The interim.

Ann. 1546. Charles the Emp. held an armed Councell at Augusta, after his victorie gotten of the Germans: where, Iulius Vasing, Michael Sidonius, and Iohn Illebius, going about to conoord together the Gospel of Christ with popish traditions, drew out a new religion, called an Interim, which the Emp. endenoured with the sword to mainteine: and vnderstanding, that among other, the citizens of Constantia refused his Interim, purposed to surprize them: but the Spaniards were driuen backe, and their captaine Alphonius slaine. Ex Sleid. lib. 21.

At the same time, many godly ministers of the churches in Germany, were in great danger, specially, such as refused the Interim: of whom, some were cast in prison, as Martine Frectius, superintendent of Ulms, with foure other preachers mo.

Also, his brother George, for comming to his house, but to comfort him: for which cause Musculus the same time, with

with other preachers mo, went from Auspurgh, Brentius from Wala, Blarerus from Constance, Bucer from Strausburgh.

In Hungary a certaine godly priest, because he preached that eating of flesh was not forbidden in the Scriptures, the Bishop tased his body to be tied round about with hares, geese, and hennes, and so caused dogges to be set vpon him, which cruelly tare and rent his body to death. Within few daies after, the vile Bishop fell sicke and died madde. Ex tomo 2. Conwal. ferm.

Anno 1547. the Duke of Saronie, Iohn Frederick being taken prisoner of the Emperour at Albis, the 24. of April, because he would not forsake the truth, was 5. yerres detained from his wife and children, and carried about with the Emperour. At the last, 1552. he was set at libertie, and continued in his religion, till the houre of his death. Sleid. lib. 19. The Duke of Saronie 1552 Lantgrau of Hesse.

Such also was the case of Philip, the Lantgrau of Hesse: who was sixe daies after the Duke of Saronie, freed out of long captiuitie. Lib. 9. & 24.

Anno 1547. Hermannus, Archbishop of Colen, was deposed by the Emperour: because he had reformed his church of certaine Papisticall superstitions, vsing therein the aduise of Martin Bucer. In his roome was placed Adolphus Earle of Scauenburgh. Sleid. 18. Hermannus Archb. of Colē. 1547

An. 1549. Nicholas, a Frenchman, and Barbara his wife, with one Marion, the wife of Augustinus, a Barber, a godly man, suffered: who fled, and traouelling towards Englande, passing by Doznick, were there detected to y^e Lieutenant of Doznick and so carried to Bergis, and there put into a dungeon. And after ward, Nicholas was condemned to be buried, Marion, wife of Austin, to be buried quick. Nicholas (going to the place of execution) was commanded to speake nothing to the people: Yet (forgetting his silence vnto y^e people) he cryed with a loud voice: Charles, Charles, how long shall

1549

Partidome
for the truth.

Nicholas.
Marion.

A worthy mar-
tyr.

Shall thy hart be hardened? whereupon one of the soldiers gaue him a blow, and the friers cried, he hath a Diuell. To whom he spake the verse of the psalme: Depart from me all ye wicked, for the Lord hath hard the voice of my weeping. Ex Lud. Rab. & alijs.

Augustine.

A while after, Augustine the husband of Marian was taken at Bellemount in Pennegow, & was caried to Bergis, where he was burned, hartly calling vpon the Lord. Ex Crisp. & alijs.

1551

Two virgins.

Anno 1551. at Bamberg two virgins were burned for the testimonie of the truth: they had garlandes of straw put vpon their heads: whereupon one comforted another, saying: Christ bare a Crowne of thornes, and why shoulde not wee weare a crowne of strawe? &c. Ex Phil. Melancth.

Magdeburg.

The same time, the citie of Magdeburg, for refusing the Emperors Interim, had been distressed the space of a whole yere: but by reason of warre, which fell that time betwixt the Emperour, and the French king, they were receiued in to fauour, and suffered to enioy their former religion quietly. Sleid. lib. 23.

1555

Hostius.

Anno 1555. one Hostius, other wise called George, for repposing a frier that preached false doctrine, touching the Sacrament of the Lordes body: after his Sermon in the Church, was apprehended by Hesselius, the Chamberlayne, and first being strangled, was after ward consumed with fire. Ex Lud. Rab.

1554

Ioh. Frisius.

Anno 1554. Iohannes Frisius Abbot of Newstate in Banaria, was deposed, for mayntayning the trueth. The 25. of June.

1555

Ber. le Blas.

Anno 1555. Bertrand le Blasse, a Silke-weauer, wente vpon Christmas day, to the high Church of Doznick, where (the Priest being at masse) he took the cake out of his hand, as he would haue lifted it ouer his head, and stamped it vnder his fete. For which fact, he was first dya'wen to the castle

of Doznick, to the market place (being before thise tormented on the pinebankc.) When he was set vpon a Stage, where his right hand (wherewith hee took the hoste) was crushed, and pressed betwixt two hote Irons, till the forme and fashion of his hand was misshapen. In like maner, they pressed his right fete, which he thrust out of his owne accord, to be used as his hand was before. This done, they took the ball of Iron out of his mouth, and cut out his tongue: who (notwithstanding) with continuall crying, ceased not to call vpon God. Whereupon, the Tormentors put the Iron ball into his mouth againe.

From thence they brought him downe into the lower Stage: he going to the same as quietly, and cherefullie, as if no part of his bodie had bene hurt. There, his hands and legges were bound behind him with an Iron chaine, and so he was let vp and down into the fire flatte, so long, till his whole bodie was consumed to ashes, which were (by the Gouvernors commaundement) cast into the riuier.

This done, the Chappel where the crutkie god receiued the shame, was locked vp, and the worde wherupon the crutkie God, burnt: the marble stone, on which the god brake his neck, was broken to peces. And soasmuch, as Bertrad had receaued his doctrine at Wesell, commaundement was geuen, that no person of that Countrey, should goe to Wesel, vnder incurring the danger of the Emperors plackard. Ex Crisp. Plant. & alijs.

The same yere 200. ministers, and preachers of the Gospel, were banished out of Bohemia, for preaching against the superstition of the B. of Rome. Sleid. l. 25. At the same time also, the ministers of Lorraine were banished by the popish Pages, whom the Tigurins did receiue. Panc. An. 1562. Frances Warbut, and Alexander Daiken, were beheaded at Doznick for the profession of the trueth, and yet their bodies committed to sepulture: they singing Psalmes when they went to execution. Ex Eud. Rab.

Gil. Viuer.

Gillotus Viuer, James Fabers father in law, Michael Faber, sonne to James Faber, Anna, wife to Gillotus, and daughter of James, were burned at Valence, for the testimony of the truth. Persecutors Carle Lalaine.

1550

Michella,

1552

G. Hamell.

Anno 1550. At Valence, was Michella, wife to James Clerke, who suffered before, burned also wth Gillotus, Crisp.

An. 1552. Godfrey Hamel a tayler, was burned at Doornick, or Turney: and when (to diminish his paine) the hangman would first haue strangled him, he refused it, saying, he would abide the Judges sentence. Ex eod.

Beside these martirs, a number suffered in the higher, and lower Germanie: some secretly made away, some burned, and some drowned.

1555

John Malo

Anno Domini 1555. At Bergis, suffered Iohn Malo, Damian Wittrock, Weldrew Calier, Iohn Porceaw, burned quick.

An. 1541. Suffered one Iulian, & Adrian Lopphe, 1555 At Buxels, 1559. was one Baldwine beheaded: another also called Gillekin Tilman burnt.

An. 1541. William Swole, burnt at Mechlin.

An. 1529. Nicholas Paul beheaded at Gaunt.

Parents and
children mar-
ried together,

1556

Robert Orginer, and Iane his wife, with Bandicon, and Martin Orginer, their children, suffered at Lille, in the yere 1556.

Master Nicholas, and James Fosdaw, burnt at Mons, Cornelius Volcart, at Brugis, anno 1553. Habert the printer, and Philip Iopner, at Brugis, anno 1553. A woman buried with thornes vnder her. Peter le Ronp at Brugis, anno 1552. At Mechline suffered Frances, and Nicholas Thijs, two brethren, anno 1555. At Antwerpe were burned Adrian a painter, and Henric, a Tayler, an. 1555. Also Cornelius Halewine, Locksmith, and Herman Iohnson, & same yere. M^r. Iohn Champ, Scholemaster, anno 1557. With a number mo, which are to be seene in a dutch booke of Adrian.

Anno 1525. A certaine Monk, because he forsooke his abbo-

abominable order, & married, was burnt at Prague. A goodly preacher was poisoned by priests at Erford. Ex Pantal.
Thus farre the Duch martyrs.

These which follow are French martyrs.

Anno 1524. James Pauan scholemaster was persecuted by D. Martiall of Paris, and there burned: he had once before bene compelled to recant. Ex Crisp.

1524

James Pauan.

Anno 1528. Dionisius Rieux, was burnt with a slow fire at Meloa, and did abide much torment: he much meditated vpon the saying of Christ: He that denieth me before men, &c. Ex Crisp.

1528

Dionisius Rieux.

An. 1533. Iohan. de Caduceo batcheler of the ciuil law, was burned at Limosin.

1533

The same yere, these 5. were burned at Paris, for casting abroad certain bills, which sounded against the masse. Bartholomew Mylen, a lame creple, Ioh. Burges, merchât, the receiuer of Pantz, Henry Poole of Courbellin, Cantella a Scholemistres, Stephen de la Forge, merchant. Henry Poyle had his tongue boared thozough, and with a wyze tied to one of his chokes: they were atached by the Promoters of Paris. Crisp.

Iohan. Cadu-
cco.Five burned
at Paris.

Anno 1534. Alexander Canus Priest, otherwise called Laurentius Crucenc, was burned at Paris with slowe fire, Pantal.

1534

Alexander
Canus.

Anno 1533. Iohn Pointer, a Surgeon, was first condemned to be strangled, and then burned: but after ward (because he would not do homage to an Idoll at the commandement of a Frier who came to confesse him) his sentence was altered, to haue his tongue cut out, and so to be burned. The persecutors were the Graye Friars of Paris, and the Carbanish doctors, Crisp.

1533

I. Pointer.

The same yere, Peter Gander, sometime knight of the Rhodes, was trayned out of Geneva by his uncle, and after long torments, was burned, Crisp.

Anno

1534

Quoquillard.

Anno 1534. Quoquillard was burned at Bezançon. Crispin.

The same yere Nicholas a scrivener, Iohn de Phoyx, Stephen Burler, were burned at Arcas. Also Mary Becandella, for reprouing false doctrine preached by a frier, was accused by a Grayfrier at Rochell, and burned at Fontanis. Crisp.

1535

Iohn Coruon.

Anno 1535. Iohn Coruon of Moscon, was burned for the testimonie of the truth: a man vnlettered, yet to whom God had giuen such wisdom, that the Iudges were amazed. Crisp.

1526

Martin Gouin.

Anno 1526. Martin Gouin beyng taken with letters of maister Farell, and Peter Viret, and forced by the Inquistour, to make confession of his faith, was drowned. Crisp.

1540

Claud. Painter.

Anno 1540. Claudius Painter, a goldsmith, was accused by his kinsfolks, whom he attempted to conuert, & was committed to Morinus, a chief captaine: who condemned him to be burned: but the high Court of Parlement of Paris, gaue iudgement, that his tongue shoulde bee first cutte out. Crisp.

Steph. Brune.

The same yere, Stephen Brune a husbandman, was persecuted by Gasper Angerius, the Bishoppes renter, and Donucellus, a Franciscane, and Inquistour: he was indged to be burned. At the place of his burning, called Planuoll, the winde blew the flame of the fire so from him, that he stode exhorting the people that continued there, about the space of an houre, scarce harmed, or touched with any flame. So that all the wood being wasted, they were fayne to begin a new fire againe: yet stode he constant, neither could he yet be burned.

When the hangman tooke a stake and let fly at his head: to whom the blessed man (being yet alive) said, when I am lodged to the fire to be burnt, doe you beat me with staves, like a dogge? With that the hangman, with a piteous

him

him through the belly and guts, and so burned him to ashes, scattering his ashes after ward with the wind. Ex Crisp.

Anno 1542. Constantinus a citizen of Roan, with three other, were burned for the testimony of the truth. Crisp.

The next yere Iohn du Beck priest, abode the torment of the fire for the truth, in the chiefe citie of Champaine.

The same yere Aymond de lay voy a preacher, beyng accused by the parish priest of S. Faith in Angeou, & other priests, was taken (when he might haue fled, and was also by his friends exhorted thereto) & hauing bene tormented three houres, that he sounded therewith, beyng a man of a weake nature, he was condemned to be burned at Bourdeaur. After sentence giuen he conuerted a Carmelite frier, who was his confessor. He was burned for denying purgatorie, with other points of popish superstition: when hee was brought to the place of execution, he sang the psalme, When Israell came out of Egypt, &c. and as he was oft repeting, O Lord my God I comend my soule, the hangman haled him upon the steps, in such sort that he strangled him, & after his body was consumed with fire. Before his death, my flesh & notable (saith he) strineth maruelously against the spirit, but shortly, saying, I shall cast it off.

Anno 1544. Francis Bribard the chiefe secretarie to the Cardinall of Bellay, his tongue first cut out, was after consumed with fire.

The same yere W. Russen an Apothecarie, was burned at Roan, for scattering booke against popery. First, because he would not do reuerence to the Image of our Lady, his tongue was cut out. The manner of the execution was, he had his hands & feet bound behind his backe, & with a pully was lifted vp into the aire, & when the fire was kindled, he was let downe into the flame, where the blessed martyrs with a smiling & cherefull countenance looked vp to heauen, neuer moving nor stirring till he gaue vp his spirit: some said, he had a diuel, others said nay, so then he would haue falle into

It.

dispaire,

1542

Constantinus.

Iohn du Beck.

Aymond de
lay voy.

1544

Francis Bri-
bard.

Wil. Russen.

De Lauda.

dispaire. The Carmelite, who moued him, going to executiō, to do homage to the idol, was called De Lauda: he was afterward conuerted, and preached the gospel. Crisp. lib. 2.

1545

James Cobard.

Anno 1545. James Cobard a scholemaster, was burnt in the citie of S. Michael, in the dukedome of Barrens in Lozraine, for disputing with thre popish priests, and mainteyning that the Sacraments do not auaille without faith: and for other his confessions, which he sent of his owne accord to the iudges, by his mother. Crispinus.

Peter Clerke.

An. 1546. Peter Clerke, brother to John Clerke, burnt befoze Stephanus Mangius, James Bomplack, John Brisebar, Henry Hutmotes, Thomas Honorate, John Bardouinus, John Flesch, John Pitquer, John Matheston, Phillip Little, Michael Chailow, Frauncis Clerke, Couberon a weauer, were burned at Melde or Meaur, 10. miles from Paris, were William Briconetus B. of the place did much good, and reformed the Church, but being straitly examined, relented, and there entertained a priuate congregation in Mangius house, & chose Peter Clerke to their minister. The congregation grew shortly to 400. and complaint being made thereof to the Senate of Paris, thre score & two, men & women, were brought bound to Paris, singing Psalmes by the way, especially the 79. psalme: of these 62. four tene were stedfast & constant, & endured first racking, to be wray other of their brethren, but uttered none: & rest were scourged and banished, the other persisting still in the profession of the truth, were sent in a cart from Paris to Melde, to be executed. In the way thre miles from Paris, a certaine weauer meeting them, cried aloud: bidding them to be of good cheere, and to cleaue fast to the Lord, who also was taken and tied fast to the cart. Comming to the place of execution, which was befoze Mangius house, it was told them that they which would be confessed should saue their tongues: so 7. (to obtaine to speake) were confessed, the other 7. would not. As they were in burning the people song psalmes. The priests

24. Christian martyrs.

priests also seeing that, song, O Salutaris hostia, and Salve Regina, while the sacrifice of these holy martirs was finished. Their wines being compelled to see their husbands in torment, were after put in prison, from whence they being promised to be let go, if they would say, their husbands were damned, they refused to say so. The accusers wer, Francis friers.

Anno 1546. Peter Chapet was first strangled, and then burnt at Paris, for scattering booke of religion, and farther confession of his faith. His accuser was John Andre, promoter to Lise the President. Going to execution, he praised, O Iesu, son of David haue mercy vpon me. Then said D. Malliard, who was one & disputed with him befoze, & was appointed to be present at executiō: say Iesus Maria, or els (saith he) thou shalt be burned quick: which he refused to do, and after ward being struggled withal, to utter ysame, did let scape out of his mouth, Iesus Maria vnawares: but he by & by, repressing himself: O God (saith he) what haue I done, pardon me O Lord, to the truth I haue sinned. Then was he strangled, yet so, that somewhat he felt the paines of the fire. After this, Malliard full of anger, went to the iudgement house, and much blamed the iudges, for suffering the heretikes to haue their tongues: wherebpon, a decree was made, that all that went to be burned, vnles they would recant at the fire, should haue their tongues cut out: which law was after ward diligently obserued. Crisp. lib. 6.

Anno 1546. Sauitinus Niuert a lame creple of the towne of Meaur, as they were examining him of certain points of religion, asked him, whether he would stand to that hee had said or no? to whom he answered againe: & I aske you Lord Iudges, dare you be so bold, to deny that which is so playn, and manifest by the open words of the scripture. At last, he suffered death, with cruel tormets, through y means of Peter Lise, a great persecutor. Henric. Pantal. & Gallic. hist.

The same yere, Seephen Polliot was apprehended at Paris, & burned at Paris, having his booke banged about his

1546

Peter Chapet.

Sauitinus.

Steph. Polliot

his

his necke : after hee had a long space bene kept in a foule and darke dungeon.

1547

Ioh. English.

Michael Michelot.

Anno 1547. Iohn English was condemned by the high Court of Paris, for the profession of the trueth. Crisp. & Adrian.

The same yere Michael Michelot was burned at Wenden by Turney: who being asked, whether he would recant, and be beheaded, or persist, & be burned. He answered: that he trusted, he which gaue him grace not to deny the trueth, would also giue him patience to abide the fire.

Leonardus de Prato.

The same yere, Leonardus de Prato going to Bar, a towne in Burgondie, from Dyon, with two false brethren: with whom, he talked of religion, was betraied of them, and burned.

Ioh. Taffington.

Also, the same yere, Iohn Taffington, Ioane his wife, Simon Mareschall, Ioan his wife, William Michliot, James Bonleraw, and James Bretany, of the citie of Langeres, were committed to the fire, and suffered with great constancie: especially, Ioan, Simons wife, reserved to the last place, because she was the yonger, confirmed her husband, and at the last: declaring that they should the same day be married to the Lord Jesus Pantal. Crisp. & alii.

Michael Mareschal, &c.

The same yere, about the same time, were Michael Mareschall, Iohn Cam, great Iohn Camus, and Iohn Seraphin condemned by the Senate of Paris, and there burned. Ex eisdem.

1548

Ostauia Blonds

Anno 1548. Ostauia Blonds, a marchant of precious stones, was first apprehended at Lions, and there, after a while, confessing, and standing to the maintenance of the trueth, at length through importunitie of his parentes, and friends, gaue ouer his confession: notwithstanding, Gabriel of Haxoner, presentener, his persecutor, not leaving him so, appealed him vp to the high court of Paris, where, being asked touching his faith, which of the two confessions he would stand to, (he being admonished before of his fall and offence

offence geuen) said, he would liue and die in his first confession: and so was he condemned to be burned, Crisp. l. 6.

Anno 1549. Hubert Cherrer, Taylor, a young man, of 19 yeres, constantly suffered at Dyon, for the testimony of the trueth: notwithstanding all threatenings of persecutors, or allurements of parents.

1549
H. Cherrer.

The same yere, M. Florence Venot, after he had endured 4. yeres imprisonment at Paris, where he suffered grievous torments: and (among other) had been put in a brake, like an Hipocras bagge, that hee could neither stande nor lie seuen wakes together. At length, when there was a great shewe in Paris, the king coming to the citie, and diuers other martirs in sundrie partes of the Citie put to death, he, with his tongue cut out) was brought to the execution of the all. And last of all, in the place of Paulbert, was burned, the 9. of July in the afternone. Crisp.

The same yere also, Anne Andebert, an Apothecaries wife. and a widow, was burned at Dyleance, and condemned by the counel of Paris. When the rope was put about her, she called it her wedding girdle, where with she should be married to Christ: and being appointed to be burned vpon a Saturday, she said: On a Saturday was I first married, and on a Saturday shal I be married againe, Ex Crisp.

Notable constancie and courage in a woman.

The same yere, when diuers were burned at Paris, for a spectacle, not long after the coronation of Henrie 2, among them was a poore taylor, dwelling not farre of the kings palace, in S. Anthonies Strete, who (for that he wrought vpon an holie day) was clapt in prison: and the matter being brought to the Court, the poore taylor was presented euen before the king, into the Palace: where hee so couragiously behaued himselfe against Petrus Castellanus, B. of Palsco, whom the king willed to talke with this poore Taylor in his presence, that the king seemed to muse with himselfe (as one amazed) so y^e (least his behaviour should be any meanes to worke in the kings mind) he was commaunded againe to

the hands of the Officer, and within few daies condemned by the high Steward of the kings house, to be burned alive. And so his execution was sharpe and cruell, befoze y^e church of Saint Marie, the king himselve being present: where it pleased God to geue such strength to his seruant, in suffering, that the beholding thereof did moze astonish the king, then all the other did befoze. Io. Crisp. Pantal. li. 7.

Claudius.

The same yere was one Claudius burned at Orleans, (comming from Geneva to his Countrey,) for the Gospel. Crisp.

L. Galimard.

The same yere the Councell of Paris condemned Leonard Galimard, to be burned, the same time that Leonard Venate suffered at Paris. Also, at Troyes suffered Macæus Morreow for the testimonie of the trueth. Ex eod.

M. Morreow.

1550

L. Godean.

An. 1550. Ione Godean, and Gabriel Berardinus, were burned: being apprehended for rebuking a priest of swearing. Gabriel began to shrink for feare of torment: yet being confirmed by the constant death of Ione, recovered againe: & (having first his tongue cut out) was burned. Eod.

1551

T. Sanpaulinus a notable martir.

An. 1551. Thomas Spaaulinus, of 18. yeres of age, for rebuking one that did sweare, at Paris, was suspected of Lutheranisme, and so miserably racked in prison, y^e he shoulde either forsake his opinion, or confesse other of his religion: thzough the setting on of one Mallard, & other Sorbonists, that the sight thereof, made Aubertus, one of the Councell, to turne his back, and weepe.

The young man (when hee had made the tormentors wearie with racking, and yet would confesse none) at laste was had to Paulber's place in Paris, to be burned: where he (being in the fire) was plucked by againe upon the gibet, and asked whether he would turne: To whom he said, that he was in the way toward God, and desired them to let him goe. And so he ended his life. Ibid.

Marvellous constancie.

Anno 1551. Mauricius Secenate was burned in Provence, for the testimonie of the trueth: who first answered in such

such sort that they had no great advantage against him: for which hee was so troubled in conscience, that beyng afterward called befoze the iudge, answered so directly that hee burned for the same. Ex eodem.

The same yere was Iohannes Put of de Puteo, surnamed Medicus, burned at M^{rs} in Provence, for the Sacrament of the Lords body. Ibidem.

The same yere, at Lions was Claudius Mouerius, after much dangerous afflictions & prisonments, burned for the profession of the truth. He was noted to be of so mild conditions, & so constant, and learned withall, that certaine of the iudges could not forbear weeping at his death.

Claudius Mouerius.

Anno 1552, Renat Poyet, the sonne of William Poyet, which was chauncelloz of Fraunce, for the constant witnessing of the truth, was burned at Salmure.

1552

Renat Poyet.

The same yere, Iohn Loyer and his seruant a young man, comming from Geneva, were taken by the way, and had to Tholouse, where they were both condemned. When they were brought to the stake, the young man first going vp, began to weepe, the Maister fearing least hee shoulde giue ouer, ranne and comforted him: so they began to sing as they wers in the fire: the Maister standing vp right to the stake, shifted the fire from himselfe to his seruant, beyng more carefull of him then of himselfe: and when he saw him dead, he bolued himselfe downe into the fire, into the flame, and so died. Crispin, & alij.

Iohn Loyer.

Piety & christian charity.

The same yere, Hugonius Grauer minister of Coztillon, was taken at Gascon, where he went to visit his wiues friends, and was burned at Burg. Crisp.

Hugonius Grauer.

Anno 1533. Martial Alba, Petrus Scriba, Bernard Secgonie, Charles Faber, Peter Nauihew, comming from Geneva, and going to Lions, where they sitting at the table of one that met them by the way, and had them home to his house, were apprehended and led to prison: where after they had continued a yere, and disputed with the friers, & had

1533

Five students burned.

exhibited a learned confession of their faith, after ward were burned at Lions. They were examined underly of the sacrament of the Lords body, of purgatory, of confession, inuocation, free will, and of the Supremacie. &c. Theyng set on the cart, they began to sing Psalmes: at the place of execution Partial Alba being the eldest, was the last that went to the stake, who desired he might go about his fellowes tied at the stake and kisse them, which being graunted, he went and kised euery one of them, saying: farewell my brother, likewise each one had farewell my brother. The hangman thought first to haue strangled them, but their faces being smeared with fat and brimstone, the rope was burnt before they were strangled: so the blessed martyrs in the midst of the fire, spake one to another to be of good cheere, and so departed Crisp. Pantal.

Shortly, after the five students before mentioned, Petrus Bergerius made the like confession, and was burned at Lions: he conuerted in the dungeon a certaine theefe, who for payne and torment in the prison cried out of God, and cursed his parents that begat him, being almost eaten with life, miserably handled, and fedde with such bread, as dogges, and horses had refused: he by the prayers and teaching of this Bergerius was conuerted: his name was Iohn Chanbone. Touching his conuersion he wrote a sweet letter to those five students, wherein he prayed God for them, Crisp. & Pantal.

Anno 1553. Dionisius Pelloquine, a monke some time, was burned at Ville Franch, six miles from Lions, after long imprisonment, his articles were the Masse, the Sacrament, auricular confession, Purgatorie, the virgin Marie, the Popes Supremacie: He died the 11. of September. Stephanus Pelloquius his brother was taken with Anne Andebert aboue mentioned, and martyzed at the same time, at a small fire. Crisp.

The same yere Ludouicus Marfacus, who had bin of the

order of the Dimittances, that had serued the king: Michael Gerard his cousin, Stephen Granot carpenter, were burned at Lyons, by sentence of the kings Lieutenant. As they should be brought out to to the stake, by the hangman, he tying the rope about the necke of the other two, Marfacke swearing himselfe to be spared, for his order and degraes sake, called by the way to the Lieutenant, that hee might haue also one of the precious chaines tied about his necke, in honour of his Lord: the which being graunted vnto, they were so led to the fire Crisp. Pantal.

The same yere, Mathæus Dymonetus a marchaunt, who before his conuersion, had led a vitious life: was burned at Lions, by the Lieutenant, Primacius, and Bnatherius officiall, and Orus inquisitour. Hee suffered the 15. of July. Crisp.

The same yere, William Neele, an Augustine Fri-
er, was burned at Cureur in France, for rebuking the
vitious life of Priestes, and the Deane named Legoux-Pan-
tal. lib. 6.

The same yere also, Simon Laloe coming from Gene-
ua, was taken: and after much racking, and torments, was
burned at Dyion: the 21. of Nouember. The executioner
named Iames Siluester, seeing the constancy of the martyr,
was so touched in conscience, that he fell into such a dis-
paire, that he could hardly receiue anie comfort of all the
promises of the Gospel: at length he was strengthened, and
conuerted: and so with all his familie removed to Gene-
ua. Crisp.

Also the same yere at Paris, Nicholas Nayle shoe-
maker, coming thither, with certaine fardels of bookes, was
apprehended: and after diuers torments, so that his bodie
was almost dissolued one ioynt from another (to vtter his
fellowes) was last of all burned Crisp.

The same yere also, Peter Serre about Thelouse, (who
first was a priest, and then went to Geneva: where hee
learned

Christian cha-
ritle.

Petrus Ber-
gerius.

Iohn Chan-
bone.

1553

Dionisius Pel-
loquine.

A worthy ch-
pion of Christ.

Mathæus Dy-
monetus.

William Neele.

Simon Laloe

Iames Siluest.

Nichol. Nayle.

Peter Serre.

learned the shoemakers craft, and so lived) was burned, being bewraied by his brothers wife: to whom he came of kindnes from Geneva, to do his brother good. The iudge asking him what trade he was, said, of late he had been a shoemaker: the iudge asking what trade hee had befoze vsed, said: he was ashamed to rehearse, or to remember, it being the vilest, and wickedest estate in the world. The iudge and the people hearing him say so, thought he had been some thiefe, or cutpurse, and were desirous to heare the same of him: but he very loth, and with shame refused to vtter the same: neuerthelesse, at length, through impotunity, was constrained to declare the trueth: and saide, he was a priest. His tongue being cutte out, and so put to the fire, hee stode so quiet, looking vp to heauen all the time of his burning, as though hee had felt nothing: bringing such admiration to the people, that one of the Parlement sayde: that way was not the safest, and best, which they vsed in bringing the Lutherans to the fire: for it would doe moze hurt than good. Crisp.

The name of a priest, a name of shame to a Christian.

Steph King, &c

The same yere Stephen King, and Petrus Denocheus, one King a Notary, and Petrus his Clarke, were after long imprisonment, burned at Chartris.

1554

Antonius Magneus,

Anno 1554. Antonius Magneus being taken at Burges, by certaine priestes, was sent to Paris, where, after great rebukes, and tormentes, he was iudged to haue his tongue cut out, & to be burned at y place, of Paulbert in Paris. He was sent from the 5. students at Lyons, & other in captiuitie at Paris, vnto Geneva, to commend the to their praiers vnto God: from whence hauing returned; within 3. houres after he was taken at Burges. Crisp.

William Alencon,

The same yere, William Alencon book-binder, was burned at Mount-pelliers, y 7. of January. There was y same time at Mount pelliers, a certain clothworker, who for fear reuolted: to whom it was inioyned by the iudges, to make recantation publikely, and to bee present at the burning of

of Alencon: at the beholding of whose constancie he gathered such boldnesse, that he desired the iudges, either that he might burne with Alencon, or else to be caried backe again to prison, saying: that he would make no other recantation: Repentance. wherefoze within thre dates after was burned. Crispin.

The same yere, at Dola was beheaded a godly lawier, Paris Pamer. named Paris Pamer, for the gospell of Christ. Pantal.

The same yere, Peter du Val shoemaker, after most grievous torments, was burned at Pisines. Crispin. Peter du Val.

Also the same yere, Iohannes Filiolus carpenter, & Iulianus le Ville pointmaker, were burned at Sansare: they were apprehended by Gilles le Pers. After sentence of fire being giuen, they appealed to y court of Paris, where they being presented, Gilles le pers was sodainly stricken mad, & so died. After this, the officer tormented the from after dinner, til 3. of the clocke, to make them recant: which, when they constantly endured, they were brought to the place of execution, where the officer put into their hands, being bound, a wooden crosse, which they toke with their teeth, and cast away. Wherefoze, their tongues were cut out: which not withstanding, they spake at their death, saying: We bid sinne, the world, and the Diuell, farewell for ever, with whom we shall neuer haue to doe hereafter. At last, when the toymen- Notable constancie. for came to smeare them with brimstone, and gunpowder, goe to (said Filiolus) salte the stinking flesh, salt it. Finally, as the flame burst vp to their faces, they constantly finished their martirdome, Pantal.

The same yere also, Dionisius Vair was burned at Roan, his iudgement being geuen, thise to be taken vp with the engine, and so to be let downe againe. He was first a popish priest: left that, and became a bookebinder at Geneva. Afterward, in the time of king Edward, was minister at Bersey till Quene Marie came in. He was apprehended at Roan, with I. Langoise, his brother: by one William, who staid his bokes, & him y had y custody of the: wherof Denis hearing, to re-

red. me the keeper of his bookes, offered himselfe, and so after many terrible tormentes, he was executed with fire, where the flame went so high, that the hangman being not able to come nere him, cried to the people standing by to helpe, but neuer a man would stir. So he finished his course and martyrdome. Pantal. lib. 10.

There was a rich man in Paris, that sayd in iest to the Friers of S. Frauncis order, you weare a rope about your bodie, because S. Frauncis should once haue bene hanged, but the Pope redeemed him, upon condition that euer after he should weare a rope. Upon this the Franciscans caused him to be apprehended, and so iudgement passed he should be hanged, but he contented to recant, thought thereby to saue his life. The Friers hearing of his recantation, commended him, saying: if hee continued so, he should bee saued: and so called on the Officers, that hee might be hanged, while he was in a good way: and so, notwithstanding his recantation, he was hanged for iesting against the friers. Pantal.

Cruelty of the
Friers.

1554

Th. Galbergne

Anno 1554. Tho. Galbergne a Couerlet-maker, was burned at Turney, cherefully singing psalmes, at the time of his execution. Crisp. lib. 4.

Nicholas Paul.

About which time also, Nicholas Paul was beheaded at Gaunt.

1551

R. Feurus.

Anno 1551. Richard Feurus, a Goldsmith, was condemned at Lions, he appealing to the high Court of Paris: In the way as he was led to Paris, he was mette by certaine whom he knew not, and by them taken from his keepers, and set at libertie. And anno 1554. finding fault in an Anne in Dauphin, with grace said in latine, he was detected, and taken by the vnder Marshall, and brought to Lions, where he was condemned, first to haue his tongue cut out, & then to be burned, (Dignarius being Judge:) which he receaued willingly, the 7. of Iulie, Crisp. & alijs.

The same yere, Nicholas de Chesne, as he went from

223-

Bezamon, to the Towne of Gric, did not homage to a certaine crosse. Whereupon, he was detected by a Monk, and condemned by the Judge to be burned. Being caried to the place of martirdome, by the way he was promised, that if he would kneele downe and heare a masse, he should be let goe as a passenger. Which Nicholas refusing to doe, took his death patiently, Crisp. lib. 6.

Anno 1556. John Bertrand, a keeper of the Forrest of March Poyce, was burned at Bloys, for the testimonie of the trueth, being condemned by Denis Barles, Counceller of Bloys: As he was tied to the poste he sang the 25. Psalme. Of age he was young, and of countenance, amiable. Seeing the place where he should suffer, A happie toney (saith he) and faire place, that is prepared for me. A Lo: de (saith he) geue thy hand to thy seruant, I commend my soul vnto thee, and so yeldd vp his spirit. Crisp. li. 6.

1556

1 Bert. and.

The same yere, Peter Ronsean, whilest he required his inheritance of his brother in law, was betrayed by him. He was put to the racke 3. times; which he suffered constantlie with great tormentes. Afterward he had his tongue cut out, and a ball of Iron put into his mouth. He was drawn on a hurdle, all hooked and mangled, to the fire: where hee was drawn vp into the ayre, and let down 3. times: and when he was halfe burned, the ball of Iron fell out of his mouth, and he with a loud voice cryed out: saying, Iesus Christ assist me, and so gaue vp the ghost, Crisp.

P. Ronsean.

The same yere suffered also at Bourdeaux, Arnold Mo- A. Mouier. uier, & John de Cases, who went to comfort Arnold. After many examinations, sentence was geue they should be burned, by Anthony Lescure, the kings Attorney. They were drawn thro the durt vpon hurdles to the place of execution, with a number of billes, glaues, and gunnes, & trum- pettes. The Magistrates commanded also the gates to be shutte, and garbed with heapes of wood. Mouier was first strangled: Cases was set on fire before the

the hangman came, who chanced to fall from the top of the post, to the pavement, and so brake his head, that the blood followed in great quantitie. When these two milde Martyrs were almost consumed to ashes, suddenly there fel such a feare among them, without any cause, not withstanding their gates were garded, their furniture of gunnes, & other weapons, that they all fledde, and ranne ouer one another. The Prior of S. Anthonies fell downe, so that a great number went ouer him. The Judge Pontake, on his Pale, with his red robe, flying as other did, was ouerthrowen in the preale, in the streete called Peterni, in such sort, that he was faine to be caried to a widowes house, and there cried within: hide me, saue me, I am dead, my friends: hide my Pale, that no man see her, &c. But no man knew any cause of all this feare, Crisp. li. 6.

B. Hector.

The same yere, Bartholmew Hector, a Bookeseller of Geneva, as he came into the vale of Angrogn in Piedmont, was arrested by a gentleman called Perrere, & sent to Tharin, and was burned. At the stake he was offered his pardon, if he would recant, which he refused. At his death many wept, saying, why doeth this man die, that speaketh of nothing but of God? Crisp. lib. 6. He was condemned by Bartholmew Emie, President.

1557

P. Ceur.

Anno 1557, Philip Ceur, Apothecarie of Geneva, and James his fellow, were burned at Dyion, the most parte of the people wept bitterly, saying, be of good cheare, brethren, &c. whereat the aduersaries were greatly offended, saying to the Magistrates, doe you not see how almost halfe parte of the people is on their side, and comforte them, Crisp. li. bro. 6.

Archambant.

The same yere, Archambant Seraphoni, and sp. Nicholas de Russaw, constantly suffered at Dyion. The same Archambant had bene condemned 3 yeres before, at Eule, and as he was led to Burdeau, escaped, Ibid.

The same yere, Thibert Hambis, sometimes a Priest, then

then a painter, after ward the minister of Albenart in Sautong, was apprehended at Saintes Mille, and with him his host, a priest whom he had conuerted to the Gospell, and so caried to Burdeau before the president. As he was in prison, on a Sunday a Priest came in with all his furniture, to say Masse, whom Philbert seing inuested, came and plucked his garments from him, with such zeale, that the masse-garments, with chalice, and candlestickes fell downe and were broken, saying vnto him: is it not enough for you to blaspheme God in Churches, but you must pollute also the prison with your Idolatrie? The gaoler hauing first beaten him, vpon this laid him in a low pit, laden with yrons, that his legs were swollen withall, and there continued 8. daies. A little before, perceiuing the priest his host to haue fallen, and to haue flaily renounced his profession, after certaine instruction, and warning to repent, he tolde him, his life should be neuer the longer, for he should die before him, and not for Gods cause: and that he should be an ensample to all apostataes: he had no sooner ended his talk, Gods ben. but the priest going out of prison, was slaine by two gentle men which had a quarrell to him. At the place of his execution, the trumpets blew to hinder the people from hearing his exhortation: so first being strangled, hee was consumed with fire. Crisp. lib. 6.

The same yere, Nicholas Startorius was attached by Ripet, a Secretarie, and burned at Dst, by Piedmont: being first tried with the rack. He was after ward burned: being of the age of 26. He was apprehended for blaining a frier that preached false doctrine, Crisp. li. 6.

1558

An. 1558. George Tardife was burned at Senes. Another at Tours, a broiderer of that place. Nic. a shoemaker, at Jenuile. Nicholas was yong: who, when he was condemned, and set in the Cart, his father (comming w a staffe) would haue beaten him; but y officers (not suffering y) would haue broken the old mā. The sonne seeing that, cryed out, saying, The father against y sonne, he

he had authoritie ouer him, and therfore desired them to suffer him: finally hauing a ball of iron put in his mouth, hee was consumed with fire. Crisp. lib. 6.

An assembly of
three or foure
hundred of the
faithfull at
Paris.

Anno 1558. the fourth of September, a company of the faithfull to the number of thre or foure hundred were assembled at Paris in a certaine house, hauing befoze it the colledge of Pleffis, in the strate of S. Iames, and behind it the colledge of Sorbone, who there assembled in the beginning of the night, to communicate the Lordes supper, were discovered by the priests of Pleffis, who made outcry vpon them, that the whole citie almost was in armour. The gouernours of the congregation exhorted the people to constancy, and fell to prayer. What done, (thzough the council of some, which knew the cowardly hearts of the multitude) order was taken, that the men which had weapons, shoulde venture thzough the presse; onely the women and childzen, remained in the house, & a few men with them, which were lesse bolde, to the number of five or seuen scoze: where appeared the wonderful work of God, in the y went out with weapons: which (notwithstanding, that the lanes and passages were stopped, and fires made) did all escape, saue onely one, who was beaten downe with stones, and so destroyed. Certaine that remained in the house, after ward lept into gardens: where they were staied till the magistrates came. The women, who were all of great wealth. only five or seuen excepted, perceyuing the furie of the people, wente vp to the windowes, crying mercie, shewing their innocent intent required iustice ordinarie.

Thus as they were inclosed fir or seuen houres, came Martin, the kings Atturney, with fouze of Commisaries, and Sergeants, who entring the house, and vtiwing of the furniture, the women and childzen, for pitie coulde not refraine from teares. Notwithstanding, proceeding in his office, he had them all to prison, in the litle Castle. In the meane time, all manner of slanderous reports were raised

A maruellous
deliuerance.

of them, as incest, conspiracie, killing of childzen, &c. which rumour the Cardinall of Lozrain did greatly confirme. The cardinall of Lozrain a slanderer of the faithfull.

The bzethzen which escaped, hearing this, consulted, first to humble themselves with prayer befoze God in their priuate families. Secondly, to stop the bzutes running of their assemblies, to write Apologies, one to the king, another to the people. The Apologie to the king nothing preuailed: who was perswaded that all was but pretended excuses. The other to the people did great good, in satisfying the rumours and defending the good cause of the Gospell: against which Apologies, and persons, diuerse Sorbonists began to write, one called Doctor Demochares, the other Cualis Bishop of Auranches: besides these, yet a third Sorbonist. And finally the 17. of September. diuerse of the poze afflicted Chzistians were brought forth to their martyrdome, a great part of them being deliuered by the intercessio of the Germans, who were then in a certaine colloquie at Moymes, albeit certaine of the company were executed befoze the coming of the Germane Embassadors, whose names doe here ensue: Nicholas Clynet one of the Elders of the congregation at Paris, befoze scholemaister at Santong where hee was bozne, was there pursued, and had his image burned: hee did so ouerthrowe Maillardone one of the chiefe Sorbonistes, and a notorious Sodomite, the Lieutenant, that he confessed, he neuer heard a man better learned, and of more intelligece. With him suffered also Taurin Grauell an elder also of the same congregation, first a student of the law in Tholouse, then an aduocate in the court of Paris: the third a gentlewoman of thre and twenty yeres of age, named Phillip de Luns, widow of the Lord of Craueron: they had al their tongues first cut out, and then suffered the fire with great constancie, specially Grauell, and the widow, who euer befoze since the death of her husband vsed to go in mourning apparell: but the same day going to burning, she put on her french hood, and decked her selfe in her

An Apologie
to the king.

Nicholas Cly-
net and other
martyrs.

A notable
widowe.

G.

best

best apparell, as going to a new marriage. Grauell & Clinee were burned alive: Philip was strangled after she had a little tasted the flame with her feet, and visage. At the time of execution, she neither changed colour nor countenance, being of an excellent beautie. Crisp, lib. 6.

Of the same company were Nicholas Cene a Physician, brother to Phillip Cene above mentioned, and Peter Gabart a solicitor of processes, about the age of thirtie yeeres: the time of execution being come, they had their tongues cut out, and were drawn to the Suburbs of Saint Germane, where they endured great torment: for they were holden long in the ayre ouer a smal fire, and their lower parts burnt of, before their higher parts were much burned, notwithstanding they endured constant to the end. At the same time many Bibles, and Testamentes, were burnt.

Of the same number also Fredericke Danuile, and Frauncis Rebizies scholars, and neyther of them past twentie yeeres of age, were burned at Paris, the same yeere of our Lord, 1558. They were examined three times of diuerse points of Poperie: of the Church, of the Sacrament, of Purgatorie, power of the Keyes, &c. by the Sorbone doctors, and friers.

About the two and twentieth day of October, they were brought vp to a chamber in the castle to be racked, that they might vtter the rest of the congregation. Rebizies being drawn and stretched in the ayre, cried: come Lord and shew thy strength, that man do not preuaile, &c. After him they racked also his companion, and then burnt them both, at the place Paulbert in Paris, one of them comforting another, saying: be strong my brother, be strong, Satan away from vs.

Of the same company were also Rene Seaw, & Iohn Almericke, who were almost racked to death, that Almericke could not go when he was called to the court to be iudged:

both

both of them died in prison, constantly standing to the truth, Ibidem.

About this time 1558. Villegaignon Lieutenant for the French k. after he had a while professed the truth, reuolted: and in the land of Wesil (where he had taken an Island) he murdered and drowned in the Sea Iohn Bordell, and Mathew Vermeille, and Peter Hurdon for the profession of the truth. There was a fourth Andrew de Feaw, who by allurements, and threatnings, he drew from the truth.

The same yeere Geoffrey Varagle (who before had said masse 17. yeeres and was after ward a preacher in the valley of Angrogn) was first strangled, and then burned at Thuris in Piedmont by the kinges lieutenant. He was questioned with about workes of supererogation, iustification, free will, predestination, confession, satisfaction, indulgences, images, purgatorie, the Pope, &c. It is said that at the time of his burning a Dove was seene (as is credibly reported of many) flying and fluttering diuers times about the fire. Crisp, lib. 6.

The same yeere also Benet Romane a mercer, first being pitifully racked, was hanged in the Aire, and so burned at Draguinian in Prouence. The same of his constancy being known in the town, Iudge Barbose a man blind & ignorant, and no lesse deformed, came to see him, & asked, what do they beleue (saith hee) in any God at Geneva? Romane looking vpon him said, what art thou, that so wretchedly dost blaspheme? I am (sayd he) the ordinarie iudge of this place.

And who hath put thee (said Romane) so grosse & deformed a person in such an office? Thinkest thou we be infidels: and no Christians? And if the Devils themselves do confesse a God, suppose you that they of Geneva do deny their God? no, no, we beleue in God, we inuocate his name, and put all our trust in him.

Whereof Barbose toke such indignation, that he pursued him to the death.

Eg 2.

There

Bibles and Testaments burnt.

Fredericke Danuile, and Frauncis Rebizies.

1558

Worthy martyrs.

Rene Seaw, & Almericke.

Benet Romane.

There was great disputation after his death: some said, if good men had bene about him, it had gone better with him: and that those priests and monkes, which were about him, were whoze maisters, and infamous. Other went away, maruelling and disputing of his death, and doctrine, &c. Crispine.

Francis Viuax.

Anno 1558. Francis Viuax was strangled and burned at Dyon, beyng betrayed by a Priest, whose Sermon he reprehended, and who pretending friendship, required farther conference: which being appointed in the count of the Jacobins, there was he apprehended, & witnessed the truth by martyrdom.

1559

Peter Arondeaw.

Anno 1559. Peter Arondeaw being taken by the priests at Rochel, was conveyed to Paris, and the 15 day of November, was there burned quicke at the place, called St. Iohn in Greue. His chiefe accuser, was one Monroy, who was not long after stryken with an Apoplexie, and died. The Lieutenant also, for causes of extortion, was deposed within a while after. Crisp. lib. 6.

Tho. Montard.

The same yere was Thomas Montard, being conuerted from a vicious life, burned quick for the testimony of Jesus, at Valencius: because he said the God of the host was abominable. Crisp. lib. 6.

The residue of the French martyrs.

Ann du Burg.

Ann du Burg Councillour of Paris, Andrew Coiffyer, Iohn Isabew, Iohn Iudet, martyrs of Paris: Gesserey Guerneis, Iohn Morell, Iohn Berbenill, Peter Cheuet, Marin Marie, Margaret Riche, Adrian Daniffe, Giles de court, Phillip Parmentier, Marin Rosseaw, Peter Milot, Iohn Berfoy, besides the tumult of Amboise, the persecution of Vassay, Austen Marlorat, maister Mutois.

The tumult of Amboise. Marlorate.

The

The residue of Dutch Martyrs.

I Ames de Lo, of the Ile of Flanders, Iohn de Binsons, at Antwerp, Peter Pettit, Iohn Denis, Simon Guilmy, Simeon Herme, of the Ile of Flanders, Iohn de Lannoy, at Tournay, Alexander Dayken, of Bzainchastell, William Cornu at Denalt, Anthonie Carou, of Cambzay, Renandine de Franckvile. Certaine suffered at Tournay, Michel Robibert of Arras, Nichaif de la Tombe, at Tournay. Roger du Mont.

A note of Spanish Martirs.

Anno 1540. Frances Sauromanus, a Spanishe Merchant, so profited in one moneth by hearing of M. Iacobus, sometime Prior of the Augustine Friers in Antwerp, and afterward Preacher at Bzeame, that hee exhorted diuers of his friendes at Antwerpe by letters, bewayling their ignorance.

1540

F. Sauromanus

He wrote also to Charles the Emperour, requiring him, that he would reforme the miserable corruption of religion in Spaine. And besides this, he wrote a Catechisme, and diuers other Treatises in the Spanishe tongue.

This Frances comming to Antwerp, and purposing there to conferre of matters of religion, and to instruct his Countrymen: was by them betrayed, and boldly confessed his faith, and religion: and reasoned with the Friers, with such zeale, that the Spaniards (thinking he had not bene wel in his wittes,) conueied him into a Tower six miles from Antwerpe: where he was deteyned in a deepe Dungeon, with much miserie, the space of 8. moneths. But after ward, the Spaniards thinking him better come to himselfe, discharged him out of prison. Which was about the time y the Emperour was at the Councill of Ratissbon, 1541: whether

Cg 3

Frân-

The Emperour
three times ad-
monished by
Sanromanus.

Frances went, and there hauing time & oportunitie to speak vnto the Emperour, he stepped boldly vnto him: beseeching him to deliuer his Countrey, and Subiects of Spaine, from false religion, and to restore againe the sinceritie of Christs doctrine. This did he thre times, the Emperour geuing gentle audience. But attempting the fourth time, hee was repulled by certaine Spaniards about the Emperour: who incontinently would haue throwen him into the riuer Danubius, had not the Emperour staied them, and willed he should be iudged according to the lawes of the Empire. By which commandement, he was detained with other malefactors in bands, till the Emperour tooke his voyage into Aphrike, & when the Emperour came into Spaine, he was thre deliuered to the Inquisitors, by whom he was laid in a darke prison vnder the ground, and at length after many examinations and much affliction, they perceiuing him not to be reclaimed, proceeded to his condemnation, and pronounced sentence of burning against him. His articles were, that we are saued onely by the free mercy of God in Christ: that the Masse is an horrible blasphemy: that auricular confession, satisfaction, purgatory, inuocation of Saints, Image worshipping, be mere blasphemies against God, &c.

As hee was layd on the heape of wood, and the fire kindled about him, hee beganne a little at the falling of the fire, to lifte vp his head towardes Heauen: which the Inquisitors perceiuing, thinking hee would haue recanted, caused him to be taken of the fire: but when they perceyued him constant, they threw him in againe, and so was he immediatly dispatched. Francisc. Encenas.

Anno 1545. Rochus was burned at Saint Lucas in Spaine. Hee was an Image maker, and as soon as hee had receyued the light of the Gospell, hee gaue it ouer, and liued by making of scales, sauing onely hee kept the Image of the virgin Mary artificially grauen, for a signe of his occupation.

1545

Rochus.

At

It fell so that an Inquisitor passing by, asked Rochus the price of the Image, which when Rochus did set (belike not minding to sell the Image) the Inquisitor bad him scarce halfe the mony: which when hee heard, hee sayd, hee would rather breake it, then to sell it otherwise then hee might afford it: yea (sayd the Inquisitor) breake it? let me see thee: with that Rochus tooke vp a chéill and dashed it on the face of the Image, wherewith some part of the face was blemished: the Inquisitor seeing that, crying out as hee were madde, commaunded him to prison, and within thre daies after he was burned, for blemishing his stone worke. Pantal.lib.5.

The execrable Inquisition of Spaine.

It first began by Ferdinandus and Elizabeth his wife, and was instituted against the Jewes, which after their Baptisme, professed their owne ceremonies: but now it is practised against the professors of the Gospell. The Spaniards, especially the great diuines, do hold, that the holy Inquisition can not erre: and that the Fathers of the Inquisition can not be deceived. By the order of the Inquisition, the party called in question, if any thing be suspected or pretended, is incontinent commaunded to a horrible prison, and there they find out crimes against him at leasure. In the meane time no man liuing so hardy (not the father for the child) as to speake for him: for if he do, he is also taken, and cast into prison: neither is it permitted for any one to enter into the prison, but there he endureth alone, where he can not see so much as the ground, and where he sustaineth moreouer whippings, rackings, irons, tortures, &c. Sometimes they are brought forth, and shewed in some high place, for an open spectacle of rebuke and shame: and thus are some of them detained many yeeres, & murdered by long tormentes whole daies together: during all the time what is done in the prison no man knoweth, but only the holy

Of the execra-
ble Inquisition
of Spaine.

whole daies
together.

Fathers and the tormentors: all is done in secretes: the accuser secretes, the crime secretes, the witness secretes, neither is the poor prisoner ever advertised of any thing: if he can guess who accused him, wherefore and whereof, he may be pardoned peradventure of his life, but this is very seldom, and yet is he not set at libertie, before he hath endured long time infinite torments: and this is called their Penitence: and so he is let go, yet not but that he must wear a garment with yellow colours, for a note of publicke infamie to him and his whole race. And if he can not guess right, shewing to the iudge by whom he was accused, and whereof, incontinent the horrible sentence of condemnation is pronounced against him, to be burned for an obstinate heretike: yet so the sentence is not executed till he hath endured imprisonment, in some hainous prison.

Three sortes of men in danger of these Inquisition.

These sortes of men, most principally be in danger of these Inquisitioners. 1. They that be greatly rich, for the spoyle of their goods. 2. They that be learned, because they will not haue their secretes abused espied. 3. They that begin to increase in honour, and dignitie, least being in honour they should worke them some shame. This Inquisition the King & Princes are bound by oth to mainteine with all their power.

1559

28. martyrs in the towne of Validoz.

Cacalla M.

A Christian Rocks.

Anno one thousand, five hundred, and fiftie and nine. The 25. day of May, in the towne of Validoz, where commonly the counsell of the Inquisition is wont to be kept, there were eight and twentie godly Christians (saying one Jew) that did suffer for the testimonie of the truth, whereof 14. were burned, and the rest had their goods confiscate, and a note of dishonour layd upon them, for the name of Jesus. They which were burnt, and their goods confiscate, were D. Cacalla, sometime an Augustine frier, priest of the towne of Validoz, and sometime preacher to Charles the fifth, a man of great learning, Iohn de Biucero priest of Validoz, and brother to Cacalla, Dame Blanch, sister unto them, Francis

Frauncis de Biucero, brother unto the Dame, Constance de Biucero, another Sister, Dame Leoner de Biucero, her cousin: being already dead long before at Validoz, & mother to the fine aforesaide, about her coffine, was her picture laide, which was condemned with her dead corpes, to be burned for an heretike. Moreover, her goods being confiscate, her house, was adiudged utterly to be rased, and cast downe to the ground: and for memorizall thereof, a marble stone to be set up in the place: wherein the cause of her burning should be engraue. After these, were condemned M. Alfonz Perez, priest of Valence, Christoph. Del citizen of Samoza, Christopher de Padilla, Anthony de Huizuelo, Katherine Roman, Francis Erreni, Katherine Ortega, Isabel Strada, Iane Valesques, and a certaine Smith. They were all first strangled, saving Anthony Huizuelo: who was burned alive, because he did with more vehemency, detest the Pope, then the rest. They which had their goods confiscate, were these: Don Petro Sarmiento, knight of the order of Alcantara, dwelling at Valence, & sonne of the marques de Poza, was iudged to beare a Sanbenita all his life, and condemned to perpetuall prison, with losse of his order, & all his goods: to which it was moreover enioyned, neuer to wear any more gold, silver, precious stones, &c. Dame Mencia his wife was adiudged to the same punishment. Don Louis de Ropas, sonne and heire of the the marques of Poza, through great suit made for him, was condemned only to wear a Sanbenita unto the town-house, and his goods to be confiscate. The same iudgement was also giuen of Dame Anne Henriques, daughter of the marques Alcaules, & mother to y^e marques de Peza, and wife to Lorde Alphonfus de Fonseca. Dame Iane de Silua, wife to Iohn de Biucero, brother to Doctor Cacalla, was enioyned to beare a mantle all her life, for penance: & her goods confiscate. The like did Leonard de Lisuers, wife to Huizuelo, Doctor of diuinity suffer. Item, Marina de Saiauera, wife of Cisneras de Sareglio. Item, Daniel

Sanbenita.

niel Quadra, born at Pedrosa: al which 3. were condemned to perpetual prison wth their mantels, & confiscation of al their goods: dame Mary de Roias was iudged to beare her mantel to the towne house, and her goods confiscate. Anthony Dominicke de Pedrosa was condemned to thre yeares imprisonment, clothed with a Sanbenita, and his goods confiscate. Anthony Bator an Englishman, was enioyned to beare his mantell to the Towne house, and was thrust into a cloyster for one yeare, there to be instructed. There was a Jew likewise burned at that time for revolting from his churche dome to Iudaisme.

It is reported, belydes these aforesaid 37. other prisoners yet remained at Validolie, reserved to another tragedy of that bloudy Inquisition.

Besides Spaine, Naples also, and Cicill are subiect to to this barbarous Inquisition: in which kingdome of Cicill, it is credibly reported, that every thirde yeare a certaine number are brought out to martirdome: Sometime twelue, sometime sixe, sometime moze or lesse: among wh^o an. 1559. One coming from Geneva to Cicill. upon zeale to doe good, was condemned to the fire: and as hee should take his death, was offered by the hangman to bee first strangled, but hee refused the same, saying he would seele the fire, and so endured singing with all his might unto the Lorde, till he lost both life, and voice, by force of the fire.

A note of Italian Martirs.

N. Encenas.

1546

Anno 1546. N. Encenas, otherwile Dryander a Spaniard, brother to Franciscus Encenas, a man of great learning; he was also instructour to Diazius the Godly Partir aboue mentioned: this man was first offered the Sanbenita made in forme of a mantell before and behind him, with signes of y^e red crosse: which when he refused, hee was adiudged to be burnt: & so was, at Rome, in sight of the cardi-

Cardinals, and face of the Apostolicall sea. Pantal. lib. 6. Crispin. &c.

Franciscus Encenas brother to this Nicholas, beyng in the Emperours court at Burels, offered unto Charles the fifth the New testament translated into Spanish: for the which cause hee was cast into prison, where hee indured sorrowfull captiuitie and calamitie, the space of 15. moneths, looking for no other but death. At last, thorough the marvellous prouidence of almighty God, the first day of February, Anno 1545. at eight of the clocke after supper, hee found the doores of the prison open, and so toke the occasion, and escaped, and went into Germany.

Anno 1550. Fauinus borne in Fauentia, was burned at Ferrara: by the earnest perswasions of his wife, & friends, he did first relent: wherof he conceived such sorrow of mind, y^e he could not bee quiet, till hee had fixed his minde to venture his life for the testimonie of the trueth: whereupon, he went about all the countrey of Romagna, publikely preaching the doctrine of Christ. So anno 1547. hee was apprehended againe in a place called Bagnacavallo: where also hee was condemned to bee burned: but hee sayd, his houre was not yet come, and the same to bee but the beginning of his doctrine, and so it was: for shortly after, hee was remoued to Ferrara, where hee was deteyned two yerres. At last, the Popes Inquisitozs condemned him to death, an. 1549. And yet his time being not come, he remained after that, till the moneth of September, an. 1550. At length, being brought to a prison, where diuers Lordes, and Captains were, that stirred vp factions. They first scorned him, and toke him to be of a melancholike haine: but after, he so wrought with them, that their merrie cheare was altered into a newe kinde of countenance: hauing him now in admiration, whom before they had in derision.

When the imprisonment of this Fauinus was known to his parents & kinfolk, his wife and friends came to him wth we-

A constant
martyr.

Pope Paulus
the 3. died.
Pope Julius 3.

weeping perswasions: to whom he answered, that it was enough for them that he had once for their sake fallen into that cowardlinesse they knew, wherefore he desired them to depart in peace, and sollicite him no more therein.

About the same time died Pope Paulus the 3. and after him succeeded Julius the 3. which then sent letters that Faunus should be executed: the newes wherof being brought him, he gaue the messenger thanks. So early in the morning, after he had prayed most earnestly vnto God, he was strangled three houres before day in the cite of Ferrara, to the intent the people should not see him, nor heare him speake. Afterward about dinner time, his body in the same place was burned: at the burning whereof came such a fragrant smel to all them there present, and so stroke their senses, that they were therewith maruellously refreshed. Pant. lib. 7. & Crisp.

1550

Dominicus de
Bafuna.

Anno 1550. Dominicus de Bafuna, was hanged at Placentia, after certayne monethes imprisonment, for preaching of true confession, against Purgatorie, Pardons, &c. Hee was offered pardon, if he would recant: but he refused so to doe, and receiued martyrdom. Pantal. lib. 7.

1551

Galeazius.

Anno 1551. Galeazius Trecius, a Gentleman of good calling, was burned at Laus Pompeia in Italie. A litle before he should be burned, there was a controuersie betwixt the mayoꝝ of the cite, and the Bishops Clergie, for the expences of wood which should goe to his burning. He hearing thereof, sent worde to both parties to agree, for he himselfe of his owne goods, would see the cost of that matter discharged. But at the suite of his friends, and by perswasions, (after three seuerall examinations, and testimonies geuen to the trueth) he relented. Whereupon, he fell into such grace of minde, that he could not be quiet, till he had occasion offered to reconer himselfe: which afterward he did, denying to the Iudges agayn that which before he had yelved on,

vnto them. This Galeazius was firste instructed in the truth by an Augustine Frier, named Maniardus, and afterwards more thoroughly confirmed by Celius Secundus, Ex Celio.

Anno 1538. Didone Iohannes Mollins, a Gray Frier, secretly expound the Epistle of S. Paul to the Romans, to a few. Which being known, his auditoꝝ increased, so that he was compelled to read openly in the Temple. I. Mollins.

At the same time was one Cornelius at Mononie, a baine babler: him did Cardinall Campeius require to interpret the same Epistle also, to disgrace Mollins. But Mollins excelled him, and drew to him his auditoꝝ. Which when Cornelius perceiued, hee perswaded the Cardinall to dispatch Mollins. So, a disputation was appointed betwixt them, which indured till three of the clock after midnight. From which disputation Iohannes departing, was taken, coming downe at the lowest steppes, and caried to prison. In the meane season, Laurentius Spatha, generall of his order, in most speedie wise posted by to Rome, and so preuayled in Mollins behalfe, that the P. wrote downe his letters to Campeius, that Iohannes should be deliuered out of prison: so that within 3. monethes after, he should personally appeare at Rome. Thus, the 10. day of his imprisonment, he was deliuered: who, but for the coming of the Popes letters, had bene burned within 3. dayes after. When he came to Rome, he was not permitted (as he desired) to dispute openly, but enioined to write his mind in articles, & to bring his proofes: which he diligently performed, intreating of original sinne, iustification by faith, free will, purgatorie, &c. Upon this, certayne Cardinals and Bishoppes were assigned to haue the cause in hearing: who disputed with him 3. dayes, and could not refell that which he had proued. At last, answer was made him, that it was trueth which he affirmed, neuertheless, the same was not mete for this present time: for that it could not be taught nor published, without the detriment of

of the Apostolike sea: wherefore he should abstaine hereafter from the epistles of S. Paul, and so again return safe to Bononia, and there professe philosophie. Thus being returned home, he declarerh all the matter in the pulpit: wherewith Campeius more offended then before, obteyned of the pope, that the generall of the order, shoulde remoue Molins from Bononia, and place him elsewhere. So, from thence he was sent to Naples, and there was appointed preacher in the Conuenterie of S. Laurence. But Petrus the viceroy there, could not abide his doctrine, and so nēerely sought his life, that he departed, and went wandring into Italie from place to place, preaching Christ. Not long after this, Campeius being dead, he returned again to Bononia, being called thither by a good Abbot, named de Crassis, an. 1543. where he renewed againe the reading of Pauls Epistles, after a secrete sort: but that could not long be hid. Whereupon, by meanes of Cardinal de Capo, and by Bonauentura the Generall he was apprehended the second time, and brought to Fauentia, and there layd in a filthy stinking prison: where he continued 4. yeres, no man having leaue once to come to him. During which time, he wrote a Commentarie vpon 5 bookes of Moses; which labor was suppressed by the aduersaries. At length, through the intercession of the Carle Petiliapnus, and the good Abbot de Calsis, he was againe deliuered, and sent to Rauenna, where he made his abode a while wth the Abbot, after at Vitale: and there againe taught the gospel of Christ, as before. And whensoever he spake of the name of Iesu, his eyes dropt teares, he was so fraught with a mightie ferventnes of Gods spirite. In proces of time, whē the abbot was dead, his surties begā to be weary of their bond, and so was he againe the third time imprisoned by the Popes Legats. There were then 4. men of great authority, who bayled him out of prison againe: of whom, one took him home to instruct his childre: at whose same, such a concourse came to see him, that the aduersaries consulted wth themselves to

De Crassis.

1543

The zeale of
Molins.

to kill him: whereupon commaundement was sent to the Popes Legats, to lay hands vpon him, and to send him vp fast bound to Rome, where againe the fourth time he was imprisoned in the castle of Pouie, and there continued eightē moneths, and at last the 5. of September, anno 1553. there sat vpon him 6. Cardinals, beside the iudge, and condemned him with a weauer of Perusium, in the temple of S. Mary, called De Minerua: first to be hanged & then burned: which sentence beyng pronounced against him, he cited them vp to the tribunall seat of Christ: and so they were both had to the place of execution, and suffered meekely for the testimony of the truth. Pantal. lib. 19.

Anno 1554. two monkes of S. Austine in Rome, were found in their selles, with their tongues & heads cut off, only for rebuking the outrageous orcesse of the Cardinals. Manlius in dictis P. Melanct.

1554

The same yere, Franciscus Ganiba was first strangled, and then burned at the city of Canum, in the dioces of Milaine, for the testimony of the truth: hauing his tongue first boared, that he might not speake. Pantal. lib. 10.

Franciscus
Ganiba.

Anno 1555. Pomponius Algerius was burned alieue at Rome, after he had bin long deteined in prison at Venice: where being in prison, he wrote a notable Epistle to the afflicted Saints, full of consolation.

1555

Pomponius
Algerius.

An. 1559. Iohannes Aloisius suffered at Rome. And the same yere Iacobus Bouellus at Messina. They were both sent downe from Geneva, to the parties of Calabria, there to minister, Ex Epist. Sim. Flo.

1559

I. Aloisius.
I. Bouellus.

After Pope Iulius 3. came Marcellus 2. After him Paulus 4. After whom, Pius 4. who rayled such sharpe persecution in the kingdome of Naples, that many Noble men, with their wiues, & others, were reported there to be slaine. Pantal. lib. 11.

1560

Iulius 3.
Marcellus 2.
Paulus 4.

The same yere, 1560. 88. persons put together into one house, both young & old, one after another, were taken out of the

88. Persons
together.

the house: and so being laid upon the butchers stall, with one bloudy knife were all killed in order in Calabria. Pantalib. 11.

The Pope promiſeth.

It is to be noted, that the Pope did promise Marques Buccianus gouernour of the prouince of Calabria, to make his sonne a Cardinall of Rome, if all the Lutheranes of that prouince were rooted out: which might be the cause of this butcherly crueltie.

The persecution of Merindole and Cabriers.

About 200. yeres ago, this people is said to come out of the coutry of Piedmont, to inhabit in Prouence, in certaine villages destroyed by warres, and other desert places, wherein they vsed such labour, and diligence, that they had abundance of cozne, wine, oyle, almondes, with other fruits. They had of long time refused the Bishoppe of Romes apthozitie, and obserued euer a moze perfect kind of doctrine, then others, (deliuered vnto them from the Father to the sonne) euer since the yere 1200. In the yere 1530. vnderstanding that the Gospel was preached in certaine towneſ of Germany, and Switzerland, they sent thither two learned men, that is, Georgius Maurellus, bozne in Delph, and Petrus Latomus, a Burgundian, to conferre with the learned ministers in the doctrine of the Gospel. Which done, as they returned through Burgundie, Petrus Latomus was taken at Dyion, and cast into prison: Maurellus escaped, and returned to Merindoll, with bookes and letters, which he brought with him from the churches of Germanie: Whereby they being instructed, sent for the moſt auncient brethren, and cheſest in knowledge in all Calabria, and Apulia, to consult with them, touching the reformation of the Church. Whereby the Bishops were ſomewhat raged greatly againſt them. Among other, there was one Iohn de Roma, a Monk, who was moſt cruel: and among other his cruelties, he vsed to examine them thus.

1530

Georgius
Maurellus.
P. Latomus.

A cruel monk.

thus: he filled bootes with boyling greace, and put the bootes upon their legges, tying them backward to a foyme, with their legges hanging downe ouer a small fire, and so examined them: thus he tormented very many, and in the end most cruelly put them to death. The first whom he thus tormented, were Michellotus Serra, and William Melius, with a number mo. But Gods vengeance fell heavily upon him, for first he was condemned for this crueltie, by the high court of parlement of Prouence: and auoiding that sentence by flying to Auinion, he was stricken with such a horrible disease, that no man durst come nigh him, aloue or dead. He did so horribly stinke when he was dead, there was none would come nere him to burie him, but a young novice newly come to his order, caught hold with an hooke upon his stinking carrion, and drew him into a hole, which was made for him harde by. While he was in torments and anguish, he cried out oftentimes in great rage, oh, who will deliuer me? who will kill me, and rid me out of these intolerable paines, which I know I suffer for the evils & oppressions I haue done to the poore men? &c.

Michellotus
Serra.
Wil. Melius.
The vengeance
of God.

Despatches.

After the death of this monster, the B. of Air, by his official Perionet continued the persecution by the hands of the ordinary iudge called Meiranus a cruell tyrant: who without forme of law, such as the iudge had pronounced to be heretikes, he put to death with most cruell torments.

In the time of Bartholmew Cassanus president of the parlement of Air, a most cruell tyrant: they of Merindoll in the person of 10. were cited personally to appeere before y kings attorney. But they hearing that the court had determined to burne them, without order of law, durst not appeere at the day appointed, for which cause the court awarded a most cruell sentence against Merindoll, & condemned all the inhabitants to be burnt, both men and women, sparing none, no not the little children, and infants: the towne to be razed, and their houses beaten downe to the ground: also the

A cruell sentence against
the people of
Merindoll.

h.

trees

The harlot of
the B. of Air,
laboureth a-
gainst Perin-
doll.

trees to be cut downe, as well Olive, as other, and nothing to be left, to the end it should never be inhabited, but remaine as a wilderness. This sentence against the Perindolians, the concubine of the Bishop of Air, laboured greatly to have executed, especially because (as the Bishop of Air told her) they held, that all Bishops, pastors, and priests, ought eyther to be married or gelded: for which she said, she hated them to the very death, and would employ gods, and friends, to worke their destruction.

The Archbishop of Arles, the Bishop of Air, & divers Abbots, and Priors, consulted how to execute the arrest with all speed, and by the advice of the Bishop of Air they went to Avinion, there with other Prelates to intreat of the matter: in which assembly they made a generall composition, confirmed with an oth, that every man should endeavour himselfe, that the arrest of Perindoll should be executed with all expedition, every man offering to furnish out men of warre according to his ability, the charge whereof was given to the B. of Air. After this counsell holden, the next day they banquetted at the house of the Bishop of Riens: to which banquet all the fairest women of Avinion were called, to solace these good Prelates: after they had dined, they fell to dancing, dicing, and such other pastimes: which having ended, they walked abroad to solace themselves till supper: as they passed the streets, every one leading his minion before him, they saw a man which sold balvy pictures, and ballades, all which the Bishops bought up, being as many as a mule could well carrie: and if any sentence were obscure in the rime, the Bishops did expound it, with great delight and laughter. In the same place walking along, they found one that sold certaine bibles in French, & Latine, which when the Prelates perceived, they greatly raged against the man, who answered the, is not the bible as good as these godly pictures which you have bought for these gentle women? He had scarce spoke these words, when the B. of Air said, I renounce my part of

of paradise, if this man be not a Lutheran: so he was laid hold on, and on the next morrow after, brought before the Judges, in presence of the Bishops, & condemned immediately to be burned, with two bibles hanging about his necke: the one before, & the other behind. This sentence was executed the same day: and therupon, proclamation made against all books in the French tongue intreating of the scriptures, under pain of death, to all them that would not bring them in.

After this, the B. of Air goeth to the president Cassaneus, and labourerth him to put the arrest in execution: who being perswaded thereto, the drum was sounded up through out all Provence, the captains were prepared with their ensignes displayed, and a great number of footmen, and horsemen, began to set forward, & marched out of the towne of Air, in order of battel, well horsed and furnished against Perindoll, to execute the arrest. The inhabitants of Perindoll hearing therof, commended themselves, and their cause to God by prayers, making themselves ready to the slaughter. In this while the Lord of Alence, a man, wise and learned in the Scriptures, and in the civil law, altered againe the presidents mind: and so the commission was called backe, and the army retired, which was come within a mile & a half, of the towne of Perindoll, to do the execution. The Perindolians hearing thereof, gaue thanks to God, and determined to submit themselves unto Gods will, and to endure whatsoever affliction should be layd upon them. The same of them, and also of the arrest, came to the King Francis eares; who gaue commandement to the noble & vertuous Lord Monsieur de Langeay: at that time his Lieutenant in Thuring, a citie of Piedmont, diligently to enquire the truth of the matter: who sent 2. deputies to enquire: the which deputies made report of the ver- tue, & diligence of the Perindolians, in such sort that they had by their labour crucified Perindoll: whereas before it was tarred but at 4. crowns, before the destruction & oppression which it suffered, paid yearly to the Lord 350. crowns,

The martyr
burned with 2.
bibles about
his necke.

The manner of
of Gods chil-
dren in afflicti-
on.

God heareth
their prayers.

besides other charges: they declared also the great oppression, which they had suffered. Besides they had good testimonie giuen of their neighbors of Bourouence, what they held also: also, against the popes religion, was truly reported, and the coppe of the arrest brought wherof the king was aduertised by monsieur de Langeay: who vnderstanding these things, sent letters to them of grace and pardon, not to those onely which were condemned for lacke of appearance, but also for all the rest of the countrey of Bourouence, which were accused and suspected in like case: commanding the Parliament, that they should not hereafter so proceed: but if there were any that could be proued by sufficient information to haue swerued from christian religion, that then hee should haue demonstration made vnto him by the word of God, out of the old, and new testament: so by gentlenesse reduced to the church of God: commanding also, that those which were conuicted of heresie, should abjure, & that all prisoners should be set at libertie: which either were accused, or suspected of Lutheranisme. By vertue of which commandement, & letters of the king, they were permitted to declare their cause, whereupon, they made a confession of their faith, which was presented first to the court of parlement, & after ward more at large, with articles therunto annexed: it was deliuered to the B. of Cabillon, and to Cardinall Sadolet.

About this time, the yere 1542, the vicelegate of Auinion assembled a great number of men of war, at the request of the B. of Canailon, to destroy Cabriers: when the army was come within a mile of Cabriers, the Cardinall Sadolet went with speade vnto the vicelegate, and shewed the articles of the confession of Cabriers, and how they offered to be informed, wherein they had erred, by the word of God: whereupon, at that time, the army retired.

After ward, it was ordained by the court of Parlement, that according to the kings letters, Ioh. Durand, counsellor of the court of parlement, with a secretary, and the B. of Canail-

King Francis
pardoneth the
Herindollans.

A confession of
the Herindol-
lians faith.

1542

Cabriers.

Sadolet helped
Cabriers.

Canailon, with a Doctor of diuinitie, should goe vnto Herindoll, and there declare vnto the Inhabitants, the heresies which they knew to be contained in their confession: & to make them apparant by good and sufficient information. And hauing so conuicted them by the word of god, they should make them renounce, and abjure the said heresies, &c.

Whereupon, Durandus signified the day that he would be present at Herindoll, that none of the Inhabitants might be absent. At the day appointed, the parties aboue mentioned came vnto Herindoll, whereas also were present diuers Gentlemen, and men of vnderstanding of all sortes. There was called forth Anthonie Mailard, Bailiffe of the towne of Herindoll, Ienon Romane, and Michelin Maynard, Sindiques, Iohn Cabric, and Iohn Palenc, Ancients of Herindoll, and Iohn Brunerol, vnder-bayliffe: who requiring that they might (because they were vnlearned) answer by Advocate, were denyed either to answer by Advocate, or by wytyng, but only in their owne persons: who not withstanding, did (by Gods assistance) so answer, that the aduersaries were ashamed, and durst put in no information of heresie against their articles. But the B. spake a long tale in y^e Commissioners day, and would declare nothing: and the Doctor made a long tale in latin, and would geue no other wise any information against them. Many that came thether to heare this disputation, were much touched, and moued to require copies of their confession, and answers. Whereupon, many were conuerted to the faith: & namelie, 3. doctors, who went about to dissuade the Herindollans from the trueth: whose ministerie God bled afterwarde in the preaching of the Gospel. Of whom, one was D. Comband, Prior of S. Mariminie, after wardes Preacher in the territorie of the Lords of Bern: another was D. Semanti, who was also a preacher in the Bayliwike of Touon: the other was D. Herandi, pastor, and minister in the Countie of Newcastle.

Examination
of the Herin-
dollans.

After this, the Inhabitantes of Perindoll were in quiet for a time, untill Iohn Miniers, an exceeding bloudy tirant, began a new persecution.

This Miniers, being Lord of Dpéle, néere to Perindoll, first began to bere the poore Christians, by polling and extortion, getting from them what he could to enlarge his own Lordshippe, which before was very base. For this cause, he put 5. or 6. of his owne Tenants into a Cistern vnder the ground and cloasing it vp, there kept them till they died for hunger, (pretending that they were Lutherans) to haue their goods and possessions.

By this, and such other practises, this wretch was aduanced in a short space to great wealth and dignitie: and at length became the Kings Lieutenant generall in the Countrey of Prouence, in the absence of the L. Grigitane, then being at the Councell of Wormes in Germanie: this wretch, impudently, and falsely, geueth the king to vnderstand, y they of Perindoll and Snatre, about the number of twelue or fiftene thousande, were in the field in armour, with Ensigne displayde, intending to take the towne of Marcelle, & to make it one of the Cantons of the Switzers. By which lie he obtained the kings letters patentes, and through the helpe of the Cardinal of Tournon, commanded the sentence of the former arrest to be executed against the Perindolians.

After this, he gathered all the Kings armie, which was then in Prouence, ready to go against the Englishmen: and toke vp all (besides) that were redy to beare armour in the chiefe towne of Prouence: and ioyned them with the army which the popes Legate had leuied for that purpose in Auignon, and all the Countrey of Venice, and employed y same to the destruction of Perindoll and Cabriers, and of other Townes and Villages, to the number of 22. geuing commission to his Souldiers, to spoile, ransacke, burn, & destroy all together, and to kil man, woman, & child, without al pity, sparing none. Before he came to Perind. he rāsakt & burnt

cer-

certaine towne, namely, La Roche, S. Stephens, ville Laure Lormarin, la motte, Cabrieretter S. Martin, Pipu, and other places mo, notwithstanding the arrest onely extended to Perindole, where the most of the inhabitants were murdered, and slayne, without any resistance: women, and maidens rauished, women with child, and little infants most cruelly murdered, the paps of many women which gaue sucke to their children cut of, and the children staruing at the breasts of there dead mothers: such crueltie, as was neuer before sene.

The Perindolians seeing all on a flaming fire about them, left their houses, with women and children, and other few, and with them certaine ministers of their Churches. Miniers in the meane time, had deuised his army into two parts, marching with the one partie himselfe towards Perindoll: and hauing knowledge by espiall, whether the Perindolians were fledde, he sent the other part of his armie to set vpon them on a sudden: who came and found them assembled at prayers, and spoiled them of all that they had, pulling their garmentes from their backs: some they rauished, some they whipped and scourged, some they sold away like cattle, &c. The women were in number about fife hundred.

The cruelty of Antichrist.

Popish cruelty.

In the meane time, Miniers came to Perindoll, where he found none but a yong man, named Maurice Blanc, who had yielded himselfe to a Souldier, promising him for his ransome 2. french crownes. Miniers would haue had him away by force, but it was answered: the Souldier ought not to lose his prisoner. Miniers therefore paying the two crownes, himselfe toke the yong man, & caused him to be tied to an Olive tree, & shot through with harquebushes, and so cruelly martired the yong man, still calling on God: so he razed Perindoll, and laid it euen with the ground. When Perindoll razed, and layd euen with the ground, he had so done, he laid siege to Cabriers: which whē he could not ouercome by force, he promised the fairly, if they would

Maurice Blanc.

B b 4

let

Miniers breake
keth his oth
with Cabriers

let him enter in, swearing he would harme none of them, whereupon the people let him in: who when he was once entered, falsified his oth, and first picked out about thirtie men, caused them to be caried to a certaine meadow, bound, and there to be miserably cut and hewn in peeces of his Souldiers: he exercised also great cruelty over the women, and caused fortie of them to be taken, of whom many were with childe, and put them into a barne full of hay and straw, and caused it to be set on fire at foure corners, keeping them that would breake out, with pikes and halberts: there was a Souldier which being moued with pittie at the lamentation of the women, opened a doze to let them out, but as they were coming forth, the cruell tyrant caused them to be slaine, and cut in peeces, opening their bellies, that their children might fall out, whom they trode vnder their fete: many were fledde into the wineseller of the Castle, and many hidde themselves in caues, whereof some were caried into the meadow, and there stripped naked, were slaine, other some were bound two and two together, and caried into the hall of the Castle, where they were slaine by the Captaines, reioying in their butchery. That done, this tyrant commaunded captain Iohn de Guy, with a band of ruffians to go into the church (where was a great number of women, children, and young infants) to kill all that he found there: he although at first refusing, yet being threatned, performed the same. The number of them which were slaine, was a thousand persons, men, women, and children: the infants which escaped their furie, were baptized againe of their enemies.

In token of this ioly victorie, the Popes officers caused a pillar to be erected in the place of Cabriers, in which was engrauen the yeare and daye of sackyng the towne by Iohn Miniers Lord of Opes, and chiefe president of the Parlement of Prouence. In this meane season, they of Merindoll and Cabriers which had fled to the mountaines,

being

Peruallous
crueltie.

1000. slaine.

being in great necessity of victuals, procured certaine men, which were in fauour with Miniers, to intreate him, they might depart safely, onely with their liues: although they had no more but their shirts to cover their nakednes. Whereunto he answered, not one of them shal escape my hands, I will send them to dwell in hell among the diuels.

After this, there was a power sent vnto Colla, which likewise they ouerran, and committed there great slaughter. Many of the inhabitants fled away, and went into an Orchard, where the souldiers ransied the women, & maidens: and when they had kept them there a day and a night, they handled them so beastly, that they died shortly after. They which escaped to the woods, and went searching by mountains, were taken, and set in gallies, or els were slaine outright: many which hid themselves in rocks and dark caues: some were famished, some smothered with fire & smoke put to the. And this was the destruction of Merindoll & Cabriers.

Colla destroy-
ed.

This cause was after ward in the time of Henry the second, fiftie times pleaded to and fro, by one called Aubrius, against Minierius, and another named Robertus, the defendant: but it could not be determined, and Minierius was let out of prison, and restored to his possessions, and libertie againe: upon condition made to Charles, Cardinall of Lorraine, that he should expell the true professors out of all priuinces: which he after his restoring, practised accordingly, till being stricken of God, he died of a rotting in his guts, his entrails being eaten with worms, yelding a horrible stench. Lewis de Vanie, brother in law to the president, & the brother, & son in law to Peter Durand, master Butcher of the town of Air, slew one another, upon a strife that set betwixt them: and on them the same day, the iudge of Air, who accompanied Minierius in the same persecution, as he returned home, going ouer the river of Durance, fell of his horse, and was drowned. Pantal.

Aubrius.

Gods iudgment
upon Minierius
& other persecu-
tors.

The

The histories of the persecutions and warres against the Waldenses, in the valleies of Angroigne, Lucern, S.

Martin Perouse, and other in the countrie of

Piedmont, from the yeere 1555 till

the yeere 1561.

Albeit these people had before this time, certaine to preach the word of God, & minister the sacraments vnto them priuately: yet in the yere of our Lord 1555, in 5 moneth of August, the Gospel was openly preached in Angroigne: for which cause, they built the a church in 5 mid of Angroigne: wherin assemblies were made, & sermons preached. It happened at 5 time, that one Ioh. Martin of Brigueras, a myle from Angroigne, which vaunted euery where, that he would sitte the ministers nose of Angroigne, was assaulted with a wolfe, which bit of his nose, that he thereof sel made.

The yere 1556, the ministers of the valley of S. Martin, preached openly. At that time, certain Gentlemen of the valley of S. Martin, took a good mā (Bartholomew a book binder) prisoner, as he passed by the valley, whō they sent by & by to Turin, and there, with a marvellous obstancy, after he had made a good confession of his faith, he suffered death. And mozeouer, they of the Parlement of Turin, sent one named the President of S. Julian, associating vnto him one named de Ecclesia, and others, to hinder their interprets, admonishing them in the Kings name, and the Parlement of Turin, to returne to the obedience of the Pope, vpon paine of losse of goods, and life, and utter destruction of their town: & withal he recited vnto the 5 pitiful destruction of Perindoll, and Cabriers, and other Townes nere about, in the Countrey of Ponence. To whom they answered, that if it were shewed in any point by the worde of God, wherein they erred, they were ready to be reformed, & so remained constant, notwithstanding, they received great beratiōs frō 5 president: insomuch, that they with one accōd presented a bziēse confession of their faith, with an answer

to

to certaine interrogations, made by the president touching the Masse, Auricular confession, Purgatory, Councils, &c. requiring that seeing it is permitted to Turkes, Saracens, and Iewes, to dwell quietly in the fairest cities of Chriffendome, they might be suffered to inhabite the desolate mountaines and balleis, hauing their whole religion founded vpon the true word and Gospell of Iesus Christ. These articles returned to the Kings court, where they remained a whole yere without any answer made: during which time they of the valleys liued in great quietnesse: whereby the number of the faithfull so increased, that throughout the valleies, Gods word was truly preached, and his sacraments duly administred, and no masse saide in Angroigne, nor in diuers places.

The yere following, the president of S. Julian returned with his associates, to Pigneroll, & sent for thither the chief rulers of Angroigne, and of the valley of Lucerne: that is, for 6. of Angroigne, & for two of euery parish beside: saying vnto them, that their confession was found to be heretical: & that therfore the K. commanded them to returne to 5 obedience of the church of Rome, vnder paine of losse, both of life & goods: enioyning them mozeouer, to giue him answer within 3. daies: from thence he went to the ballie of Lucerne, & threatened them greatly. But this notwithstanding, they persisted constant, and desired that their confession might be amended by the word of God, if any fault were, and they would yeld thereunto. With which answer the President was not content. Now, at the same season, the princes of Germanie, & certain of the S. witzers, sent vnto the French K. desiring

Sultzers sue for the valley.

him to haue pitie of those churches: so that from that time, for 3. yeres after, the people were not molested by any of the K. officers: but yet they were soze bered by 5 monks of Pigneroll, and the gentlemen of the valley of S. Martin.

At the same time, a Minister of Angroigne, named Gefrey Variala, was taken at Berge, going to visite those

Gefrey Vari- ala.

chur.

churches, and from thence carried to Turin, and there put to death.

A few daies after, a minister of the valley of Luserne was taken prisoner at Suse, and some after sent to Turin, where he was condemned to be burnt, but the hangman at the time of the execution, fainted himselfe sicke, and conueied himselfe away, and so did another serue them, whereupon the minister was committed againe to prison, where after long and painefull endurance, seeing the prison doze open, he escaped and returned to his cure.

1559

Now foure yeres being past, Anno 1559. there was a peace concluded, betwene the French king and the king of Spaine: whereupon, the countie of Piedmont, certain towne excepted, were restored to the Duke of Sauoy: vnder whose regiment, the foresaid Churches, and all other faithfull people of Piedmont continued in great quietnesse: the Duke himself being contented they should vse their former religion. But the Pope and his Cardinals coulde not beare it, and the popes Legat, who followed the Court, perswaded the Duke by all meanes, not to suffer this people: & people foreseeing their danger, wrote to the Duke with common consent, shewing, that the cause why they were so hated, was their religion: which they desired to be tried by the word of God: but it is not certaine, whether this aduertisement were deliuered to the Duke or not: for, in the moneth of March following, there was great persecution rayled among the poor Christians which were at Carignon: among whom, there were certaine godly persons, taken, & burnt within 4. dayes after: that is to say, one Mathurine and his wife, and Iohn de Carquignan, dwelling in the Valley of Lucern, taken prisoner as he went to the market of Pigneroll. Many at that time fled away: others fearing the crueltie, returned to the church of Rome.

Within few dayes after, the Churches of Lelarch, Meroun, Peane, and Suse, were wonderfully assaulted. The

Pini.

minister of Suse, and Meroun, among others were taken, who was put to death in the fire. Of Larch and Meroun, some were sent to the galleys, other some yealded, and some fled away. It is certainly knowen, that such as yelded were more cruelly handled than they that continued constant.

Those that yelded, more cruelly handled then those that were constant.

The beginning of this horrible persecution, rose of proclamations made in all places, that none should resort to the sermons of the Lutherans, but should liue after the custome of Rome, vpon paine of the forfeiture of their goods, and to be condemned to the Gallies for ever, or to lose their liues. Three of the most cruell persons that could be found, were appointed to execute this commission.

The first, was one Thomas Iaconel, a Sodomite, and a monster, against God and nature. He was a Monk, an Inquisitor of the Romish faith, and a false Apostata.

The second was Collaterall Corbis, who (after their refusals of going to masse) bled to burne them within 3. daies. But it is certainly reported, that seeing the constancie, and hearing the confession of the poor martirs (feeling a remorse and torment in his conscience) he gaue ouer, and protested he would meddle no more. The 3. was the Monast de la Iustice, a cruel, and crafty wretch.

In that season, one named Charles de Comptes, of the Valley of Luserne, and one of the Lords of Angroigne, did write vnto the Commissioners, that they shoulde vse some lenitie towards them of the Valley of Luserne: by reason whereof, they were a while more gently entreated: then the rest: but the Monks of Bigueroll, with certaine ruffians about them, did torment, and burne and sent to the galleys, such as were of the churches nere vnto them.

The gentlemen of the Valley of S. Martin, intreated their tenants very roughly, commanding them to returne to the masse: and about thereto, two specially, Charles Truchet, and Boniface his brother, vnto the 2. of April before day, (with a number of Ruffians) spoiled a village of their

Suba

Subjects, called Reuclaret, and certaine of the restitue took a Minister of the same valley prisoner, which was come out of Calabria, and was going to visite the poore people of Reuclaret, and led him prisoner to the Abbey, where, not long after, he was burnt, with another of the Valley of S. Martin. The 3. night after, they of Bagella, sent about 400 to discomfite the companie of the Troughettes, & to restore those that were fled, to their houses: which they did, putting them to flight, with the only losse of one man.

This Charles Trougher and his brother, did so incense the Duke against the poore people, with false reportes, th: they perswaded the Duke to builde fortresses in the mountains, and to place garisons. The people withstood the Commissioners, and sent certaine to the Duke: and immediately after, the Commissioners sent also to the D. Court, being at Pise, to inflame his anger more against them. But God otherwise ordered: for, the Troughets being at Pise, went to sea with diuers noble men: and immediately were taken prisoners by the Turkes, put into the gallies, soe beaten w: ropes: & long time after (denying their nobilitie) were sent home having paid 400. crowns for their ransom. Some say, that the D. himself was almost taken, but sure it is, that hee felt sick some after.

In April next following, by meanes of the L. of Raconis, who was present at a sermon near Angroign, they put by 3 supplications, one to the D. another to the dukes, the 3. to D. council: wherein were debated the points of their religio: they offering, to reforme what was the worst by Gods word to bee amisse. After this, the persecution seemed to be staied for a litle while. In June next following, the L. Raconis, & the L. of Trinity, came to Angroign, to perswade the people to put away their preachers, & to restore the masse: which if they would doe, they promised to pacifie the D. and to be a meane to stay the persecutions: but the people refused so to do. Whereupon, exclamations were made, & persecutio: began to

to be more furious on euery side: amongst others the monks of Pigneroll were most cruell, who sent out a company of hired Russians, that spoiled all they could lay hold on, & led away men, women, and children, captiues to the Abbey, where they were most pittifully tormented.

At the same time, also they sent a band of the same Russians by night to the ministers house of S. Germaine, in the valley of Perouse, where they took him, and soe wounded him, and picked him behind with their bakbards, to make him hasten his pace: at that time also many they slue, many they hurt, and many they brought to the Abbey, and there kept them in prison, & cruelly handled them. The minister, after long imprisonment, they roasted at a small fire: when half his body was burnt, he confessed, and cried on the Lord Jesus with a loud voice. Soe, forasmuch as the misery was great, and these Russians, to the number of 300. had made great spoyle, that no man could dwell there in safetie: it was demanded of 2 ministers, whether it were lawfull for men to defend themselves against these Russians, or not the ministers answered, it was lawfull, warning them in any case, to take heed of bloodshedding. This question being once dissolved, they of the valley of Luserne, and Angroign, sent certaine men to them of S. Germaine to ayd them against the supports of these monks.

In the moneth of July, they of Angroign being in a morning at baruel, upon the hill side of S. Germain, perceiued a company of soldiers spoiling them of S. Germain, and doubting they would goe to Angroign, made an outcry. The people of Angroign assembled themselves upon the hill, and some ran to S. Germain, over the hill, & some by the valley: They 2 went by the valley met the Russians coming from S. Germain laden w: the spoile which they had gotten: & being but 20. set upon a place appointed, & gaue the 200. the 20. When passing ouer a haue being stopped, 2 enemies were slaine to take the river of Cluson, where diuers were slaine

The minister
rosted.

many drowned, and some escaped very hardly, and such a slaughter was made of them, that the river was dyed with the blood of them that were wounded and slain, but none of the Angroignians were once hurt: if the river had been as great as it was wont commonly to be, there had not one man escaped alive.

The next day following, the commander of S. Anthony de Fosseaw came to Angroigne, accompanied with divers gentlemen, saying: he was sent by the duke, commanding them to put away their ministers: which they refused to do. From thence he went to the abbay of Plignozell, where he and Iaconiell caused a number of the poore inhabitants of Campillon: and of Fenhil, which be of the valley of Lusern, to be take prisoners: spoiling them of their goods, buying away their cattle, and forcing them to sweare, &c. Whereupon, they wrote unto the Lord of Kanconis, declaring unto him the proceedings of the commander.

After this, there were many commandements, & injunctions, given to banish the poore Valdois, with the doctrine of the Gospel: and in the end of October, next following, a rumour went, that an army was leuied to destroy them. And there were indeeds certaine bandes leuied ready to march at an houres warning, and those malefactors which heeretofore were fled, or banished for any offence were now again called home, and pardoned: so that they would take the to their weapons, and goe to destroy the Valdois. They in y meane time, by the counsell of their Ministers, fell to fasting, and prayer, and carried all that they could, of their substance, vnto the mountaines, praising God, and singing Psalmes vnto him.

The first day of Nouember, Angroign (by proclamations and writings set vp in euery place) was exposed to fire and sword: The second of Nouember, the armie approached to the borders of the Valley of Lusern, and certaine horsemen came to a place called S. Iohn, a litle beneath Angroign: then

then the people returned into the mountaines: certaine of S. Iohns perceiuing that the horsemen not onely spoiled their goods, but also caried their fellows away prisoners, set vpon them: so they retired to Bubian, where their campe then was, and not one of them of S. Iohns slaine or hurt.

It happened at the same time, that two of the foresaid horsemen, being sore amazed, galloped before y rest towards the army, being ready to march towards Angroign, crying: they come, they come: at whose cry the whole army was so astonished, that euery man fled his way: & they were all so scattered, that the captaines that day were not able to bring them into order againe, and yet no creature followed them.

On the saturday morning the army mustered in the meadow ground nere to Angroign: they of Angroigne had sent certaine to keepe the passages, and stop the army that they should not enter, if it were possible: the number was but few, who perceiuing their enemies prepared to fight, prayed first of all to God to assist them. When they perceiued their enemies comming toward them, the combat began and endured a long time in the passages of Angroigne. At length the Valdois perceiuing themselves oppressed with the multitude of their enemies, rettyed to the toppe of the mountaines, where they defended themselves till night. When they had found a place where they might withstand their enemies, still pursuing them, they turned themselves and slew diuerse of them, and hurt many.

When the euening came, the enemies rested, & went about to encap themselves, there to rest all night. Which things when the Angroignians perceiued, they fell to prayer, but the enemies flouted them: then the people deuised a policie, to send a drum into y valleis hard by: & as they were making their prayer vnto God, & the drum sounded in the valley, the Lord of Trinitie caused his souldiers, which were about to encap themselves, to remoue thence: which was a great refreshing to the poore people. Many of the enemies that day

The wicked
fly where none
persecuteth.

were slaine, & many hurt, of the which very few escaped: of the Angroignians that day were but three slaine, & one hurt, who was after healed well againe. The L. of Trinitie, after ward, placed garisons there, & much molested y^e Angroignians: & after they had comended theselues to god by prayer, they sent vnto them of Perouse, & of S. Martin, and of Pzaggella for aid, sent them all the helpe that they were able.

The next day after, there came letters to Angroigne from the L. of Trinitie, in which he excused the outrage that was done: and required them to shew themselves obedient to the Duke. They againe complaining of their wrongs, offered theselues wth all obedience to be reformed by y^e word of God, where they had erred, beseeching him, and all the Lords of Piedmont, to be their intercessors to the Duke in this behalf.

Upon Monday being 4. of Nouember, the L. of Trinitie sent his army to Willers, & Tailleret: the lesser company ascended toward Willers: the people seeing their enemies approach, after they had with prayer comended theselues to God, strongly withstood them, & slue many: many also were hurt, & some fled. The other company ascended toward Tailleret, & although they of y^e place were but few in number, & that part of y^e army greater, yet making their prayers, & commending their cause to God, they likewise defended theselues valiantly. In the meane season, they of Willers emboldened by their late victory, came to assist their neighbors, & being assembled together, courageously pursued their enemies, & put them to flight. In this pursuit, it chanced that this worse people by an ambush of their enemies, which came another way, were suddenly enclosed, and like to be destroyed: but yet by Gods helpe they all escaped, and onely three hurt, which were soon cured again: on the enemies side there were so many slaine, that they lay together by cartloads. The same day also 17. of Roccapiata put to flight a great number of the inhabitants of Sanson, nere to Roccapiata, that went thither, and spoiled a rich man there, of all that he had.

After

After that the L. of Trinitie had receiued the request, and letters of the Angroignians, he sent his secretary Gastant, to moue the people, to prosecute a supplication to the Duke, promising that he would returne with his armie. In which, while they of Angroigne perceiued, that a part of the armie, ascended the hill of Tailleret, and the other part had already gotten the way, which led to the meadow of Tower (by which meanes, they of Angroigne might easily be enclosed) they sent certain to keep the way: who encountering with their enemies, obtained the victorie, not one of them being so much as hurt that day. This trechery, the Lord of Trinitie excused, putting the fault in them of Tailleret, who had slain certaine of his men in the high way.

The 9. of Nouember he vsed the like communication, as before, touching an agreement: sending for certaine of Angroigne, to that intent, as he pretended: whom he perswaded, in token of obedience, to lay downe their armour, &c. Which when they had done, he falsified his promise, his soldiers in the meane time spoiling their armour.

A few daies after, he set his secretary Gastant, to Angroigne, to make a full resolution of y^e agreement, y^e the people of Angroigne should sue for grace to y^e Duke, in y^e they had taken vp armour for their defence, & y^e they should humbly beseech him to giue the liberty to continue in their religion they professed, &c. Wher vnto they of S. Iohn, of Roccapiata, of S. Bartholomew of Perouse, wth other of the valley of Perouse, agreed. Now while they were treating of this agreement, the L. of Trinitie bered cruelly them of Tailleret, pretending the cause, for that they came not to this agreement: for which cause, his souldiers spoiled and sacked most lamentably diuers daies together. All which being done, the L. of Trinitie caused the chiefe of the people to assemble together, and demanded 2000. crowns toward the charges of the Dukes maintenance of his army, against the in time past. But by the means of his secretary Gastant, who was promised an 100

for a b2ibe, 4000. were cut of: so they graunted 16. thousand, wherof the Duke released the one halfe.

The poore people being required to pay the 8000. presently, were faine to sell that they had for a little to make a summe: and although the money were paide, yet the army retired not: but demaied anew, & forced them to promise the payment of 8000. crownes: which the Duke released. This done, he went about to sea their ministers, but chiefly the minister of Angroign, whom, when they could not gette, they spoiled his house and burnt his booke, and spoiled 40. houses in Angroign, broke their milles, and carried away the corn and meale, which they found there: and, to be short, the practises of cruelty shewed vpon the poore people continually, was very strange: as for example, they toke at Tail-
leret, Odul Gemet, a man of sixtie yeers of age, and put him to a cruel death: for when they had bound him, they toke a kind of thing, called in French Escarboth, and put them to his nauell, couering them with a dishe, which within short space pearced into his bellie, and killed him.

The messengers which were sent to the Duke, after they had bene detained there 6. weeks, and cruelly handled, notwithstanding the miseries sustained before, brought a new commaundement, that al must go to masse: wherevpon, they sent, and declared their distresse to them of the same profession in Dauphin: who hearing thereof, toynded themselves together in league, for maintenance of the truth: for which cause, certaine of the ministers, and elders of the Church of Dauphin, were sent to the valley of Lusern: who arriuing there at euē, at the village of Woly, word was brought, that such as would not go to masse, shold be condēned to be burnt, or sent to gallies, which whē they heard, they exhorted one another, saying: let vs now make solemne protestatiō, y we wil utterly forsake the false religion of the pope, & that we wil liue and die in the constant profession of Gods holy worde, and truth. Let vs go to morowe to the temple to heare the

the word of God: and after this, let vs cast downe all the Altars and Idols to the ground. To this enerie man agreed: and in the very same houre in which they were appointed to answer the commaundement, they performed their agreement, both at Bobie, and at Williers: whether as they went, they encountred a band of souldiers, and put them to flight, the 7. of Feb. In the meane time, the L. of Trinitie (after he had committed diuers outrages) being sore beaten of the Angroignians, & diuers of his men slain, especially one of great authoritie in the D. court) blew a retreat, & descended to Angroign, and there (y people being fled to the medow of Colwer) burnt 1000. houses, & made great spoyle. Where, although they oftentimes assayed to set fire on the two temples, and the Ministers house, yet could they not fire them.

Afterward, the Lord of Trinitie burnt Rosa, and destroyed it with fire and sword. But the Angroignians had after wards such a bande of the aduersaries, that they put them to flight, with great slaughter. There was one of 18. yeeres of age, and but small of stature, which alone slue the Lord of Ponteil, Master of the Campe, as it was tolde to the R. Another simple man threw downe Charles Truchet, with the stroke of a stone, and a young man leapt vpon him, and slue him with his owne sword, which was four fingers broade, and claued his head in sunder. This Truchet was one of the principall authors of this warre, and their chiefe enemy. The Angroignians pursued them more thā a mile, and made great slaughter.

The 18. of Februarie, the L. of Trinitie not satisfied w burning, & destroying the greatest part of towne & cities, endeouored to burne and spoyle all the little Villages round about, pertayning to the same: where his, were againe by a fewe, discomfited, through the power of God. And when the enemies at any time rested them, the Angroignians prayed to God, which feared the enemies more, then any thing els.

The 18. of March, the L. of Trinitie, with an armie of

Rosa destroyed

Odul Gemet.

five or seven thousand, assailed them again, with the gentlemen of the countrey: but God gaue them victorie, after they had cried 3. or 4. times, help vs O Lord. The captain of this band was named Bastian, of Uergil, a man very experte in feates of warre. He, at the taking of his lozney thzeatned to doe great things that day: his hostes hearing that, said, Monsieur, if our religion be better then theirs, we shall haue the victorie, els you shall not preuaile. Shortly after, the Captain was brought again into his Anne, so wounded, and so feeble, that he was not like to liue: then said his hostes vnto him, Monsieur, it is now wel sene that their religio is better than ours. After that, being assailed againe, they manfully defended themselves, and had almost stricken the L. of Trinitie with an harquebush, soz the shot brake the wand which he bare in his hand, who seeing his Soldiers in such great numbers slaine, he wept bitterly. The next day, one of the principal captains of the armie, surrendred his charge to the L. of Trinitie, saying vnto him, that he would neuer fight against this people any moze, and so departed.

God fighteth
for his people.

In that combat there were but 2. of the Waldois slayn, and 2. hurt. Whzough the whole countrey of Piemount, e-uery man sayd, God fighteth for them: and the Souldiers themselves confessed, they were so astonied, that they could not strike. Moreover, they said, that this people neuer shot, but they killed, or hurt. Some others said, that the ministers (by their prayers) conured, or bewitched them, y they could not fight. And in trueth, such was the successe of this people, that only 14. of them were slaine in all these confides.

The 19. of March, there was a hot skirmish at Angroign: for 3. companies of souldiers went thither to burn al that remained: but they were manfully resisted, so y they, seeing the losse of their men, retired. After y, the L. of Trin. endeavored by all fals hood to destroy the poor people. It sel out, y the L. of Raconis, seeming to be soz for this war, sent an honest man, named Fran, Gilles, to the meadow of Tower, to take aduise
how

how hee might best further the agrément, who hauing consulted with the ministers & rulers, and returning home was murdered by two of Angroigne: which greatly grieved the Waldois, who wrote to the Lord of Raconis, excusing themselves, and declaring how it grieved them: promising that they would execute vpon them such Justice as was met in such a case. The L. of Raconis writ vnto them againe, requiring that the offenders might be deliuered vnto him: whereunto they answered: that vpon 3. conditions they should be deliuered. 1. That they should not be compelled to do any thing against their consciences, & as touching religion nothing should be spoken to the, but out of y word of God. 2. That speedy iustice should be done on the, & thereafter, this should be no preiudice to y liberties & priuiledges of Angroign. 3. That the execution should be vpon the borders of Angroign, for example: this was accepted, and the offenders deliuered, which did rebound greatly to the commendation of the Angroignians.

Conditions.

After y the L. of Trinitie had greatly bered them, and yet could not preuaile, the rulers of the Waldois requested earnestly the Lorde of Raconis, to present a supplication, which they had made to the Duches of Sauoy: wherein they declared y equity of their cause, protesting al due obedience to y Duke, their soueraign Lord: & if it might be proued by the word of god, that they had held any erroz, they would (w humble submission) receiue correction, & be reformed: Publicly beseeching her grace, to appease the displeasure that the D. had conceaued against them, by the vntreue surmises of their aduersaries: and if in any thing they had offended, they craued his most gracious pardō. About this time, the L. of Trinitie was in danger of death by sickness. Soon after the supplication was deliuered, the duches sent an answer to y Waldois, by the L. of Raconis, of hard conditions: as, that they should banish their ministers, receiue the masse, & suffer no moze preaching: & y the D. would at his pleasure make
for

Supplication
to the Duches
of Sauoy.

Libertie granted to the
Waldois.

fortresses all the country ouer: which when they vnderstood they made request vnto her againe, that these conditions might be moderated with certaine other demaunds for their libertie: and aboue all, they beseeched her to take pittie on them, and that they might not be compelled to do any thing against their conscience, &c. After which supplication viewed and read of the Duchesse, she so perswaded the Duke, that answere was made according to their mind, preaching permitted with free libertie, their goods restored, and freedoms, liberties, general and particular restored. Yet so, that Masse should be said in all the parishes of these Walleis, & no man compelled to come to the same: the captiues were also restored, that were sent to the gallies, and reasonable ransom taken for the prisoners of the Waldois: and so, though the meanes of the Duchesse, the poore Waldois haue bene quiet vntil this day.

1526

Anno 1526. a certaine Jew in Constantinople, was conuerted to the faith, which when the Turkes knew, they slue him, and cast out his dead body, not suffering it to be buried: which lay 9. or 10. daies incorrupt keeping colour and freshness, as if it had not bene dead, with a pleasant & delectable saour: which when the Turkes behelde, they buried the bodie themselves, being greatly astonished thereat.

The end of the seuenth Booke.



The Abridgement of the second volume of the Ecclesiasticall historie of the Actes and monuments of Martyrs from the time of King Henrie the eight, to Queene Elizabeth, our gracious Ladie now reigning.

(..)



Anno 1519. Mistresse Smith widow, Robert Harchets shoemaker, Archer shoemaker, Thomas Bond shoemaker, Wrigsham a Glouer, Lansedall a hostler, were on Ash Wednesday taken and put in prison, and the weeke nexte before Easter were condemned for relapse, (because most of them had borne sagottes in the same Citie before) to be burned at Couentrie: the principall cause of their apprehension was, that they taught their familie the Lordes praier, and tenne commaundements in English; Mistresse Smith onely was dismissed for that present, and sent away, but as Mourton the Somner was leading her home, (because it was somewhat darke in the euening) by the arme, hearing the ratling of a scrol within her sleue, yea said he, what haue you here? and finding that it was the Lordes praier, the belæse, and the tenne commaundements in English, Ah syrah (said he) as good now, as another time, come, and so he brought her backe againe to the Bishop, where she was immediatly condemned, and so burned with the fire before mentioned, the fourth day of Aprill in
A A a place

Burned at
Couentrie.

Mistresse
Smith.

a place thereby called the little Parke.

1 5 2 1

Robert Sylkes.

Anno 1521. Robert Sylkes who was one of the former companie, and by flight escaped, was brought to Couentrie two yeeres after, and burned the morrow after he came thither, which was about the 13. day of January These Martyrs being thus dispatched, the Sherriffes took their goods and cattle to their owne vse, their wiues and childzen being left destitute.

1 5 2 7

Patrickke
Hamleton.Patrickes
articles.

Anno 1527. Patrickke Hamleton a Scotchman bozne of a noble house, the first day of March was condemned for the testimonie of the trueth, and burned at Saint Andrews in Scotland, he (at the Uniuersitie of Wapurgie in Germanie, by conference with Franciscus Lambertus) did so grow in knowledge and zeale, that hee first there set vp conclusions to be disputed of concerning faith and woorkes, The articles wherefore hee was condemned, were these: 1. Man hath no free will. 2. Man is iustified by faith in Christ. 3. A man so long as hee liueth is not without sinne. 4. He is vntwoozthie to be called a Christian which beleueth not that hee is in grace. 5. Good woorkes doe not make a good man, though a good man doth good woorkes. 6. An euill man bringeth forth euill woorkes, which being repented of, doe not make an euill man. 7. Faith, hope and charitie cannot be seuered in one man in this life. For the condemnation and burning of this man, the diuines of Louane, by letters gaue thanks vnto the Archbishoppe of Saint Andrewes, and the Diuines of Scotland,

This Patrickke Hamleton cited the blacke Frier called Cambell who accused him, to appeare before God, to answer the innocencie of his death, and named a certayne daie when, before which time the Frier died without remorse of conscience. Patrickke Hamleton wrote a Treatise of diuinitie called Patrickes places: and they were translated out of Latine (wherein he wrote them) into English by Iohn Frith.

Patrickes
places.

A fewe

A few yeeres after, the Archbishoppe of S. Andrewes burned Henrie Forrest (who had taken orders of Bennet and Collet) for saying, Maister Patricke was a martyr, and his opinion good. He was betrayed by Walter Long a Fryer: to whom he confessed himselfe. He suffered death at the North Church stile of S. Andrewes.

Within a yeere after the martyrdom of Henry Forrest, or there about, James Hamleton, the brother of Patrick Hamleton the martyr, was called in question for maintaining the opinions of his brother: but the king, James the 5. gaue him counsell to depart, and not appeare: which if hee did, he could not helpe him; for the Bishops had perswaded him, that the cause of heresie did not appertaine vnto the king. So he fled and was condemned as an heretike, and all his goods confiscate.

James Hamle-
ton.

Catherine Hamleton his sister, and Aunt to the king, Recant. recanted her opinion touching iustification without respect of woorkes, being thereto perswaded by the king: and so escaped.

At the same time also an honest woman of Lieth, for crying in her trauell, Christ helpe me, when the mydwife had her say, Our Lady helpe me, was caused to recant.

Recant.

About the same time Maister Norman Gurley, because he denied purgatorie, and said the Pope was Antichrist, and would not recant, was condemned by James Hay Bishop of Rose, & commissioner of James Beton Archbishop of S. Andrewes, and burned vpon the greenes side betwixt Lieth and Edenburgh. With him was burned Dauid Straton, for saying there was no purgatorie, but the passion of Christ, and tribulations of this world. he was also falsely accused to haue said, no tithes were to be paid, for that he casting his fishes to the Vicar of Eglishgrige, some fell into the Sea.

Norman
Gurley.

Dauid Straton

Anno 1532. Thomas Harding, who with his wife, before had abiured, after long penance was burned (as a relapse, being condemned by Iohn Longland Bishoppe of Lincolne)

Harding;

at the North ende of the towne of Chesham in the Dell going to Botley; when they had set fire on him, there was one that dashed out his brayns with a billet. It was supposed of them, that they might haue fourtie dayes of pardon that shoulde carrie wood to his burning, on hope whereof manie people caused their childzen to beare billets and fagottes to the burning of Partys. He was burned on the euen of Corpus Christi day, being of the age of threescore yeeres and aboue.

About the same time, diuerse others suffered trouble for the doctrine of the trueth, as vnder Doctour London, Maistrresse Alice Dolie being accused of her mayde Elizabeth Wighthill, for holding against Purgatorie, agaynst Images, for the articles of the Crede in English: this was about 1520.

1525. Anno 1525. Frier Backman for holding free saluation by grace.

Anno 1525 Also Robert West priest of S. Andrewe vnder shaft, for commending Martin Luther &c. for which he was abiured, ibid.

Father, wife and sisters against the Christians. Anno 1530. Iohn Ribourne was accused by both his sisters, his owne wife, and of his owne father; (who were compelled by Iohn Longland Bishop of Lincolne, to depose against him concerning meates, Purgatorie, pilgrimage, prayer in the English tongue, &c.

Iohn Eaton and Cecill his wife of the parish of Spure were detected by Richarde Ryburne, for holding downe their heades at the sacring time, and when the belles did ring at the feast of exaltation of the holie crosse, betweene Mattines and Euen song, for saying What a clamping of belles is here?

[Tho. Lounde Thomas Lounde priest who had beene with Luther two yeeres, being afterwarde cast in the Fleete at London was a great instructor of Iohn Ribourne afoze mentioned.

At

At the same time vnder Iohn Longland Bishoppe of Lincolne, Iohn Simonds, was molested for denying Purgatorie, for denying singlenes of priestes, it was also testified against him, that he conuerted eight priestes, & had holpen two or thre friers out of their orders.

Under the same Bishop about that time, were these persons following examined, excommunicated, and abiured, for being together in Iohn Taylors house of Hichenden, and there hearing Nicholas Fielde of London, to reade a parcell of Scripture in Englishe to them, and expounde to them many thinges against images offerings, prayer in the Latine tongue, against the Sacraments of the Altar, purgatorie, &c. Their names were these: William Wingraue, Thomas Haukes of Hichenden, Robert Hawes of West Wickham, Iohn Taylor, Iohn Hawkes, Thomas Herne of Colshill, Nicholas Fielde, Richard Deane, Thomas Clarke the yonger, William Hawkes of Chesham.

Under Iohn Longland Bishop of Lincolne, Simon Wisdome of Burford was molested for the Gospell, the Psalter, the summe of holie Scripture in English, so Iames Alger, or Aliger, because he sayde euerie Christian man liuing after the lawes of God is a Priest, hee woulde no dole for his soule, and denyed Purgatorie &c. He had not of long time beene confessed, and for denying the Priestes power of absolution, with the other before was compelled, to seeke reconciliation in the Church and to abiure the trueth.

Anno 1526. Pope Clement the seuenth absolueth the othe made of the French king to the Emperour, and ioyneth together a confederacie of the Venetians and other Princes against the Emperour, whereof the Duke of Burgone and other of the Emperours Captaynes hauing intelligence, gathered their armies together, and after much fighting and bloodshed about Millan, Hawde and Cre-

1526.

Rome spoiled
and the Pope
taken prisoner.

1527.

Rimes made of
the Pope.

220000. li.
out of the kings
treasure to fight
against the
Emperour.

mona at length they approached, and bent their siege against Rome, and after three sharpe assaults obtained the Cittie with the whole spoyle thereof. Where he besieged the forsaid Pope with his Cardinals in the mount of Adrian, and toke him prisoner.

Anno 1527. In the Castell of Saint Angell, at which tyme Rome suffered more spoyle then of the Goathes and Wandalles, the Souldiours that dayly laie at the siege of the Castell made iestes of the Pope: sometime they had one riding like the Pope with a whoze behinde him, sometimes he blessed, and sometime he cursed, and sometime they would with one voice call him Antechrist, &c.

When the Cardinall Wolsey here in England heard how his father of Rome was taken prisoner, he laboured to the kinge to fight against the Emperour for the deliuerie of the Pope, whiche the kinge refused by his owne person or his people to doe: but yielded to the Cardinall of his treasure, to take what himselfe thought conuenient: who thereupon made out of the kinges treasure, twelue score thousand pounds, and caried it ouer the sea with him: whiche when he came to the kinges court at Amiens, he converted to the hiring of Souldiours, and furnishing out the French kinges armie, appointing also certaine English Captaines in the king of Englands name, to goe agaynst the Emperour to restore the Pope: all whiche armie was payde with the kinge of Englands money. The cause why the Cardinall bare the Emperour this malice, after some wynters, appeareth to be this: At what tyme as Pope Clement was taken prisoner, the Cardinall wrote vnto the Emperour, that he shoulde make him Pope, but when he had receiued an answer that pleased him not, he waxed furious madde, and wrote manie menacing letters vnto the Emperour, that if hee would not make him Pope, hee would make suche a ruffling betwene Christian princes as was not this hundred yeres before,

before, yea though it should cost the whole Realme of England. Whose ambitious endeouour the king himselfe did also fauour, as it appeareth by instructions giuen of the king to his Ambassadors at Rome, to that effect: that Wolsey might be placed in the papacie after the death of Pope Clement: to the ende, hee might compasse his cause of diuorice.

Proude Priests.

To the end the king might compasse his cause of diuorice.

While the Ambassadors were traueilling at Rome for the aduancement of the Cardinall to bee Pope, if Clement were dead, hee played here the Persecutour at home: First, hee caused Fryer Barnes an Augustine Fryer, to beare a fagotte, for certaine pointes which hee called heresie: hee caused two marchauntes of the Stillgeard to beare fagottes, for eating fleshe on Friday. This was about, Anno 1526.

Anno 1528. The Cardinall caused Arthur Bilney, Gefery Lound, and Garret to be abiured for speaking against the Popes authoritie and his pompous pride.

1528

Anno 1529. The Cardinall was cast in a Premunire and execution performed vpon him, hee forfeited all his Landes, Tenementes, goodes and cattell, and should haue bene put out of the kinges protection: but the king sent him a sufficient protection, and of his gentlenesse leste to him the Bishoprickes of Poike and Winchester, and gaue vnto him plate and stuffe conuenient for his degree.

The proude Cardinall cast in a Premunire.

1529

The King graciously to the Cardinall.

Anno 1530. In the moneth of Nouember was summoned a generall parliament to be holden at Westminster, in which, Syr Thomas Moore succeedeth in the Lorde Chancelourship vnto the Cardinall. The Commons in this Parliament propounded their griefes against the spiritualtie, which were especially five. First, the excessive fyres that the Ordinaries tooke for probate of Testaments: as, a thousande markes payde for the will of Syr William Compton knight, as Syr Henrie Guilforde knight, one

1530.

A Parliament.

Griefe of the communalty against the spiritualtie.

of the executors, declared in open Parliament. The second cause, the great polling which the spirituall men vsed in taking of cozpes, presents or mortuaries. The thirde, that priestes being surueyours, stewards, and officers to Bishops, Abbots &c. had and occupied farmes, graunges and grasing in euery countrey. The fourth cause was, that Abbots, Priors, and spirituall men kept Tannehouses, and bought and solde wooll, cloth, and all manner of marchandise, as other tempoꝛall marchants did. The fift cause was their non residence from their flocks, and residencie in the court of Lordes houses. The sixt was, that vnlearned priestes had tenne or twelue benefices, and learned scholers in the vniuersities wanted both benefice and exhibition: all which grieuances were redressed the same parliament. During the same parliament, there was brought downe to the commons the booke of Articles, which the Lordes had put vp to the king against the Cardinall, the chiefe whereof were these: First, that hee without the Kinges consent had procured himselfe to bee Legate. 2. In all writings that hee wrote to Rome, he wrote I and my King. 3. That hee flaunders the Church of Englands to the Court of Rome, which hee saide was *facta in reprobum sensum*. 4. Hee without the Kinges assent, carried the great seale with him into Flaunders, when hee was sent Embassadour to the Emperour. 5. Without the kinges consent, hee sent commission to Iohn Gregorie de Cassalis Knight, to conclude a league betweene the king and the Duke of Ferrarie. 6. That he hauing the Frenchpocks, presumed to come and breathe on the king. 7. That hee caused the Cardinals hatte to bee put on the kinges coyne. 8. That hee had sent innumerable substance to Rome for the obtayning of his dignities, to the impouering of the Realme. These Articles were confessed all, of the Cardinall, and assigned with his hand.

Articles against the Cardinall. I and my King.

The Cardinall had the Frenchpocks. The Cardinall confessed the Articles.

wardes him, the Cardinall being in his Dioces, wrote to the Court of Rome, and to diuers other Princes, letters in reproche of the king, and endeououred to winne fauour of the people with pompe, and great gifts to the Gentlemen; which the king (although he knew his doings) dissembled all that yeare, till he saw his heart so lifte vp with pride, that hee thought it not conuenient to suffer him any longer; so he directed his letters to the Earle of Northumberland, willing him with all diligence to arrest him, and to deliuer him to the Earle of Shrewsburie; which was accordingly done, and the vi. day of Nouember he was conueied from Calwed to Sheffielde Castle, and there deliuered to the Earle of Shrewsburies keeping.

When the Cardinall was thus arrested, the king sent Sir William Kingstone, knight, Captaine of the Garde, and Constable of the Tower of London, to fetch the Cardinall to the Tower; when the Cardinall saw the Captain of the Garde, he was so sore astonished, that shortly after hee became sicke; men said he willingly tooke such quantitie of a strong purgation, that his nature was not able to beare it, and the matter that came from him was so blacke, that the Rayning thereof could not be gotten out of the Blankettes by any meanes. By easie tourneies he was brought to the Abbey of Leicester, the xxvj. day of Nouember, where (for very feeblenesse of nature, caused by purgations and vomits) he died, the second night following, and there lyeth buried.

It is testified by one yet living, in whose armes the Cardinall died, that his bodie being dead, was blacke as pitche, and was so heauie that fire could scarce beare him: and furthermore, did so stinke about the ground, that they were constrained to hasten the buriall thereof in the night season, before it was day. At the which buriall, such a tempeste, with such a stinke there arose, that all the Windows went out, and so he was throwen into the Tombe.

This Cardinall founded a new Colledge in Oxford: for the furniture whereof he had gathered together all the best learned he could heare of: amongst which number were these, Clarke, Tyndall, Sommer, Frith, and Tauerner, with other mo. Which holding assemblie together in the Colledge, were counted to be Heretikes; and thereupon were cast into a prison of the Colledge where was kept Saltfish, thzough the stinke whereof the most part of them were infected, and Clarke thereof died, being young and tender, and a man of singular learning among them all. And other in other places in the Towne also, of the same infection deceased. In the time of the Cardinall, Master Humfrey, who was a right godly and sincere Alderman of London, was troubled and put in the Tower for the Gospel of Christ, and for the mainteyning of them that favoured the same: but at length he was forced to abiure, and after was made knight by the king, and Sheriffe of London.

M. Humfrey.

Abiure.

1530.

Tho. Hitten
Party.

Anno 1530. Thomas Hitten a Preacher at Maidstone, after long torments & sundry imprisonments, by Wil. Warham Bishop of Caunterburie, and Fisher Bishop of Rochester, was burned at Maidston for the testimonie of truely.

1531.

Tho. Bilney.

Anno 1531. Thomas Bilney of Cambridge, professor of both Lawes, converted Thomas Arthur, and M. Hugh Latimer, then Crossebearer at Cambridge on procession daies, and preached against the intollerable pride of the Cleargie, and the authoritie of the Bishop of Rome, being associate with Arthur; whereof the Cardinall hearing, cast him into prison, and anno 1527. accompanied with a great number of Bishops, as Caunterburie, Cutbert of London, Iohn of Rochester, &c. came into the chapterhouse at Westminster, where Bilney & Arthur were brought before them. Where the Cardinall demanded, whether Bilney had preached any of the opinions of Luther, contrarie to the Catholike Church whereto Bilney answered negatively, & being asked againe of the Cardinall, whether he had not taken an oath

oath not to preach, or defend any of the opinions of Luther, he graunted he had so swozne, but not lawfully. Which Interrogatories so ministred, and answers made, the Cardinall caused him to sweare to answer plainly to the Articles and errors, preached and set forth by him. Who hauing bene thus swozne and examined, the Cardinall proceeded to the examination of M. Arthur there present, causing him to take the like oath. When the Cardinall and the Bishops by their authoritie, *ex officio*, did call for witnesses against M. Bilney, Iohn Huggen, chiefe Prouinciall of the Fryers Preachers throughout all England, Geffrey Iulles, and Richard Iugwoorth, Professors of diuinitie of the same order. Also W. Ierkett Gentleman, William Nelson, and Thomas Williams: and so the Cardinall (because he was otherwise occupied in the affaires of the realm) committed the matter to the hearing of the Bishop of London, and two other Bishops there present, or to three of them.

The xxij. of Nouember, in the yere aforesaide, the B. of Londō, with the B. of Ely & Rochester, came into the B. of Norwich house, wheras likewise *ex officio*, they did sweare certaine witnesses against M. T. Arthur, in like sort as before against M. Bilney, & warned him on his oath, he should not reueale his examination, nor answers, nor any part of the.

The second day of December, the B. of London with other Bishops, assembling in the place aforesaid, after that Bilney had denied utterly to returne to the church of Rome, the B. of London did exhibite into the Notaries, in the presence of M. Bilney, v. Epistles, w^{ch} one schedule in one of the Epistles, conteining his articles & answers, folded therein, & another epistle folded in maner of a booke with vij. leaues, which al he comanded to be registred, & the originals to be delivered vnto him againe, & bound the Notaries w^{ch} an oath for the safe keeping of the copies. The Interrogatories were concerning Ecclesiasticall constitutions; Luthers doctrine; the church Images; a thirde place; Images; fasting dayes; prayer

34. Articles
against Bil-
ney.

prayer to Saints, faith without woordes, prayer in an vnknown tongue, &c. to the number of 34. Whereto Bilney made such answer as the Prelates were nothing satisfied,

The iij. day of December, the Bishop of London with other Bishops his assistants, assembled againe at the Chapter house of Westminster, whither Master Bilney was also brought, who being often, and earnestly required to submit himselfe, answered diuers times, *Fiat iustitia & iudicium in nomine Domini*. Then the Bishoppe after deliberation, putting off his cappe, said: *In nomine patris, &c.* And making a crosse on his forehead and on his breast, gaue sentence against M. Bilney there present, in this manner.

Sentence of
condemnation
on against
Bilney.

I by the consent and counsell of my brethren here present, doe pronounce that Thomas Bilney, who hath bene accused of diuers articles, to be conuict of heresse, and for the rest of the sentence, we take deliberation till to morrow.

The v. day of December, the Bishoppes assembled there againe, and exhorted Bilney diuers times to returne to their Church, and permitted him to goe into some secrete place, there to consult with his friends, till one of the clock at after none of the same day. At after none, the Bishop of London againe asked him whether he would returne, and acknowledge his heresies. But Bilney required to bring in witnesses to cleare him, which would not be graunted him. And when they urged him againe, he said he would geue no other answer than he had. If they should proue that he was sufficiently conuict, he would submitte himselfe, and desired againe to haue time and space to bring in his refused witnesses.

After great instancie on the Bishops parte with Bilney to recant, or els the sentence must be read, he required the Bishoppe to geue him licence till the next morrow, to deliberate with himselfe, whether he might abiure the heresies, wherewith he was defamed, or no: Whereto the Bishop at the last graunted, and gaue him two nightes respite to deliberate,

berate, that is, till Saturday at nine of the Clocke in the forenoone.

The viij. day of December, in the yeare and place aforesaid, the Bishop of London, with the other Bishops, being assembled, Bilney also personally appeared, and being demanded whether he would now recant, he answered, he was perswaded by Master Dankaster & other of his friends so to doe, and so there openly read his abiuration, and subscribed to it, and deliuered it to the Bishoppe, who then did absolute him, and enioyned him penance, that he should abide in prison appoynted by the Cardinall, till he were by him released. And moreouer, the next day he should goe before the Procession in the Cathedral Church of Saint Paul bare headed, with a fagotte on his shoulder, and should stand before the Preacher at Pauls Crosse, all the sermon time.

Bilney recanted.

The space of two yeres after his abiuration, that is, from the yere 1529. to the yere 1531. Bilney liued in great anguish of minde, and halfe in despaire for his greuous fault, and at length, by Gods grace, and good counsel, he came to some quiet of minde and conscience, and fully resolved to geue ouer his life for the confession of that trueth which hee before had renounced. And thus being fully determined, he tooke his leaue at tenne of the clocke at night, of certaine of his friends, and said that he would go to Jerusalem, alluding to the wordes of Christ, what time he was appoynted to suffer his passion. So from thence he departed into Dorset, where he preached in priuate households, and confirmed an Anchres, whom he had conuerted to Christ. Then preached he openly in the fieldes, confessing his fault, and preached publikely the doctrine which hee before abiured. And at Dorset he was apprehended, and carried to prison, there to remaine, till blinde Bishop Jore sent by for a wytt to burne him. Who after his examination and condemnation before Doctor Pells, Doctor of law and Chauncellour, first was degraded by Suffragane Vnderwood, according

Bilney in great anguish of mind for his recantation.

Bilney repented.

to their popish manner, by the assistance of all the Friers and Doctors of the same suite. Which done, hee was immediately committed to the laie power, and to the two Sheriffs, of whome Thomas Nefton was one, Bilneys especiall good friend.

After this the Friday following at night, which was before the date of execution, he bare himselfe very cheerefully among his friendes, to their greate comfort. The Saturday next following, he was brought forth to execution without the cittie gate, called Bishops gate, in a lowe valley, called the Lollards pit, under Saint Leonards hill, accompanied with Doctor Warner his old acquaintance, parson of Winterton. Coynge to execution, he was comforted secretly by one of his acquaintance, that willed him to stand sure and constant: to whome he answered, that whatsoever stormes he passed in this venture, yet shortly after saied he, my ship shall be in haven: and desired him to helpe him with his prayer. Before his going to the stake, he confessed his faith, and after that, went to it, and prayed: which done, he stode upon the ledge of the stake made for him, to the end he might be the better scene, and the chaine was cast aboute him: and standing thereon, Doctor Warner came to him to bid him farewell: whiche spake but fewe wordes for weeping: upon whom Thomas Bilney did gently smile, and inclined his bodie to speake with him a fewe wordes of thanks; and the laste were these: O Maister doctor feede your flocke, feede your flocke: that when the Lord cometh, he may finde you so doing: and farewell good maister Doctor, and pray for mee. While he stode thus upon the ledge of the stake, certaine Friers, Doctors & Priests, being present at his examination & degradation, prayed him to cleare them to the people, lest they should withhold their almes from them: which he did according to their request. Then by reason of the great wind, the fire thise departed, and had recourse before it could be sharpe enough to consume him.

Bilney smilith
at the stake.

In

In the which (til he gaue up the Ghost) he knocked his breast, sometime crying, Jesus, sometime *Credo*, and so gaue witness to the truth, and slept in the Lord.

About Anno 1527. Simon Fish, who fled ouer the seas, as Tindall, for feare of the Cardinal, whom he had offended, in playing a parte against the Cardinal in a plaie, made the booke of the Supplication of the beggers: and the next yere sent it to the Lady Anne Bulleine, which booke her brother seeing in her hand, toke and read it, and gaue it her againe, willing her to giue it to the king: which thing she so did.

About Anno 1528. The king vnderstanding who made it, and how for feare of the Cardinall he had fled ouer seas, kept it in his bosome iij. or iiij. dayes: which Fishes wife vnderstanding, and hauing encouragement of certaine about the king, that signified tokens of the kings good liking, she made suite to the king for the safe returne of her husbände: whereto he most graciouly graunted. Whereupon after two yeres and an halfe of absence he returned, and was of his wife brought vnto the king, about the yere 1530. who embraced him with most louing countenance: and after iij. or iiij. howers talke, as they were riding on hunting, dismissed him, and gaue him his protection.

About the same time also, M. Moddis the kings footman, being in talke with the king, of religion, and of new bookes that were come fro beyond seas, said: if his grace would pardon him, & such as he would bring to his grace, he should see such a booke as was maruelous to heare of. The king demanded who they were: he said y. of your merchants, George Eliot, & George Robinson. The king appointed a time to speake with them, & so did: & caused one of them, G Eliot to read the booke vnto him. Which being read, the king made a long pause, and then said, if a man should pull downe an old stone wall, & begin at the lower part, the vpper part thereof might chance to fall on his head. And then he toke the booke and put it into his desk, and commanded them vpon their allegiance,

The king gi-
ueth Fish his
protection.

Doore seely
soules petwling
out of Purga-
tory.

A Commission
against En-
glish bookes.

1529.

The testament
of Tindals
translation.
Augustine
Packington.

allegiance, not to tell to any that he had sene the booke. Against the supplication of the beggers, sir Thomas Moore wrote, vnder the title of pöze seely soules petwling out of purgatorie, to whiche Iohn Fryth made a pithie and effectuell replie.

When the Cardinall and Bzelandes vnderstood of the supplication of beggers, and other English bookes, they gaue out a commission against reading of English bookes, and namely the booke of Beggers, and the new Testament of Tindals translation, which was done out of hand by Cutbert Tunstall bishop of London, and a shoyt time after, they had procured an inhibition by the kinges proclamation, Anno 1529 both against English, & other in the Latine tongie, which contained ought against their superstition, wherupon ensued great perserution and trouble, whereof first tasted Thomas Bilney aforesaid.

Anno 1529. came forth the New testament of Tindals translation, which Tunstall and Moore deuised to sup-
presse (through the counsell of Augustine Packington a Mercer and Tindals friend) by buying all the copies, for which he gaue verie largely, and so furnished Tindall with monie, that he corrected them and set them forth againe in greater plenty then before, being releued with the Bishops mony, wherewith the bishop being greued, declared vnto Packington, how they swarmed more then before, to whom said he: my Lord, you were best to buie the stamper to, and so shall you be sure: at which answer the bishop smiled, and so the matter ended.

The same yere that Bilney suffered Anno 1531. the moneth of Nouember, Richard Bayfield suffered for the testimonie of the truth, and was burned in Smithfield, he was sometime a monke of Surrie, and conuerted by Doctor Barnes, and two godly men of London brickmakers, Maister Maxwell and Maister Stacie Wardens of their companie, he so profited in the doctrine of Chryste in two yeres,

yeres; that by the Monkes of this house; he was caste into prison, and there endured soze whipping with a gagge in his mouth, and then stocked, and so continued in the same torments thre quarters of a yere, before Doctor Barnes could get him out; which at length he did by the meanes of one doctor Ruffani of the same house. From thence Doctor Barnes carried him to Cambridge, where he greatly profited in god letters, and neuer returned to his Abbie, but went to London to Maxwell and Stacie, who kept him secretly a while, and after caried him beyond the seas, (Doctor Barnes being then in the flöte for Gods worde) where he was beneficiall vnto Tindall and Fryth, and at the last returning to London to Maisters Smiths house in Bucklers burie, there was he bewrayed, & dogged to his bookebinders in Parke-lane, where he was taken and caried to Lollards tower, and from thence to the Colehouse, by reason that one parson Patmore parson of much Haddaine in Essex, that lying in Lollards tower was confirmed by him in the doctrine of Chryst, who after abiured, and was condemned to perpetual prison, but deliuered againe by the kinges pardon. But Richard Bayfield continued constant, & in the Colehouse was worse handled then before in Lollardes tower: for there he was tied bothe by necke, middle and legges, and standing vpight by the walles, diuerse times maniced, to accuse others that had bought his bookes. He was thise in the Consistorie at Paules put to his triall whether he would abiure or no: but he standing to his triall by disputation, to the confounding of his aduersaries, by Stokesly then his iudge, with the assistance of Winchester and other Bishops, he continuing constant in the cause of Chryst, was condemned the twentieth daie of Nouember, Anno 1531 in the quere of Paules and disgraced. After which the Bishop toke his Crosier staffe, and smote him on the beste that he threwhim downe backwardes, and brake his head that he sounded. When he came to himselfe againe, he than-

Bayfield con-
demned.

Cruelly.

ked God that he was deliuered from the malignant church of Antechrist. Anon after he was ledde throughe the quire to Newgate, and there rested aboute an hower in prayer, and so went to the fire in his apparell ioyfullie; and there for lacke of a speedy fire, was half an hower aliue: and when the left arme was in the fire and burned, he rubbed it with his right hand, and it fell from his bodie, but he continuing in prayer without mouing.

On Wednesday the xxi. of Aprill the yere 1529. Iohn Tewksburie (who was conuerted by reading of Tindals testament, & the wicked Hammon, he had also the bible written) was brought into the consistorie at London, befoze Cutbert bishop of London and his assistants, Henry bishop of S. Asse, & Iohn abbot of Westminster, & was examined of diuerse erroz (as they called them) in the booke of y wicked Hammon: Which Iohn Tewksbury iustified for truth: three sessions he appeared, & manfully stood to the truth: being examined of articles touching Antechrist, iustificatio by woorks, saints, almes, other mens pzaters for vs &c. The examination of which articles being done, the B. of London did exhort him againe to recant, and appointed him to determine with himselfe against the next session: in whiche session he submitted himselfe and abiured, and was appointed penace the eight of Maie, Anno 1529.

Two yeres after, hauing receiued moze grace and strength at Gods hands, moued by the example of Bayfield that had befoze done the like, he returned to the constant professio of the truth: & being apprehended, was brought befoze Sir T. Moore and the B. of London, where certaine articles were objected against him, touching faith, keeping of forbidden bookes, purgatorie, sacraments of the altar &c. & confessing his articles, the bishop pronounced sentence, and deliuered him to the Sherriffes of London, Richard Gresham, and Edward Altam, who burned him in Smithfield vpon S. Thomas euen, the xx. of December.

This

This yere Edward Frese, first appzentic to a painter in the city of Poze, who for his pzegnanctie of wit, his yers were redeemed by the Abbot of Berse Abbey, and became a novice; but after long space, not liking that trade, he ran away, and came to Colchester in Essex, where he followed his vocation, married a wife, and liued honestly. After he had been there a good time, he was hyzed to paint certaine clothes for the new Anne, which is in the middle of the market place: in the border of which cloathes, he wrote certaine sentences of scripture: for which he was apprehended in the same Anne, and brought to Fulham to the B. house, where he was cruelly imprisoned, with one Iohnson and his wife of Colchester, Wyly with his wife and sonne, and father Bate of Kow, Hedge: they were fed with manchet, made with the greater part of sawdust, and were so straightly kept, that their wiues and friends might not come at them.

After the painter had been there a long space, by much suit he was remoued to Lollards to wze: his wife in the meane time of his suit, whiles he was yet at Fulham, being desirous to see her husband, & pzessing to come in at the gate, then big with child, the porter lift vp his scote, and stroke her on the belly, that at length she died of the same, but the childe was destroyed immediatly.

After that they were all stocked for a long time, afterward they were let lose in their prisons agayn. This paynter, because he wold alwaies be writing on the walles with chalk to their discontentment, was manacled by the wrists, til the flesh of his armes was grown higher then his yrons: wherby he could not keame his head, that his haire was folded together. After the death of his wife, by suit of his brethren to the king, he was brought out into the consistorie of Paules, and as his brethren reported, they kept him iij. daies without meate, befoze he came to his answer: so that with imprisonment and hunger, the man grew out of his wittes: which when they had pzocured by crueltie, they sent him againe

Edward Frese.

Bread made of sawdust.

Crueltie

The booke of the wicked Hammon.

Iohn Tewksbury recanteth.

Iohn Tewksbury repenteth.

Tewksbury burnt.

Valentine
Freeze and his
wife.

to Werste Abbie, but he would not tarrie among them, and so continued out of his wits till his dying day. His brother Valentine Freeze and his wife, gaue their liues at one stroke in Pozke, for the testimonie of the truth.

Father Bate gate out of the pzison in a darke night, and was caught no moze, but died shortly after.

Frier Roice.

In this yere Frier Roice was burned in Poztingall for the truth. In the beginning of this yere, the Bishops, who had burned Tindals testaments, were inioyned by the King to cause a new Translation to be made; notwithstanding which commaundement they did nothing at all. But contrary in the moneth of Maie, the Bishoppe of London caused all the translations of Tindall, and many other Bookes whiche hee had bought, to bee burned in Paules Churchyarde.

The Bishops
commaunded
to make a tra-
nlation of the
Bible.

James Bayna.

James Baynam who married the wife of Simon Fish, a Gentleman of the middle Temple, was accused to sir Thomas Moore lord Chancellour, and arrested of a sergeant at armes, and carried to the Chancellours house at Chelsey, where he continued in free pzison, untill sir Thomas Moore perceued he could doo no good of him. Then he put him in pzison in his owne house, and whipped him at a tree in his garden, called the tree of Truth: and after sent him to the Tower to bee racked, and so he was; Sir Thomas beyng present himselfe, till in a manner he had lamed him, because he would not accuse the Gentlemen of the Temple of his acquaintaunce, nor the w where his bookes laie. And because his wife denied them to be in his house, he was sent to the Fléete, & their goods confiscate. After they had thus practised against him by torments, then was he brought befoze I. Stokesley B. of London, the 17. of December. An. 1531. in the towne of Chelsey, & there examined touching purgatorie, Intercession of Saints, Confession, bowes, concerning Luthers marriage, the Sacrament of anneyling, of Baptisme, whether matrimonie were a Sacrament, for his bookes of Scripture,

Scripture, and what he iudged of Tindall &c. to which articles he subscribed according to the truth.

The next day following, he appeared in the same place as befoze, & after much perswasion he submitted himself the 13. notwithstanding committed him to one of the Counters for further triall. And the yere 1532. In the moneth of February he was called for againe, and although he was yet abtured, not yet seemed he to satisfie the Chancelloz: so he was for that present returned to his pzison againe: and the big day of February appeared as befoze, and made a full abjuration, and subscribed it. Which done the Chancellour put him to his fine, to pay twentie pound to the king: and inioyned him penance, to go befoze the Crosse in Procession at Paules, and to stand befoze the Preacher at Paules crosse during the Sermon, with a fagot on his shoulder, and so to returne with the Sunner againe to pzison, there to abide the Bishops determination. And so the 17. of Februarie he was dismissed home, where he had scarce abode a moneth, but he bewayled his fact, and was neuer quiet in conscience, til he had asked God and the world for geueneesse, befoze the congregation in those dayes, in a warehouse in Botwe lane. And immediatly the next Sunday after, he came to S. Austines, with the new Testament in his hand, in English, and the obedience of a Christian man in his bosome, and stode by there befoze the people in his petwe, and there declared w weeping teares, that he had denied God, and prayed the people to forgeue, and to beware of his weakenes. Besides, he wrote certaine letters to the Bishop, to his brother, and to others: so that shortly after he was apprehended, and committed to the Tower of London, and after thre appearances, the 19. of April, the 20. and the 26. of the same moneth, befoze Master Iohn Foxforde Vicar generall of the Bishoppe of London, in the presence of Mathew Griston, Register, Nicholas Wilson, and William Phillips, &c, he was condemned to be burned, and so was hee deliuered

James Baynam
submitterh.

1532.

James Bayna
repenteth.

James Bayne
burned.

The courage
of a worthy
martyr.

John Benet.

to sir R. Gresham thirthe then being present, who caused him by his officers to be carried to Newgate, & was burned in Smithfield the last day of Aprill at iij. of the clocke in the afternoone. After he had indured great torments, stocks and irons in prison before, as he was in the midst of the flaming fire, and his armes and legges halfe consumed therewith, he spake these wordes: Oh, ye papists behold, ye loke for myracles, here now may yee see a myracle, for in this fire, I feele no more paine, then if I were in a bed of downe, but it is as swete to mee as a bedde of roses. About this present time or not long before, John Benet a tailor, dwelling in a village called Urchfont, was burned in the towne of Deuies, within the Countie of Wiltshire, for the denying of the Sacrament of the Altar. And much about the same time was one Traxnell burned, in a towne called Wootton within the same County.

1532.

The Idoll of
Douer court.

The same yere 1532. Robert King, Nicholas Marsh, and Robert Garner men of Dedham, Robert Debnam of Estbergholt, had ouerthrowne and burned the roode of Douer court, ten miles of Dedham, of which Idoll a bzute was blowne that no man had power to shut the doore where he stood. wherefore the doore was alwaies kept open: for which fact halfe a yere after they were hanged in chaires, Kinge in Dedham at Burchet, Debnam at Cattawale Caluise, Marsh at Douer court: Gardiner escaped and fledde.

Many images
cast downe.

The same yere, and yere before, many Images were caste downe and destroyed in many places, as the Crucifixe by Cogshall in the highwale: Saint Petronell in the Church of great Wokkeleigh: S. Christopher by Sudbury, S. Petronell in a Chappell by Ipswich; also John Seward of Dedham, ouerthrowne a crosse in Stoke parke, and toke two Images out of a chappell in the same parke, and cast them into the water.

1533.

An. 1533. John Frith was first a student in Cambridge and

and after, one of those whom Cardinall Wolsey gathered together, of the choise learned men, to furnish his Colledge, which he gaue the name of Saint Frideswide, now called Christes Colledge. He that yere, the xx. day of June, was condemned by the Bishop of London, to be burned, and the sentence read, he was delivered to Sir Steuen Peacock, Mayor of London, and the Sherifes of the same Citie, and the fourth day of Iulie was burned in Smithfield, who at the stake, chearefully embraced the fagottes, and fire which was put vnto him, and seemed to reioyce for his felowe, that was burned with him, rather than to bee careful for himselfe, though (by reason the winde bare away the flame from him) hee was somewhat long in burning.

Christes Colledge in Dr. ford.

John Frith
burned.

After the death of certaine whom the Cardinall had before imprisoned in the case of his Colledge, where Saltish was vsed to be layde, Frith, with other, were dismissed, vpon condition, not to passe aboute tenne miles out of Dr. forde. But Frith, after the hearing of the examination of Dalaber, and Garret, which bare the fagottes, went ouer Sea, and after two yeres came againe for exhibition of the Mayor of Reading, as is thought, and had the Mayor ouer with him.

Being at Reading, he was there taken for a vagabonde, and was set in the stocks, and through the meanes of one Leonarde Coxe, Scholemaster of the Towne, who wondered at his excellent learning, was againe set at libertie: but his safetie continued not long. Sir Thomas Moore then Lord Chauncellour, did so deadly pursue him, both by Lande and Sea: And at last, being traiterously taken, he was sent to the Tower of London. Where he had many confutes with the Bishops, but especially in writing with Sir T. Moore, the occasion wherof, was a Treatise which he made, and communicated it with W. Holte, a Taylor of London, that carried it to Moore Chancelor, who endeoured

Sir T. Moore
pursueth Frith.

and

1534

to

Frithes treatise.

to confute it: The pointes of Frithes treatise were, First, that the controuerse of the Sacrament is no necessarie Article of sayth vnder paine of damnation. 2. That Christ is not in two places at once. 3. that Christs wordes in the institution of the Sacrament, are to bee vnderstoode according to the phrase of speech, comparing phrase with phrase, according to the analogie of Scripture. 4. That the order and institution of Christ is to be reteined, although the order of the priestes doe neuer so much differ from it. A treatise of these poyntes Frith did write, and it was carried by Holt vnto Moore, which hee answered him againe out of prison: omitting nothing, belonging to the perfect handling of the matter. Hee wrote also a Treatise of Purgatorie, in which quarrell hee withstood the violence of the most obstinate enemies, Rochester, Moore, and Rastall: and conuerted Rastall to his part, who was Moores sonne in lawe.

After he had sufficiently contended in writing with those men, he was at last carried to Lambith, first befoze the Bishop of Canterburie, and after vnto Croydon befoze Winchester, and last of all, befoze a common assembly of Bishoppes at London, where continuing constant in his righteous cause, was condemned.

Frith condemned.

Andrew Hewet.

With Frith was Andrew Hewet burned, hee was borne at Feuerham, in the Countie of Kent, of the age of foure and twentie yeeres, and was apprentice with one Maister Warren, Taylor in Watlingstreet: he was betrayed by the false Judas William Holt, and cast into prison in the Bishoppes house: from whence hauing fyled off his yrons, hee escaped; but was betrayed againe by one Withers, a false hypocrite as Holt was: and with him were taken Iohn Tibauld, who was banished from his owne house by an iniunction, and had bene foure times in prison for Christs sake, and Iohn Chapman in whose house they were, who al were carried to the Bishops house: that Howet they

they sent to Lollardes Towze, and kept Chapman and Tibauld asunder, watched with two priestes seruantes. The next day Bishoppe Stokesley came from Fulham, and committed Chapman to the stocks, and shutt by Tibauld in a close chamber, but by Gods prouidence hee was deliuered out of prison, albeit hee coulde not enioy house nor lande, because of the Bishoppes iniunction, but was fayne to sell all that hee had in Essex. Chapman after five weekes imprisonment, whereof three hee late in the stocks, by much suite made to the L. Audley, who was then Chancelour, was deliuered: but Andrew Hewet after long and cruel imprisonment was condemned to the fire with Frith, after that he had giuen testimony to the trueth.

Anno 1531. The fifteenth of Januarie, Thomas Bennet a Scholemaister of fiftie yeeres of age, borne in Cambridge, was deliuered vnto Sir Thomas Dennis knight, to be burned in Exeter. He hid himselfe six yeeres in Devonshire: but kindeled with zeale, he resolved to aduenture his life for the testimonie of Jesus: and in the moneth of October, he did set vpon the Cathedrall church doore of Exeter scrolles, in which were written: The Pope is Antichrist, and we ought to worshippe God onelie and no Sayntes: the Authour of which billes coulde not bee founde. At the last, the priestes fell to curse with booke, bell and candle, the Authour of the same, Bennet being by: who fell into a laughter within himselfe for a great space, and coulde not forbear: Whereby some saie hee was betrayed and taken: other, that his enemies beeing vncertaine whether it were he or not, suffered him to depart home. And, not being able to digest the lyes which were preached, sent his boye with other scrolles, as befoze hee had done, who being examined, confessed whose boye hee was, and so Bennet was known, and taken, and committed to warde, and being called to examination befoze the heads and canons of the Citie, confessed the fact, and after much disputing

Thomas Ben-
net marty.

disputing with the Friars, especially, one Gregorie Basset, who had lien in prison at Bristow for the trueth, and revolted (being threatened, he should have his hands burned off with a panne of coales, which was brought ready at his examination,) he was condemned to death, and burned. At whose burning, John Barnehouse Esquier being present, tooke a fyre bush vpon a pyke being sette on fire, and thrust it vnto his face, because he would not saie: *Sancta Maria, ora pro nobis.* But he answered, *Pater ignosce eis:* and so fire being put to him, patiently he ended his life.

By reason of the rigorous proclamation aboue specified, procured by the Bishops, great persecution ensued, so that a great number were troubled, and either burned, or constrained to abiure.

Thomas Cornwell or Austy, Anno 1530. for not keeping his saggot vpon his shoulder after his abiuration, was condemned to perpetual prison in the house of S. Bartholomew: from whence he afterward fled and escaped.

Anno 1530. Thomas Philips made his appeale from the B. to the king, and would no other wise abiure, then generally all heresies: for which the B. did excommunicate him, and denounced him contumax: and what after became of him, it is vncertaine.

William Tra-
cie,

A litle before this time, William Tracie a woorthypfull Gentleman of Gloucestershyre, and then dwelling at Lodington, made in his will, that he would have no funerall pompe at his buriall, neyther passed he vpon Masse: and saide he trusted in GOD onely, and hoped by him to be saued, and not by anye Saynt. This Gentleman dyed, and his sonne his executour brought the will to the Bishoppe of Canterburie to proue, which, he shewed to the Conuocation, and then most cruelly they iudged that he should be taken out of the ground, and be burnt as a heretike. Anno 1532. Whereof the king hearing, the Chan-
celour

lor was sayne to fine thre hundred pounds to haue his pardon of the king.

Anno 1531. Henry Tomson taylor, notwithstanding he submitted himselfe to the Bishop, yet therewith sentence condemned him to perpetuall prison. His cause was the denying of the host to be God.

The same yere was Thomas Patmore parson of Wadham in Hartfordshire, a godly man and painefull teacher, persecuted by Richard FitzJames bishop of London, who was desirous to preferre another to the good mans benefice: and so hardly was he dealt withall, that in the end he submitted himselfe and abiured, and was notwithstanding committed to perpetuall prison. Whobeit, one of his brethren made such suite vnto the king (by the meanes of the Quene) that after thre yeres imprisonment, he was both released out of prison, and also of the king obteyned a Commission vnto the Lord Audley, then Lord Chancellour, and to Cranmer Archbishoppe of Canterbury, and to Cromwel then Secretarie, with others, to enquire of the vniust dealinges of the Bishoppe and his Chauncellour agaynst Patmore: but what was the ends thereof, it is vncertaine.

Anno 1531. Christopher a Dutch man of Antwerp was put in prison at Westminster, for selling new Testaments in English, and there died.

The same yer, a boy of Colchester, or of Norfolk, for deliuering a buget of booke to Richard Bayfield, was layed in the prison of Walter Moore, Chauncellour, and there dyed.

From the yere 1533. during the time of Quene Anne, no great persecution, nor abiuration was in the Church of England: sauing that 1. Anabaptistes were put to death in sundrie places of the Realme. And anno 1535. tenne other repented, and were saued: whereof two were pardoned after sentence geuen, which was contrary to the popes law.

After

During the
time of Queen
Anne, no great
persecution.

1534.

Commons a-
gainst the
Cleargie.

After the Cleargie had with great crueltie bered Christs flock, anno, 1534. a parliament was called by the king, about the 15. daye of Januarie, in which the Commons renewed their old græses, complaining against the Prelates, and Ordinaries, for calling men before them *ex officio*. Answer to which requestes the king at that present did delay.

Nothing to be
purchased from
Rome,Supreme
head.

After the Cardinal had bene cast into a premunire, anno 1530, about the yeere 1532 the king made a restraint, that nothing should be purchased from Rome; and proceeded further against all the Prelates, for supporting the Cardinall: by reason whereof, they also were entangled with premunire. For the releasement whereof, they offered the king 18840. poundes, which was accepted with much adoe. In this submission the king was called of the Cleargie, Supreme head.

The motion of the Commons to the king, touching their græuances from the Cleargie, in the prorogation of the parliament toke good successe. Wherein the king provided remedies, and enacted in the same Parliament, that no man should be troubled for speaking any thing against the usurped power of the Bishop of Rome, or his lawes, not grounded on the law of God. In this Parliament also, the decrees and prouinciall constitutions were committed to be examined of 32. persons, chosen by the king out of the higher and lower house, and at their discretions to be abrogated, or to stand in strength.

Also it was decreed, that the Cleargie of this Realme, submitting themselves to the king, should and did promise, in *verbo Sacerdotij*, neuer to assemble their Conuocations without the kings writte, nor to enact, or to execute such constitutions without his Royall assent.

Moreover, that no person should appeale, prouoke, or sue to the Court of Rome, vnder paine of prouisures, prouisure, or premunire. Item that no Annuales, and first frutes of Bishops, and Archbishops, should be paid to Rome, for any Bulles,

Bulles, Brevues, Bulles, &c. Item that the king should nominate the person to be elected into any Ecclesiasticall dignitie, and so the Prior and Convent, Deanrie, Chapter of those Cathedrall Churches, where the Seate was vacant, by the vertue of the kings letters missiues, should within 12. dayes, chosse that person nominated by the king, &c.

Moreover, it was decreed against all intollerable exactions of the Bishop of Rome, in pensions, Peterpence, procurations, frutes, &c. And finally, in this Parliament it was consulted, concerning the lawfull succession of the Crowne, in ratifying it to the heires of the kings body and M. Anne. In which Parliament also, the degrees of marriage were plainly set out, according to the word of God. Not long after, the king required an oath of the Spirituality, to be made vnto him, & abolished that which they were wont to make to the Pope: In which only they acknowledged the king to be Supreme head. Which oath Sir Thomas Moore missi-king, was enforced to resigne by his Chauncellozship, and to deliuer by the great Seale of England, into the Kings hands. After whom succeeded Sir Th. Awdley knight, who fauorably inclined to the doctrine of the Gospell.

Not long after, the king proceeded to marrie the Ladie Anne Bulleine, who was a speciall fauourer of the gospell, and so was diuorced both from the Lady Dowager, and the Pope together. The Princesse Dowager, after the diuorce, procured from the Pope an interdiment of the king, and the whole Realme.

Anno 1533. Quene Anne was crowned: and not long after her coronation, the 7 of September she was brought a bed, and deliuered of a faire Ladie, named at the ffont Elizabeth; the Archbishop of Caunterburie being Godfather, and the olde Dutches of Norfolk, and the olde Marchionesse of Dorset, widowes, Godmothers.

After this, the Monkes and Friers, and other euill disposed persons, feigned that God had reueyled to a Nunne, Eliza-

The oath of the
Cleargie to the
Pope abolished.
Moore resigneth
the Chauncel-
lourship.

The King renou-
ceth the Pope.

1533.

Lady Eliza-
beth born.The usurped
power of the
Pope put
downe in
England.No Conuoca-
tions without
the kings writ

Elizabeth Barton, whom they called the holy maid of Kent: that if the king proceeded in that divorce, he should not be Ik. of this Realme one moneth after: and in the reputation of God, not one day, nor houre. This dissimulation was found out by the diligence of the Archbishoppe of Caunterburie, the Lord Cromwell, and Master Hugh Latimer: and she condemned, and put to death, with certaine of her counsell, in the moneth of Aprill, anno 1533. as, Henrie Golde, Bachelor of diuinitie; Richard Master, Parson of Aldington; Edward Bocking; Monke of Caunterburie; Iohn Dearing, Monke of Caunterburie; Hugh Ritch, Frier, Warden of the Grape friers of Caunterburie; Richarde Risbie, attaint of treason by acte of Parliament, and so put to death. Others of the same conspiracie, as, Fisher, bishop of Rochester; Thomas Golde, Thomas Laurence, Edward Thwates, Iohn Adefon, and Thomas Abell, being conuicted and Attainted of mespriſſion, were condemned to prison, and forfeited their goods and possessions to the king.

1533.

Gods iudge-
ment.

This yere, 1533. one Pauier, or Pauie, Towneclarke of the Citie of London, a notorious enemy of Gods trueth, and a verie buſſie fellow about the burning of Rich. Bayneham, hanged himselfe: he saide, rather than he would see his scripture in English, to be read of the people, he would cutte his owne throte; but hee made his choise rather of an halter.

About this time also died Doctor Foxforde, Chauncellour to the B. of London, a common butcher of Gods saints, who was the condemner of all those, which were put to death, troubled, or abiured, vnder Stokesley, throughout all the Dioces of London. He died sitting in his chaire, sodainlie, his belly being burst, & his guttes falling out before him.

About the same time also died Wil. Warham, Archbishop of Canterburie, whom succeeded Th. Cranmer.

This yere, at Dunkirke in Flaunders, a writte of Excommunication was set vp against the king, for the divorce: which beeing knowen vnto the king, hee caused to

Tho. Cranmer
Archbishop of
Canterburie.

to be discharged a great sort of the princeſſe Dowagers seruants, and they that remained still were swozne to serue her as a Princeſſe onely, and not as Quene: and because she refused to be serued of such, she remained with a very few, living after this sort the space of two yeres.

An. 1534. Upon the iiij. of February the parliament was assembled againe, wherein was made an act of succession, whereto euery person should be swozne. During this parliament time, euery Sunday preached at Paules crosse a bishop, which declared the pope not to be head of the Church.

Iohn Fisher bishop of Rochester, sir Thomas Moore, and Doctor Nicholas Wilson parson of S. Thomas Apostles in London, refused the oath to the Act of succession made then: wherfore they were sent to the Tower. In the end, the Doctor was content to dissemble the matter, and so escaped: but the other two remained obstinate.

The third of Nouember, this parliament was again assembled, in which the Pope and Cardinals, with his pardons and indulgences were wholly abolished: to the abolishing whereof, and to the ratifying of the kings title of supreme head, Stephen Gardiner gaue his othe, so did Iohn Stokesley, B. of London, likewise Edward Lee Archbishop of Yorke, Cuthbert, B. of Duresme, and all the rest of the Bishops in like sort, to this title agreed also the sentence of the Uniuerſitie of Cambridge.

Also, Ed. Bonner then Archdeacon of Leiceſter, was of the same iudgement, and prefixed his preface to Steuen Winchester's booke, de obedientia, of the same argument. To this also agreed the whole Cleargie of the Church of England, and subscribed with the handes of the Bishops, and other learned men, to the number of 46. doctors of diuinitie, and of both lawes.

Anno 1535. Fisher the Bishop of Rochester, and Sir Thomas Moore, were executed, for refusing the oath of supremacy, which all the other Bishops and Cleargie yelved

1534.

Preaching a-
gainst the popes
supremacie.The Popes
pardons whol-
ly abolished.Gardiners
booke de obe-
dientia, with
Bonners
notes.

1535.

yeelded vnto: one was executed the xxiij. of June, the other the vij. of Iulie.

The ruine of
Religious
houses.

Shortly after the ouerthrowe of the Pope, by little and little began the ruine of the Abbeyes and Religious houses: and the same yere in the moneth of October, the king hauing then Thomas Cromwell of his counsell, sent Doctor Lee to visit the Abbeyes, Priories and Pinneries in all England, and to set at libertie all such religious persons as desired to be free, and all other that were vnder the age of xxiij. yeres: prouiding withall that such Monkes, Chanons and Friers as were dismissed, shoulde haue giuen them by the Abbot or Prior in steede of their habite, a secular priestes gowne, and xl shillings of money, and likewise the Pinneres to haue such apparell as secular women did then commonly vse, and suffered to goe where they woulde. At which time also, from the saide Abbeyes and monasteries were taken the chiefe Jewels and and reliques.

Chiefe Jewels
and reliques
taken from the
Abbeies.

After these things done of the king against the Pope, he endeouored by al meanes to entertaine the fauour & friendship of other princes, as the Emperour, the king of France, the king of Scottes, to whom hee purgeth himselfe concerning his diuorice and lawfulness of his marriage with the Ladie Anne, and declareth the manifold iniuries which the Pope had done vnto him, and how hee deferred the cause of his diuorice and second marriage: which he did, fearing the malice of the Pope and prelates, least they shoulde stirre them vp to warre against him. which they laboured by all meanes to bring to passe, especially Cardinall Poole plaid his part therein.

Anno 1536. Wil. Tindall, who translated the new Testament in English, and the five booke of Moses, with many other godlie woorkes, was burned at the towne of St. Marthe in Flanders, by vertue of the Emperours decre, made in the assembly at Aupurgh. He was first strangled, and after consumed with fire. At the stake he cried with a seruent

zeale,

1536

Wil. Tindall
burned.

zeale and lowde voice: Lord open the king of Englands eyes.

Tindall was borne aboute the borders of Wales, and brought vp from a child in the Uniuersitie of Oxford, where he increased in knowledge of artes and tongues. From thence he went to the Uniuersitie of Cambridge, where hauing abode a while, hee departed, and resorted to one Maister Welch a knight of Gloucestershire, and was there Scholemaster to his children, where he so behaued himselfe boldly in disputing with Abbots, Deanes & Archdeacons, &c. that he was faine to depart that countrie. Such was the grudge of the priests against him, especially after they perceiued, by his means, that they were not so welcome to M. Welches house as in times past. From master Welch, Tindall commeth vp to London, & sought to serue Tunstall B. of London, but being refused of him, he aboad notwithstanding in London the space almost of a yere: & finding no place in England to translate the New testament, hauing some aid & prouision ministred vnto him of Humfrey Monmouth, & certaine other godly men, he departed into Germanie, and there toke in hand the translation of the New testament, which he finished first Anno 1527.

After he had continued a while in Germanie, as in Saxony, where he had conference with Luther and other learned men, he came downe into the Low countries, and had his moste abiding in the towne of Antwerpe, vntill the time of his apprehension: whiche was about one whole yere; in the house of Thomas Poynes an Englishman, who kepte an house of English merchants. Aboute which time came thither one out of England, whose name was Henry Phillips, his father beyng customer of Poole. This Phillips grewe into acquaintance with Tindall, and pretended much fauour vnto him. After this, Phillips goeth from Antwerpe to the court of Burels; which is from thence xxiij. English miles (the King hauing then no Ambassadour there), and

CC

procured

Tindall take
in hand the
translation of
the New testa
ment.

procured to bring from thence with him to Antwerpe, that procurour generall, which is the Emperours atturney, with other certaine officers. Within a while after (Poynes sitting at his doore) Phillips man came vnto him, and asked whether M. Tindall were there, and said his maister would come to him, and so departed: Poynes within iij. or iiij. daies being departed out of the towne to Barrow xvij. miles from Antwerpe, Phillips cometh again to Poynes wife, & asketh for M. Tindall, and what good chere there was in the house, & whether he would dine with him: that done, he goeth out to provide and set the officers which he had brought from Buxels in the streete, and about the doore. When about none he came againe, & went to M. Tindall, and said, he had lost his purse, and prayed him to lend him xl. s. which M. Tindall did. When saied Phillips to M. Tindall, you shall be my guest here this day. So saied M. Tindall, I go forth this day: you shall go with me and be my guest, where you shall be welcome. So when it was dinner time, M. Tindall went out with Phillips, and at the going forth of Poynes house, Master Tindall would haue put Phillips before him, but Phillips would in no wise, pretending a shewe of great humanity: so M. Tindall went before him. He had set officers on either side the doore vpon seates, to whome Phillips pointed, with his finger ouer M. Tindalls head that the officers might see it was he, & so should apprehend him. Who there took him, & brought him to the Emperours atturney, the procurour generall, where he dined: fro whence he was had to the castle of Filford, xvij. miles from Antwerpe, where he remained til he was put to death; Poynes labouring for the release of M. Tindall, with letters directed out of England by the Lord Cromwell & other, to the court of Buxels. When the Lord of Barowe was also clapt in prison, & after long imprisonment, was faine to escape by flight. But good Master Tindall could not escape, but was put to death for the testimonie of the truth. Of whome the Emperours

Atturney

Atturney left this testimonie, that he was a learned, good, and godly man. Concerning his translation of the new testament, thus himselfe protested: I call God to record, against the day in which I shall appeare before y^e Lord Iesus, to giue a reckoning of my doings, that I neuer altered one syllable of Gods word against my conscience, nor would do this day, if all that is in earth, whether it be honour, riches, or pleasure, might be giuen me.

The same yere that Tindall was burned, Anno 1536. In the beginning of the yere, first, died Ladie Katherine, Princesse Dowager, in the moneth of Januarie, after whom the same yere, in the moneth of May next following, Quene Anne, who had nowe bene married to the king, the space of thre yeres, was put to death; very likely by the practises of the prelates against her, who was an earnest fauourer of Gods people: and incontinent after the suffering of Quene Anne: the king within iij. daies after, married Ladie Iane Seimer. About this time, Paule ij. Bishop of Rome appoynted a generall counsell at Mantua in Italie, requiring all kinges and princes to be there present in person, or to sende their Ambassadors: pretending to suppress herebies, to refoyme the Church, and to warre against the Turke. To this Counsell the king refused either to come, or to sende

Ambassador: and made his protestation against the sea of Rome.

A litle before the death of Quene Anne, there was a parliament at Westminster, wherein was giuen to the king, by generall consent of the Abbots, all such houses of religion, as were vnder ij. hundred marks: which did prognosticate

CC 2

Tindals protestation touching his translation.

Quene Anne put to death.

The king refuseth the general counsell at Mantua.

Certaine houses of religion giuen to the king.

he

Articles of religion to be taught the people.

Rebellion suppressed.

1537

Prince Edward borne.
Queene Iane dieth.

Ruffelings against the R.
easily calmed.

The R. articles

be taught to the people : wherein they treated specially, but of three sacraments, baptism, penance, and the Lordes supper : where (also diuers things were published, concerning alteration of certaine points of religion; and certaine holie daies forbidden: many Abbeies agreed on to be suppressed. For the which cause a Monk, named Doct. Mackrell, naming himself Captain Cobler, stirred up to rebell the number of xvi. thousand in Lincolne shire: which was quietly suppressed. Also, he rayled an other of xl. thousand Wokeshire men, by stirring up of Monkes and priestes. They called their rebellion, an holy pilgrimage: which was also by the great prouidence of God quieted without bloodshed. At that time, diuers priestes, which were stirrers up of the people, were executed.

Anno 1537. The moneth of October, was borne Prince Edward, shortly after whose birth, Quene Iane his mother, the second day after, died in childbed, and left the king a widower : who so continued the space of two yeres together.

By reason of the kings departure from the pope, the Emperour, the French king, and Scottes beganne to ruffle against him : but hearing of the birth of Prince Edward, and vnderstanding of the death of Quene Iane, whereby the king was a widower : and the vnite being that he woulde matche with the Germanes, they began to be calme againe.

Anno 1536 The king began with a little booke of articles, for the instruction of the people, bearing this title: Articles deuised by the kings highnes to stablish christian quietnesse & vnitie among the people. It contained the Crede, iij. sacraments, how images might safely be worshipped, and how saints departed ought to be reuerenced: that the parsons should teach their people, that Christ is their only mediator, & how the ceremonies of holy water, holy bread, candles, &c. shoulde without superstition bee vied. It took away also the

the abuses which rose vpon the imagination of Purgatorie, as, Passes for soules departed, pardons, &c. Not long after these Articles, certaine other Iniunctions were also geuen out, about the same yere. Whereby a number of holidayes were abrogated, and especially such as fel in harvest time. A number of holidayes abrogated.

After these Iniunctions, other mo followed after ward, geuen out by the king, concerning Images, Reliques, and blinde miracles. For, abrogating of Pilgrimages, deuised by superstition, and mainteined for lucre sake. Also for the Lords prayer, belêse, and tenne commaundements, and the Bible to be had in English. Scripture in English.

Anno 1538. yet againe other Articles were set out, whereby both the Parsons of Churches, and the Parishes together, were bound to prouide in euery Church, to buye a Bible in English. Also, for euery Parishioner to be taught by the Minister, to vnderstand, & say the Lordes prayer, and Crede, in their owne vulgar tongue, with other necessarie and most fruitfull Iniunctions. As, for the free preaching of the word of God, against Images, pilgrimages, for a Register booke in euery Church, against Becketts day; knelling, A Register booke in euery Church. Auies, Suffrages of Saints, &c.

This yere was Friar Forrest burned quicke, hanging in chaines, in Smithfield. He denied the kinges supremacie, and was conuict of diuers other damnable articles. He was an obseruant Friar. With this Forrest, was Daruell Gathere, an abominable Idoll of Wales, burned : and it fulfilled a blinde prophesie, that it should set a Forrest on fire. He tooke his death very vnpatiently.

In the moneths of October, & Nouember, the same yere, the religious houses, by the speciall motion of the L. Cromwell, were from the very foundations rooted up. Religious houses from the foundation rooted up.

Immediatly after the ruine and destruction of Monasteries, the same yere in the moneth of Nouember, followed the condemnation of Iohn Lambert, the faithfull seruant of Iesus Christ.

The Abridgement of

45. Articles against Lambert.

This Lambert being bozne and brought vp in *Posfolke*, was first conuerted by *Bilney*, and studied in the *Uniuersitie of Cambridge*, from whence, through the violence of the time, he departed to the partes beyonde the Seas, to *Tindall*, and *Frich*, and there remayned the space of a yere and moze, being Preacher to the English house at *Antwerpe*, till he was disturbed by *Sir Thomas Moore*, and through the examination of one *Barlowe*, was carried from *Antwerpe* to *London*, where he was brought to bee examined. First at *Lambeth*, then at the *Bishops house at Orfode*, befoze *Warham*, *Archbishop of Caunterbury*, and other aduersaries, hauing 45. Articles layde against him, concerning the Sacraments, of orders; of penance; of confession; concerning vnwizitten verities; purgatorie; prayer to *Saintes*; pilgrimage, lent fast; Images; praying for soules departed; preaching without licence of *Bishops*; the *Popes* excommunication; Scripture in the mother tongue; iustificatiō by faith onely; concerning the *Councell of Constance*; the number of Sacraments; the power of *Peter*; the power of the pope, &c.

Wherefo *Iohn Lambert* made a large and learned answer, and constantly testified the trueth of the same points agreeable to the Scriptures. He was mozeouer required to betwray his fellowes, which hee refused to doe with great boldnesse. These answers of Lambert were deliuered to *Doctoꝝ Warham*, *Archbishop of Caunterburie*, about the yere 1532. at what time he was in custodie, in the *Bishops house at Orfode*: from whence the next yere, through the death of the *Archbishops*, he was deliuered. After *Warham*, succeeded *D. Crāmer*. Lambert in the meane time being deliuered, returned to *London*. & taught childꝛe about the *Stocks*.

Anno. 1538. It happened that Lambert was present at a Sermon in *Saint Peters Church* in *London*, preached by *Doctoꝝ Taylor*, who after was a Cōfessour of *Iesus Christ*; with whom (after the Sermon) Lambert went and talked, and

and uttered his diuerse argumentes, where he desired to be satisfied. The matter was concerning the Sacrament of the body and bloud of *Christ*. *Taylor* desired him to deferre the matter till another tyme, and to wyte his minde: whiche hee did, and at last it brake out to bee a publicke matter; so that he was sent for by the *Archbishop of Canturbury*, and was forced to defend his cause openly. In that disputation it is said, that Lambert did appeale from the *Bishops* to the king: and the rumour of the disputation was spred to the court. Now at this time *Stephen Gardiner* then bishop of *Winchester*, was in authoritie among the kinges Counsellours, and perswaded the kinge by the burning of Lambert to quiet the people, who grudged at diuerse of his dwinges, bothe touchyng his diuorçe, and pulling downe the *Popes* pride, and thereby to declare how stoutly he would resist Heretikes, whereby the people might take some contentment. So by these perswasions a day was set & Lambert brought forth, where besides he had the kings fierce countenance against him, he had x. disputeres against him from the clocke, till v. at night, among which were, the archbishop, *Stephen Gardiner*, *Tunstall B. of Durham*, & *Stokesley bishop of London*. In fine, through *Winchesters* perswasion, to gratifie the people, the king himselfe condemned Lambert, and commanded *Cromwell* the chiefe friend of the gospellers to read the sentēce. Upon the day that was appointed for this holy martyꝛ to suffer, he was brought out of the prison, at viij. of the clocke in the morning vnto the house of the *L. Cromwell*, & so caried into his inner chamber, where as it is reported of many, *Cromwell* desired him of forgiveness for that he had done: from thence he was brought into the hall, and so into *Smithfield*, where he suffered most terrible tormēts: for after his legges were burned vp to the stumps, & that the wretched tormētōꝝ had withdraue the fire from him, so that but a small fire was left vnder him, two that stood on each side of him, with their halbards pitched

A wicked perswasion.

Lambert disputeth.

The king condemneth Lambert.

Cromwell readeth the sentence against Lambert.

Cromwell craveth pardon of Lambert.

pitched him vpon their pikes, as farre as the chaine would reach, then he lifting vp such handes as he had, and his fingers euer flaming with fier, cried vnto the people in these wordes: None but Christ, none but Christ, and so beyng let downe againe from their Halbards, he fell into the fire, & yelded vp the ghost.

Lambert a
worthy mar-
tyr.

Lamberts trea-
tise of the Sa-
crament.

During the time that he was in the Archbishops house, he wrote a treatise to the king touching the Sacrament, wherein he proued that the bodie could be but in one place, and that the Sacrament was a mysticall matter.

The same yere 1538. Robert Packington Mercer, brother of Austen aboue mentioned, because he little fauoured the clergie, being a man of courage, and a burges of the parliament house for the Cittie, and was thought to haue had some conference with the king, to the disaduauntage of the clergie, at fise of the clocke in the morning as he was wont, going from his house in Cheapside, to prayers at a church called S. Thomas of Acres, but nowe Mercers chappell, he was slaine with a gun by an Italian, whome D. Incent Deane of Paules had hired for yr. crownes to do that feat, as he himselfe after ward on his death bed confessed.

Robert Pac-
kington slaine
going to pray-
ers.

Collins & his
dogge burned
together.

The same yere was Collins a mad man and his dogge burned, because as the priest lifted his God, so Collins in the Church at the same time, lifted his dogge ouer his head: his dogge was burnt also with him.

Cowbridge.

Likewise another mad man called Cowbridge was burned at Wyford the same yere: who, what euer his madnesse was before, yet in the middes of the flame, he lifting vp his hand to heauen, soberly and discretly called vpon the name of the Lord Iesus, and so departed.

Putdewe.

About the same time and yere Putdewe was put to death for saying merily to a priest; after he had drunke the wine, he blessed the hungrie people with the emptie Chalice.

Willis Letton.

At the same time also was condemned W. Letton a monks of Aye in the Countie of Suffolke, & was burned at Ipswich

wich: for speaking against an idoll, that was vsed to be carried in procession at Aye; and for holding that the Sacrament ought to be ministred in both kindes.

Some what before the burning of these men, Nich. Peke Nicholas Peke. was burned at Ipswich: and when (the firres were set on fire) he was so scorched, that he was as blacke as pitch, Doctor Reading standing there before him, with Doctor Heirre and Doctor Springwell, hauing a long white wand in his hand, did knocke him vpon the right shoulder, and sayde, Peke, recant, and beleue in the Sacrament: to whom Peke answered: I desie thee and it also, and with greate violence, hee spatte from him blood: which came by reason the beynes brake in his bodie for extreme anguish. Which when hee saide, Doctor Reading graunted, by the authoritie of the Bishoppe of Ipswich fourtie dayes of pardon, to so many as should cast a sticke to burne the heretike: where vpon Baron Curson, Sir Iohn Audley knight, and others were moued so to do; and cutte downe boughes, and threwe them into the fire.

The notable
courage of the
martyr.

This yere the king was againe required by the Emperour, and other States to be a sencer to the generall Council at Vincence. For the Duke of Mantua would suffer none there, except the pope would with a sufficient armie guard this city. The king again refused, and sendeth his protestation in way of defence for himselfe to the Emperour, and other Christian princes: which he concludeth with this farewell. Thus mighty Emperour, fare ye most heartely wel, and you Christian princes, the pillars and stay of Christendome, fare ye heartily wel: also you, what people soeuer you are, which doe desire, that the Gospel and glory of God may flourish, fare ye heartily well.

The king &
gaine refuseth
the Counsell.

The king &
farewell to
the princes.
Anno Reg. 21

As Thomas Cromwell fauoured the Gospel, so Stephan Gardiner, B. of Winchester, practised all he coulde against the same, and wrought so with the king, that the yere 1539. seuerall Injunctions were let out by the kinges authoritie, against

Search in
functions.

1540.

The king nuf-
fed by Win-
chester.

The whippe
with vi. strings
The vi. Arti-
cles.

Treason.
Felonie.

Cranmer dif-
puteth against
the vi. articles.

against English scripture bookes, without examination: a-
gainst translations, without the authoꝝ name were put to
it: against sacramentaries, that no man should dispute of the
sacrament, & with the rest the canon of Becket raised &c. and
in fine, so was he nussed by Winchester, that Anno 1540.
He summoned a parliament to be holden at Westminster
the xxvij. of Aprill: also a synode of prelates, in which the
five articles were concluded, touching matters of religi-
on: which were commonly called the whippe with five
strings.

The first article was concerning transubstantiation. 2. A-
gainst the communicating in both kindes. 3. That priestes
might not marry, after y^e order of priesthood receiued. 4. that
the votues of chastity made aboue 21. yeres of age, & of wi-
dowhood, aduisedly made, should be obserued. 5. The establi-
shing of priuate masses. 6. Auricular confession to be expedi-
ent. The punishment for breach of the first article, was bur-
ning without any abiuration, with losse of all goods & lands,
as in case of treason: the default against the other five arti-
cles was felony, without any benefit of cleargy, &c.

Against these articles, only D. Cranmer Archbishop of
Canterbury, stood vp, and thre daies disputed against them,
with such strength of reason, that the king (who ever bare e-
specall fauour vnto him) well liking his zelous defence, on-
lie willed him to depart out of the parliament house, vnto
the Counsell chamber for a time, (for safegarde of his
conscience) till the Act shoulde passe, and bee graunted:
which he notwithstanding with humble protestation, refu-
sed to doe.

After the parliament was finished, the king sent the Lord
Cromwell, (who in few dayes after was apprehended) the
two Dukes of Norfolk and Suffolke, and all the Lordes
of the parliament house to dyne with the Archbischoppe at
Lambith, and to comfort him: and within few daies also vp-
on the same, required, that hee woulde giue a note of all
his

his doings and reasons in the said parliament, which Cran-
mer estones accomplished accordingly, and sent the copie
thereof to the king.

Besides these five Articles, in the same parliament was
ordained, that if Priestes were taken in Adultery or For-
nication, and duely conuict, for their not *Casse noꝝ Cante*, at
first tyme they shoulde forfeite their goods, and for the se-
cond faulte, be taken and executed as fellons: this was
brought in by the Lord Cromwells aduise: Who if he might
haue had his will, the firste crime of these concubinarie
Priestess, aswell as the second, no doubt had bene punished
with death: but so Gardiner did barre that article with his
shifts, that the first was losse of goods, and the second death:
and the next yere he so prouided, that the paine of death, by
Act of parliament was cleane repealed: So that by this sta-
tute it was prouided, for all such votaries as liued in who-
dome and adultery: for the first offence, to lose his goods,
and all his spiritual promotions, except one. For the second,
to forfeite all that he had to the king. For the third conuicti-
on, to sustaine continual imprisonment.

Anno 1541. The eight and twentieth day of July, the
noble lord Cromwell, the maule of the Pope and Papists
in this land, and the great fauourer of the gospell was put
to death at Tower hill. The crimes objected against him,
were, first heresie, and that he was a suppoꝛter of Barnes,
Clarke, and many other, whom by his authoritie and let-
ters, witten to Sheriffes and Iustices, in diuers Shires,
he had discharged out of prison. Also, that hee did disperse
bookes of heresies among the kinges Subiects. Item, that
he caused to be translated into English diuers bookes, that
contained matter against the Sacrament, &c. Besides all
this, there were brought in certaine witnesses, which
charged him with wordes that he should speake against the
king in the Church of S. Peter the poore in the xxx. yere of
the kinges reigne.

Against adu-
ltery and for-
nication of
priests.

Death for a-
dulterie re-
pealed.

1541.

Cromwell the
maule of the
P. put to
death.

The life of L.
Cromwell.

In the moneth of July during the Parliament being in the Counsell chamber, he was sodainly attainted, and carried to the Tower, the xix. of the moneth of Julie, & the xxvij. day put to death. He was bozne of a simple parentage, at Putney or thereabouts, being a Smiths sonne, his mother married after to a Sherman. Cromwell being ripe of yeres was at Antwerp retained to be secretarie to the merchants there: from whence being procured by Geffery Chambers with another companion, (whom the men of Boston sent to Rome for the renewing of their priuiledges,) to go to Rome and aid them in their suite, he departed and accompanied the Boston mens Ambassadors to Rome: where he aduised with himselfe, how he might haue best accesse unto the pope, and best dispatch of his busines: and hauing knowledge how that the popes holy tooth greatly delighted in new fangled strange delicacies, it came into his mind to prepare certaine fine dishes of gelly made after our countrey maner here in England, which to them of Rome was not known, nor sene befoze. This done, Cromwell obseruing his time, as the pope was newly come from hunting into his pavilio, hee with his companions approached with his English presents, brought in with a threemans song (as we call it) in the English tongue, and all after the English fashion.

The pope sodainly marueiling at the strangenes of the song, and understanding that they were Englishmen, and that they came not emptie handed: willed them to be called in. Cromwel there shewing his obedience, and offring this folie Junktets: such as kings & Princes onely vsed (said he) in the Realme of Englande to fede on: desired that to be accepted in good part, which he & his companions, as poore Suters vnto his Holinesse, had there brought, and presented, as Nouelties meete for his recreation. Pope Iulius so liked their Junktets, that he desired to know the making of their daynties: And vnderstanding their suites, without any more adoe, stamped both their pardons, both the greater and the lesser:

England: the king also wrote in like manner to Boner his Ambassadour, to assist the doers thereof in all their reasonable suites: whereto the king of Fraunce gaue licence, & Boner thewed himselfe very diligent about the worke. So the booke was printed euen to the last part, & then was quarrels picked to the printer, who was sent for to the inquisitors of the faith, & there charged with certaine articles of heresie. Then were sent for the Englishmen that were at the cost & charge therof, Richard Grafton and Whitchurch, & the corrector Miles Couerdale, but hauing warning what would follow, the Englishmen posted away, leauing behind them their Bibles to the number of 2500. called the Bibles of the great volume, and neuer recovered any of them, sauing the Lieutenant criminal sold foure great dyspates of them to an Haberdasher, to lay in caps, and those were brought again: but the rest were burnt at the place called Paulbert in Paris. But notwithstanding the losse, after they had recovered some part of the foresaid books, and were comforted, and encouraged by the L. Cromwell, the same men went agayne to Paris, and there got the presses, letters, and seruants of the foresaid printer, and brought them to London, and there they became printers themselves, (which befoze they neuer intended) and unprinted out the said Bible in London, and after that printed sundry impressions of them, but yet not without great trouble and losse, though the hatred of Stee-

The Bible in
English printed
at Paris.Steeuen Gardiner
alwaies
an enemy to
the Gospel.

uen Gardiner, and his fellows.

In those dayes there were two sundrie Bibles in English, printed and set forth, bearing diuers titles, and printed in diuers places.

The first was called Thomas Mathewes Bible, printed at Hambozough, about the yere 1532. The Corrector of which Printe was Iohn Rogers, the Printers were Richard Grafton and Whitchurch. In the translation of this Bible, the greatest doer, was William Tindall, who with the helpe of Miles Couerdale, had translated all the

Th. Mathewes
bible.

the booke thereof, except onely the Apocrypha and certaine notes in the Margent, which were added after. But because William Tindall in the meane time was apprehended before his booke was fullie perfected, it was thought good to them that had the doing thereof to chaunge the name of William Tindall, because that name was then odious, and to further it by a straunge name of Thomas Matthew (Iohn Rogers being the same time corrector to the print): who had then translated the residue of the Apocrypha, and added also certaine notes thereto in the Margent: and thereof came it to be called Thomas Matthewes bible. Which bible of Thomas Matthewes, after it was imprinted and presented to the Lord Cromwell, and the Lord Cranmer Archbishop of Canterbury, who liked very well of it, Cromwell presented it to the king, and obtained, that it might freely passe to be read of subiects, with his graces licence: So that there was printed on the same booke, one line in red letters, with these wordes: Set forth with the Kinges most gracious licence. This booke did greatly offend the Bishops, both for the prologues, and especially, for a table, called, of the common places of the Bible, and the scriptures, for the approbation of the same, and chiefly, about the supper of the Lord, and priests marriages, and the masse, which there was said not to be found, in the Scripture.

After the restraint of this bible of Mathew, another came to be printed at Paris, anno 1540. which was called the bible of the large volume. The Printer that printed it, was the former, & the overseer was Miles Couerdale, who conferred Tindalles Translation with the Hebrew, and mended diuers places there.

In this Bible, although the former notes of Thomas Mathew were omitted, yet sundrie marks, and hands were annexed in the margent; which meant that in those places should be made certaine notes; where with also the Clergie was offended; and Cromwel being dead, complaintes were made

The Bible in English, presented to the king.

The Bible of the large volume.

made to the king, of the translation of the Bible, and of the Preface of the same, and then was the sale of the Bible commanded to be staied; the B. promising to amend and correct it, but neuer performed it. When Grafton was called for, and troubled & cast in the flete, where he remained sixe weekes, and before he came out was bound in 300. l. neither to print, to sell, nor cause to be printed any mo booke till the king and the clergie should agree on the translation; and thus was the Bible staied from that time, during the reigne of king Henry the eight.

Anno 1541. D. Cutbert Barnes, Thomas Garret, and William Hierome were burned in Smithfield for the testimony of Iesus Christ, after the death of the Lord Cromwell, who whiles he liued was a great defence vnto diuerse that professed the truth, but he being taken away, many godly christians in diuerse places went to wacke.

Doctor Barnes after that he came from the vniuersitie of Louaine, went to Cambridge, where he was made Prior, and Master of the house of Augustines, at which time the knowledge of good letters was very scant in the vniuersitie: which Barnes thinking to redresse, read in his house Terence, Plautus, and Cicero, so that what with his labour and helpe of Thomas Parnell his scholer whom he brought from Louaine with him, reading *Copia verborum & rerum*, he caused the house shortly to flourish with good letters, and made a great part of his house learned: as M. Cambridge, M. Field, M. Coleman, M. Burley, M. Couerdall, &c. After these foundations laid, he did openly read in the house, S. Pauls Epistles, and put by Duns & Dorbell, and (yet though he were a questionarie himselfe) in those space made he diuerse good diuines, observing disputations of necessarie points of faith in his house, & also in the scholes when he should dispute with any man. The first man, that answered Doctor Barnes in the Scriptures was M. Stafford, for his forme to be bachelor of diuinitie; which disputation was marueilous in the

The Bishops promise to amend the Bible, but performed it not.

Doctor Barnes

Duns & Dorbell put out of Cambridge.

Disputations of points of faith, rare in Cambridge in those daies.

D. Barnes con-
uerted by Byl-
ney.

sight of the great blind Doctors: notwithstanding all this, till he was conuerted by Bylney; he remained in his superstition still. The first Sermon that euer he preached according to the truth of the Gospell, was the Sunday before Christmas day at S. Edwards church belonging to Trinitrie hall in Cambridge, by the pease market: whose theme was the Epistle of the same Sunday, *Gaudete in Domino &c.* For which Sermon he was immediatly accused of heresie by two fellows of kings hall. When the godly men flocke, and conferred together: the house that they most commonly resorted vnto, was the white horse, which for despite of them, to bring Gods word into contempt was called Germany. This house was especially chosen, because they of S. Johns, Kings and Quenes Colledges might come on the backside thether.

The white-
horse in Cam-
bridge called
Germany.

Doctor Barnes was accused in the regent house, and constantly continued, with much preaching of diuerse parties one against another, in trying out Gods truth, till within five dayes before Shrouetide, then was there sent downe a Sergeant at armes called maister Gibson, dwelling in Saint Thomas Apostle in London, who suddainly arrested Doctor Barnes in the Regent house: and priuely they had determined to make searche for Luthers bookes, and all the Germanes woorkes suddainly: but by Doctor Farmans warning of Quenes Colledge the bookes were conueyed away: thirtie persons they had in speciall suspicion. Doctor Barnes was carried to Cardinall Wolsey, and after hee had a while stood constant (by the perswasion of Doctor Gardiner his secretarie, and Foxe) he relented and submitted himselfe: and with five stayllard men he bare his saggot at Paules: the bishop of Rochester there preaching against Luther, & Doctor Barnes. Notwithstanding his submission the Bishop commaunded hee shoulde be had to the flate againe, and hee permitted to haue such libertie as other prysoners had: where Doctor Barnes conti-

D. Barnes
arrested.

Barnes sub-
mitteth him-
selfe,

continued halfe a yere: at length was deliuered, and committed to be free prysoner at the Austen friers in London. Where being vndermined and complained of: it was determined he shoulde be remoued to the Austine friers in Northampton, there to be burned, he himselfe knowing nothing thereof: but by the aduise of Maister Horne, who brought him vp, he made escape, came to London, and by long Seas went to Antwerpe, and so to Luther, and there fell to studie till hee had made answere to all the byshoppes of the Realme, and had made a Booke entituled, *Acta Romanorum Pontificum*, and another Booke, with a supplication to King Henrie. And such fauour God gaue him in sight of the Duke of Saronie, and the King of Demarke, that the king of Denmarke sent him with the Lubeckes as Ambassadour to King Henrie the eyght, and was lodged with the Lubeckes Chancellour at the Stilliarde.

D. Barnes es-
capeth out of
prison.

*Acta Romano-
rum pontificum.*

By Thomas Moore the Chauncellour would faine haue entrapped him, but the king woulde not suffer him: For Cromwell was his great friend, and ere he went, the Lubeckes and he disputed with the Bishoppes of this Realme in defence of the trueth, and so departed with them a-gayne without resistance: and afterwarde hauing set forward in Germanie his woorkes in print that hee had begunne: hee returned againe in the beginning of the reigne of Quene Anne: and after that was sent Ambassadour by king Henrie the eight to the Duke of Cleue, for the marriage of the Ladie Anne of Cleue, betwene the King and her: and was well accepted therefore, vntill the time that Stephen Gardiner came out of Fraunce: after which time, neyther religion prospered, nor the Queene, nor Cromwell, nor the Preachers: for not long after, Doctor Barnes with his brethren were apprehended, and carryed before the Kinges maiestie at Hampton Court, and there was examined. Where, the Kinges maiestie

seeking the meanes of his safetie: and desirous that Winchester and he might agree, graunted him leaue to go home to conferre with the Bishop: but they not agreeing, through certaine complaints, Barnes and his fellows were inioined to make three sermons the next Easter following, at the spittle. In which, not satisfying the Prelates, they were sent for to Hampton Court again, and from thence to the Tower by Sir Iohn Gostwicke, from whence they came not out till they came to their death. And thus much concerning Doctor Barnes.

D. Barnes sent
to the tower.

About the yere 1526. Maister Garret Curate of Honie lane in London came to Drfozde, and dispersed there certaine Bookes in Latine, not agreeable to the Romish superstition, with Tindalles Testament: and had not long bene there, but hee was searched for in London to bee apprehended for an Heretike: and afterwarde a priuie searche was made in Drfozde: whereof Garret being warned by Maister Cole of Pagdalene Colledge, who after was crosse bearer to Cardinall Wolsey: he departed out of Drfozde in the morning before Shrouetide, towards Doretshyre, where hee would haue for a time hidde himselfe. But altering his mynde, on the Friday night next, hee returned to Drfozde, and laye in Radlies house, where, by the priuie searche the same night hee was taken, and kept prisoner in Doctor Cotfords chamber, maister of Lincolne Colledge, then being Commissary of the Uniuersitie: from whence, (when the Commissary and his company was at Euenlong,) Garret putting backe the locke of his dooze with his finger, escaped againe, and (chaunging his apparrell by the helpe of Anthonie Delaber scholer of Albozne hall) departed: but afterward was againe taken by maister Cole or his men, going Westward, at a place called Hinchley, a little beyonde Drfozd, and so being brought back againe, was committed to ward: that done, hee was conuented before the Commissarie.

Doctor

Doctor London, and doctor Higden Deane of Frisewides, now called Chyistes Colledge, into Saint Maries Church, where they compelled him to carrie a flagot in open Procession, and Delaber with him, and after were sent to Dene, there to be kept in prison, till further order was taken. Yet againe after this, M. Garret flying from place to place, escaped till the time he was apprehended, and burned with Doctor Barnes: with whom also W. Hierome, sometime Vicar of Stepney, was likewise drakone into Smithfield, and together with them endured constantly martyrdome in the fire.

Barnes, Garret
and Hierom,
burned together.

This Hierome, for preaching at Paules the 4. Sundays in Lent, and saying that all that were of the freewoman Sara, were freely iustified; for preaching that wee are not bound to princes lawes, further than according to the word of God; and that woakes are no part of our saluation; was committed to the Tower, and the xxx. of Julie, two daies after the death of the Lord Cromwell, not coming to any answere, nor yet knowing any cause of their condemnation without any publike hearing, (processe being made out against them by the kings Counsel, in the Parliament time) Barnes, Hierome, and Garret were brought together from the Tower into Smithfield, and by constant suffering the rage of the fire, they gaue testimonie to the trueth. After they had made confession of their faith, and prayed, there was one asked Doctor Barnes if the Saintes prayed for vs, he said he would referre that vnto God: and if they did, then I trust (said he) to pray for you within this halfe houre. M. Sheriffe: and asked the Sheriffe if he had any Articles against him, for which he was condemned. The Sheriffe answered, no: When (said he) is there any man els that knoweth wherefore I die, or y by my preaching hath taken any errour, let them now speake, and I will make them answer. And no man answered: So praying earnestly for his persecutors, hee gaue himselfe to suffer, and required

An vnjust
proceeding.

D. D. 3

Maister

Doctor Barnes
his 4. requestes
to the king.

master Sheriffe to haue him commended vnto the king, and to shew him that he required of his grace foure requestes. First, that he would bestowe parte of the Abbey possessions on the reliefe of the poore. Secondly, that he would see matrimone to be had in more reuerence. Thirdly, that swearers might be punished. Fourthly, that he would set vp Chyistes true religion.

Foure papistes
executed for
denying the
kings suppre-
macie.

The same yere and day, and in the same place, were foure Papistes executed for denying the kings Supremacie, which brought the people to a marueylous admiration. Their names were Powell, Fetherstone, and Abel. All 3. drawn, hanged, and quartered. It fell out thus, by reason the kings Counsell was deuided in Religion: the one side hastening the execution of the Papistes, and the other of the Protestants.

The fauourers
of the trueth in
king Henries
dayes.
The patrones
of poperie in
shole dayes.

The fauourers of the trueth were these, Caunterburie, Suffolke, Wicount Beauchampe, Wicount Lisle, Russell Treasurer, Paget, Sadler, Awdeley. The fauourers of the Papistes, Winchester, Duresme, Dorfolke, Southhampton, Anthonie Browne, William Paulet, Iohn Baker, Rich, Chauncellour of the Augmentation, Winckfelde Vice-chauncellour.

There suffered besides those traytors, in the time of king Henrie, for the cause of Supremacie, to the number offoure and twentie in all.

Such was the furious prosecuting of the commission for the vi. Articles, that in London a great number came into question, and great trouble, to the number almost of two hundred persons: and out of other quarters, such a number were apprehended through this Inquisition, that all the prisons in London were too little to holde them: in so much that they were fayne to lay them in Halles. At the last, through the meanes of the Lord Awdeley, such pardon was obteyned of the king, that the Lord Awdeley, then Lord Chauncellour, being content that one should be bound so:

and

All prisons in
London too li-
tle to hold the
persecuted.

another, they were all discharged.

Edmund Boner who had before been aduanced by Cromwell, and preferred before another way, being now B. of London, shewed himselfe a most cruell executor of the commission, in such sort that he burned Richard Mekins being but of xv. yeres of age, for chauncing to speake against the Sacrament of the Altar, as he had heard other say; and other were caused to recant, as Towling parson of S. Anthonies, and Alexander Seaton a Scottish man, and a worthy preacher: this was Anno 1541.

An. 1541. Iohn Porter a young man, was by Boner cast into prison in Newgate, for reading the Bible in Paules: yet the king had commaunded it should be read: and Boner himselfe in the daies of Cromwell appointed that vs. bibles of the great volume should be set vp in the church of Saint Paules in London for the people to read. Whereupon great multitudes would resort thither to heare this Porter read. Hereat Boner beyng grieved, caused him to be put in the dungeon of Newgate: where he was fettered in irons both legges and armes, with a collar of iron aboute his necke, fastened to the wall in the dungeon. From this torment, by suite of his brother and many other hee was released, to be among the other prisoners, fellows and murtherers: whose blasphemie and wickednesse hee beyng not able to beare, and therewith finding fault, and giuing them instructions, he was complained of and carried downe againe, and layd in the lower dungeon of all, and oppressed with boltes and irons. It is thought that he was fettered with one Engine in the prison, called, The Deuill in the necke, whiche is so deuised that within thre or foure houres, it breaketh and crusheth a mans backe or body in peeces, so that within six or eight dayes after, being heard pitifully crying and groaning, he was found dead.

In the time of the Cardinall, Thomas Somers an honest Merchante was in prison in the Tower for hauing of

DD 4

Luthers

Boner turneth
his opinion,
and becometh
a persecutor.

1541.

Sir Bibles set
up in Paules
to be read of
the people.

The deuill in
the necke.

Iohn Porter
killed in pri-
son.

Luthers booke, and penance beyng imoynd, that he should with three other Merchants, ride with booke into Cheapside hanged about their neckes, with a bason tinged on before them, and there cast their Testaments in the fire. Now because he cast his booke over or through the fire, and would not cast it into it, he was complained of and cast againe into the Tower by the Cardinall, where he died.

Thomas Somers dyeth in the Tower.

In the diocesse of Lincolne, vnder Iohn Longland, and Doctor Dracot his Chancellour, great persecution was about Buckingham, and Amerham for the five Articles, and the same time the Bishop burned two in one day: the one named Thomas Barnarde, and the other James Morton, the one for teaching the Lordes prayer in English, and the other for keeping the Epistle of Saint Iames translated into English.

Thomas Barnard, James Morton married.

In Dorset also the same time or much there about, recanted one maister Barber, a master of arts of that Uniuersitie, a man excellently learned. His cause was the matter of the Sacrament.

Not long before his recantation there was one maister Malarie, maister of arts of Cambridge of Christs Colledge, who for like opinions contrary to the Romish faith, was conuicted before the Bishoppes, and in the end sent to Dorset there openly to recant, and to beare his faggot, to the terrour of the Students of that Uniuersitie, at whose recantation while Doctor Smith preached, and treated of the Sacrament, there rose a false imagination of fire that shoulde be over their heades; and such impression it tooke in Doctor Smith, that in manner he first of all cried out in the pulpet: these are the traynes and subtilties of Heretikes agaynst me. Lord haue mercie vpon me, Lord haue mercie vpon me, &c. Claymunde with other of the aged sort, that coulde not runne and make shift for themselves, kneled downe before the highe Altar.

Popish feare.

com

committing themselves and their liues vnto the sacrament, all full of terror. While the rest thronged & thrust to get out of the Church; among them there was a boy, that seeing the doores so stopped with presse, that he could not get out, climed vp vpon the doore, & among them gate out ouer mens heads: being vpon the doore, he saw a Monke comming towardes him, which had a great wide cowle hanging at his backe: which the boy perceiuing, leapes downe into the Monkes cowle: the Monke at the first perceiuing nothing, but after a while, feeling his cowle heauie, and hearing the voyce of the boy; thought it had bene a diuell: and began to coniure him, in the name of God and all saints; I commaund thee to declare what thou art, that art behind my backe? to whom the boy answered: I am Bartrams boy. But I (saide the Monke) adiure thee in the name of the vnseparable trinitie, that thou wicked spirite, doe tell me who thou art, from whence thou camest, and that thou gette thee hence: I am Bartrams boy, sayde he, good maister let me go: and with that, his cowle beganne to cracke vpon his shoulders: the monke, when he perceiued the matter, tooke the boy out and discharged his cowle, the boy tooke his legges and ran away as fast as he could, and this was the perplexitie of the good Catholikes in that assemblie: which rose vpon the crying of fire in the streets, by one Hewster, who sawe a chunney on fire: and according to the custome, cried: Fire, fire, as he passed by Saint Maries Church. Nowe as touching the Heretike, because he had not done his sufficient penance there, by occasion of this hurliburly: therefore the next day he was reclaymed into the Church of Saint Friewide, where he supplied the rest of his penance that lacked.

Bartrams boy. The diuell in the Monkes cowle.

An. 1541. By the sentence of the conuocation house, the Lady Anne of Cleue was diuorced, & the king permitted to marry with the Lady Katherine Hawarde, and within a while, she also was put to death for incontinency with Tho. Culpeper.

Lady Anne of Cleue diuorced.

The

Stre put to
death for the
supremacie.

The same yere, in the moneth of August 1541. fire was executed at Tibo:ne for the matter of supremacie: The Pri-
or of Duncaster, Giles Horne a monke of the Charterhouse
of London, Thomas Epsame a monke of Westminster,
who was the last in king Henries daies that ware a monks
weede: the fourth, one Philpot, the fift, one Carew, the sixt
was a frier.

The king mis-
t. Cromwell.

The king after the death of his first wife, now more and
more he missed his olde Counsellour Cromwell, and partly
smelling the waies of Winchester, beganne a little to set his
foote in the cause of religion: and now the want of Crom-
well, did more mightely knit his affection to Cranmer, who
he alwaies before loued wel. And in the same yere, the mo-
neth of October, after the execution of this Quene: the
king vnderstanding some abuses, yet to remaine vnrefoz-
med, namely, about pilgrimages and idolatrie, &c. directed
his letters to the Archb. of Canterburie for speedy redress
of the same: this was Anno 1542.

1542.

1543.

Whitmeates
permitted in
Lent.

The yere 1543. in the moneth of Februarie, follo-
wed another Proclamation giuen out by the Kinges au-
thoritie, whereby whitmeates were permitted to be eaten
in Lent.

1544

Anno 1544. Anthony Parson priest, Henrie Filmer,
John Marbeck, were sent from London to Windsor by the
Sheriffes men, the Saturday before S. James day: and laid
fast in the towne gaole, Robert Testwood. (who had kept
his bed) was brought out of his house vpon crowches and
laide with them. Robert Bennet was the fourth apprehen-
ded with them, and being sicke of the pestilence, and a great
soze running vpon him, he was left behind in the Bishop of
Londons gaole, whereby he escaped the fire.

Now these being brought to Windsor, there was a session
specially procured to be holden the Thursday after, which
was S. Agnes day. Against which sessions by the counsell
of Doctor London and Simons a cruell Persecutour,
were

were all the Farmers belonging to the Colledge of Wind-
sor warned to appeare to be the iurers. The Judges were
these: Doctor Capon bishop of Salisbury, sir William Essex
knight, sir Thomas Bridges knight, sir Humfrey Foster
knight, Franckelen Deane of Windsor, and Fachell of
Reading: Robert Ockam occupied the Clarke of pea-
ces roune: who called Anthony Parson and read his in-
dictement: whiche was, preaching agaynst the reall pre-
sence: Thomas Testwood, whom they alleadged against,
that he mocked the Priest at the lifting &c. Pert, Filmer,
whome his owne brother accused, for the matter of the
reall presence: there being none but his owne brother to
witness against him, whom Doctor London flattered and
entertayned in his owne house to that ende. Lastly,
John Marbeck being called, was charged to haue re-
sembled the lifting vp of the Sacrament, to the setting
vp of Ieroboams calues, and for speaking agaynst the
Mass: In which Articles they were founde guiltie by
the Quert: one Hyde, dwelling beside Abington in a
Lords shippe belonging to the Colledge of Windsor, spake
in the mouth of the rest. When the Judges beholding
the prisoners a good while, (some with waterie eyes)
made curtesie who shoulde giue iudgement: which when
Fachell that was the lowest in the benche perceyued: if
no man will doe it, then will I (said Fachell) and so gaue
iudgement. So were they had away, who with comfort-
ing one another, prepared themselves to die the next day.
All the night, till dead sleepe toke them, they continued still
calling on the name of the Lord, and praying for their per-
secutors.

On the next morowe, which was Friday, as the priso-
ners were all preparing themselves to suffer, the Bishop
of Sarum and others, had sent a letter by one of the Sher-
riffes Gentlemen, called master Frost, to the bishop of Win-
chester, (the Court being then at Woking) in the fauour
of

Marbecke par-
doned.

of Marbecke, at the sight of which letter the Bishop straight way went to the king and obtained his pardon: which was to the end he might betray others. On the Saturday morning the other three were had to suffer, and all three being bound to the post, a certaine young man of Filmers acquaintance brought him a pot of drinke: asking him if he would drinke? Hea quoth Filmer I thanke you, and so they encouraging themselves, dranke one to another. Filmer reioycing in the Lord, said: be merie my brethren and lift up your hearts to God: for after this sharpe breakfast I trust we shall haue a good dinner in the kingdome of Christ our Lord and redeemer: at which wordes Testwood lifting up his hands and eyes to heauen, desired the Lord aboue to receiue his spirite. And Anthonie Parson pulling the strawe vnto him, laide a good deale thereof vpon the toppe of his head, saying: This is Gods hatte: nowe am I dressed like a true souldier of Christ, by whose merites only I trust this day to enter into his ioy: and so they yelded vp their soules vnto the Lord with such patience, as it was marueilous to the beholders.

Filmer, Test-
wood, & Por-
son burned.

Notable mar-
tyrs.

The meaning of Gardiner was after this to haue dealt with great personages, had not the Lord preuented his cruell practises.

On the Sunday after the men were burnt: it was determined by the Bishoppe of Salisburie, that Robert Ockam should go to the Bishop of Winchester with the whole processe done at the Sessions the thursday before. And also, had writings of those that were priuie indicted: whereof one of the Duenes men (named Fulke) hauing knowledge, gat to the Court before, and tolde Sir Thomas Cardine, and other of the priuie Chamber, how all the matter stode. Whereupon, Ockam was laide for, & passing the streets by the Carle of Bedfordes lodging, was pulled in by y^e seene, and kept secrete at my Lordes priuie Seales, till certaine of the priuie Counsel had perused all his writings: Among which,

which, they found certaine of the priuie Chamber indicted, with other the kings Officers, and their wiues. That is to say, Sir Thomas Cardine, Sir Philip Hobbie, with both their Ladies. Master Edmund Harmon, Master Th. Weldon, with Snowball and his wife. All these they had indicted by the force of the vi. articles, as ayders, helpers, and mainteyners of Anthonie Parson. And besides them, they had indicted of heresie, a great number mo of the kings true and faithfull Subiectes. Whereof the kings Maiestie being certified, gaue vnto them his gracious pardon. And so had Benet a discharge withall: and being certified of the the-
risse and Sir Humfrey Foster, of the death of the pooze men at Windsor, the king turning from them, to depart, sayde, Alas pooze Innocents. And after this withdrew his fauour from Winchester, caused Doctor London, and Simons the
Lawier, and a fierce persecutor of them, to be apprehended, and brought before the Counsell: and examined vpon their oath, of alleigance, who for denying their wicked fact, were found periured, and were iudged as periured persons, to weare papers in Windsor, and Ockam to stande vpon the Pillorie at Newberie, where he was bozne. The iudge-
ment of the three was, to ride about Windsor, Reading, and Newberie, with papers on their heads, and their faces turned to the horses tails, and so to stande vpon the Pillorie in euerie of those Townes, for false accusation of the forenamed Partyes, and for periurie.

The king
pardoneth.

Winchester
cast out of fa-
uour.

Falle Judges
and accusers
punished.

Anno 1539. There was commission sent to Calice, to enquire of heresie, thzough a complaint made of the enter-
tainement and accepting of Adam Damlip, alias George Bucker, who there for xx. dayes or moze, preached euery day at vii. of the clocke. He preached very godly sermons against Transubstantiation, and adozation of the sacrament. Damlip by this Commission was cited, and appeared before the Archb. of Canterbury, Winchester, Chichester, and diuers others: before whom constantly he mainteined the trueth of the

Adam Dam-
lip.Persecution
in Calice.

the sacrament, and being dismissed for that time, & enioyned to appeare the next day, by the secret warning of the archb. of Cant. he slept aside into the West countrey, while great trouble was kindled against Gods people in Calice, namely, against sir W. Smith, curate, & a zelous preacher, T. Brooke R. Hare, sir I. Butler, then Commissarie, James Cocke, alias Coppé, D. Lane, I. Barber, and others. Of the which persons T. Brooke, R. Hare, Coppen, D. Lane, & I. Barber, were apprehended, and sent ouer, and committed to prison in Westminster gate: and then commaunded to appeare before the Archb. Winchester, Chichester, and ten other, appointed by the kings maiestie. Sir W. Smith preacher, and I. Butler, by commandement were apprehended in Calice, and bound by suretie, not to passe the boundes of Calice.

Sir William Smith was accused to preach against our ladie, and praying to saints, good works, &c. Brooke, for speaking against the sacrament, Rafe, Hare for speaking against holy bread & holy water, Butler was charged to haue maintained Adam Damlippe: for which he was dismissed of his Commissariethip. And it was determined, that sir W. Smith, Rafe Hare, James Cock, and James Barber, should be sent to Calice, and there to abiure, and do penance: where sir William Smith was enioyned to make the sermon, R. Hare, I. Cock, and James Barber, there standing with fagots vpon their shoulders: sauing because he dwelled there, Barber was enioyned to beare his fagot iij. miles of Calice, on the market day: where sir W. Smith preached also, as before, and so ordered the matter in his sermon, that in effect he denied nothing he had taught before. His accuser was one R. Long, a man at armes in Calice, who falsly swore that he had eaten flesh in Lent, at Brookes house: after which oath, he hauing taken displeasure some way, ran out of his house, and in the eyes of a number of people, went & drowned himselfe.

After this commission, which was executed by M. Greenfield, sir I. Butler, the B. mason, & others (thzough the rage of the

the enemy, and complaint to the king, that the commons were in perill thzough dissention of opinions,) there were sent ouer new commissioners, the earle of Suffex, lord great Chamberlaine, the lord S. Iohn, sir Iohn Gage knight, sir Iohn Baker knight, M. Layton clerke of the closet, and D. Currin with speciall instructions, besides signed with the kings owne hands: so that if God had not taken compassion, there had an hundzeth bene burnt or hanged shortly after: but it hapned far other wise: for of the number of those accusers, iij. were by the commissioners sent ouer into England: to wit, Clement Philpot seruant to the L. Lisle, sir Edmund curate of our Ladies church, Thomas Towchet a postmaster, Peter Requet: of the which Philpot and the Curat were drawne, hanged and quartered at London: and contrarily, of them that were accused, not one lost an haire of his head. Inquisition being made, Thomas Brooke afoze mentioned, was committed to ward: and so were Anthony Pickering Gent, Henry Turney gentleman, sir George Darby priest, Iohn Shephard, William Pellam, William Reuerdall, Iohn Whitewood, Iohn Boote, Robert Clodder, Copen de Lane, & Mathew de Lound, sent to close prison: William Stephens likewise, who was Adam Damlips host, was sent into England and clapt in the Tower: and after him the L. Lisle deputie, who died in the Tower.

Gods iudgement and deliuerance of his people.

The L. Lisle dieth in the Tower.

The seconde day after Easter, Thomas Brooke was sent for, and committed to close prison in the maiors gaole: and George Brodway was suborned by the Counsel of Calice: who threatened him greatly, if he woulde not burthen Brooke with some concealementes (which he at length by strait imprisonment & threats, did, and set to his hand, that Brooke had for a long time concealed foure groates euery day, for his Clarkes wages:) for which after a while Brodway being greued in his conscience, with a knife wēt about to cut his owne throte, had not the gaoler preuented him: who heard him grone to the pain he felt of y^e wound: after, thzough guilt

Gods iudge-
ment vpon a
falle accuser.

guilt of conscience and shame he fell out of his wittes. Of this dealing with Brooke, his wife gaue intelligence to the lord Cromwell; wherein she desired the lord Cromwell to be a meanes to the king that the afflicted, and their causes might be heard in England, which he with speed did accomplish, and wrote to the Commissioners in the kings name, that Brooke, and xij. or xx. of his complices should be sent ouer into England with their accusers.

Now by the time that the Commissioners had receiued these letters, they had made out precepts for viij. or ix. score honest men more to be cast in prison; but these Letters appalled and staied them: notwithstanding they banished the men before named, out of the towne for an hundredth yerres; and sent them back to prison, staying them there vpon hope, that the Lord Cromwell should sooner come into captiuitie then he did: but at last they sent xij. prisoners with Brook, who within xiiij. houres, were at anker before the Tower wharfe: whom when the Lord Cromwell vnderstood to be come, he commanded their yrons to be smote off at the tower wharfe, and the prisoners to be brought vnto him, whom hee greatly comforted. After that, they were sent to the flecte, and whiles they were in the flecte, and William Steuens in the tower, the xix. day of July Anno 1541, the Lord Cromwell their great fauourer was beheaded at Tower hill, so that all hope seemed to them to haue bene utterly lost of any deliuerance: but the Lord had them in remembrance, and stirred by the Lord Awdley, Lord Chauncellour of England, without further examination, to deliuer them. And at length, two yerres after, he deliuered William Steuens also, by the kings owne motion. The vniust Counsellors, who charged the Towne with sedition and heresse, fell afterward into the kings displeasure, and the L. Graie, Sir George Carew, and Sir Richard Greenfield, who purged the town of the slander, although for a time they were in displeasure, yet win a while after, they came into greater fauor

L. Awdley a
friend to the
afflicted.

fauor then before; and were rewarded with xx. l. a yere a pece at the least: Rockwood one of the fearcest persecutors fell into dispaire: and at the last breath cried, he was bitter, ly damned, for that he said, maliciously he sought the death of such good men. The Undermarshall also (another persecutor) suddenly fell downe in the counsell chamber and neuer spake more: and the rest of the persecutors had the reuenging hand of God following after them.

Adam Damlip who before escaped & lay hid in the Westcountry, teaching a schoule about a yere or two: by the miserable inquisition of the six articles, was againe taken and brought vp to London, where he was by St. Gardiner commanded to the Marshalsea, & there lay the space of other two yeres, where thinking he had bene forgotten; he in the Latine tongue wrote an epistle to the B. of Winchester, wherein he said he would write his obedience & submission: for said he, I had rather die then here to remaine, and not to be suffered to vse my talent to Gods glorie: This he said to M. Marbecke then prisoner in the Marshalsea. This epistle he deliuered to his keeper about Saturday in the morning, which was about the ij. weeke before Whitson tide, desiring him to deliuer it at the court to the B. of Winchester, which he did. The B. made such quicke dispatch, that his keeper came home at night very late, & brought with him a precept for the execution of Adam Damlip. So vpon monday early in the morning, the keeper & other of the knight Marshalls men, coueied Adam vnto Calice vpon the Ascension euen, & there committed him to the Maiors prison: & because they could not burden him with any thing, within a sufficient compassse of time, to condemne him: they laid to his charge he had receiued a French crowne of cardinall Poole at Rome; where before his first comming to Calice, he was requested to read thæ lectures a weeke in Cardinall Pooles house: & therefore they condemned him and executed him for treason: which death he most markely and hartely toke: Iohn Butler and sir Daniell

Rockwood a
persecutor de-
spaireth.
Gods iudge-
ments.

Adam Damlip
taken againe.

Adam Damlip
put to death.

niell the curate befoze mentioned, after ix. moneths imprisonment were with much labour permitted to returne to Calice againe: William Steuens aboue mentioned, who had remained all this time in the Tower, was condemned also of treason with his guest Adam Damlip, & pardoned by the king. Adam Damlip had sometimes bene a great papist & chaplaine to Fisher B. of Rochester: & after the death of his maister, trauelled France, Dutchland, and Italie, and came to Rome: where he would not for the wickednes of the place abide to remaine, though cardinall Poole offered him maintenance to read iij. lectures a weeke in his house; which he refused: & for receiuing onely a French crowne, he was condemned and executed for treason: he receiued it at the Cardinals hand to drinke, and beare some charge of expence.

By the preaching of Adam Damlip in Calice, among others, there was a poze mā whose name is not yet certainly knowne: who was conuerted to the truth & therfoze condemned by one Haruey there, being commissarie: whom this Haruey in time of his iudgement called Hereticke, and said he should die a vile death: the poze man answered againe, and said that he was no hereticke, but was in the faith of Christ: and whereas thou saidest, said he, that I shall die a vile death, thou thy self shalt die a viler death, and that shortly. And so it came to passe, for within half a yere after Haruey was hanged, drawne and quartered for treason in the same towne of Calice.

After the burning of this poze man, there was also a certaine other scholer counted to be a dutchman named Dodde, who coming out of Germany, was there taken with certaine Germane bookes about him: & being examined & standing stoutly to the doctrine of the gospell, he was burned.

A little befoze this time, Will. Bolton, alias Crosbowl-maker, for saying the Pope wanted Charitie: if he could, and would not release soules out of Purgatozpe, by Doctor Darlie parson of our Ladies Church in Calice, then Commissarie

Gods iudgement.

missarie for Archbischoppe Warham, was made to beare a fagotte. and lost his wages, which was vi. pence a day: who complaining thereof to the king, and declaring vnto his maiestie the cause, sent him to Calice againe: and after that gaue him viij. pence a day.

As for the vi. articles, many good men were put to death, so for the Popes supzernacie diuerse suffered. And about this time, Larke a priest of Chelsey for the supzernacie, and Germine Gardiner, neere kinsman to Stephen Gardiner, and his secretarie, for practising for the Pope against the King, were put to death.

By an act of parliament holden An. 1544. the rigour of the vi. articles was allwaged a little: & at the first time it was permitted, that they which offended against them might recant: which if they refused to doe, and offended againe, they should beare a fagot, and should be admitted to abiure: if the third time they offended, then they should sustaine punishment according to law. Notwithstanding this Parliament had thus mitigated the rigor, yet remained the poison: and all manner of bookes bearing the name of William Tindall, or what other booke soeuer contained any thing against the vi. articles, were debarred. In this Parliament also, it was permitted onely to noblemen and gentlemen, to reade the scriptures to their edifying: so they did it without discussing or vrging thereupon.

In this Parliament also it was permitted to the party detected, to trye his cause by witnesses: as many (or moze) in number as the other which deposed against him,

Anno 1545. the vi. articles were yet much moze qualified by Act of Parliament: whereby it was also decreed, that the king should haue full power to appoint 32. persons: to wit. sixtene of the Cleargie, and sixtene of the temporaltie, to peruse and ouerse, & examine the Canons, constitutions and ordinances of the canon law, aswell prouinciall, as synodall: and so according to their discretions to establish

1544.

The rigour of
vi. articles miti-
gated.

Noblemen and
Gentlemen per-
mitted to reade
the scripture.

1545.

Sixe articles
moze qualified.

an order of ecclesiastical lawes, such as should be thought by the king most convenient.

This yeere 1544. John Heywood recanted the Popes Supremacie, and John Ath the trueth of the sacrament.

1546

Saxy hanged.

Henry burned.

Kerby.

Roper.

A notable
speech of the
constant ser-
uant of Christ.

About the yeere 1546. one Saixe a priest, was hanged in the porters lodge of Stephen Gardiner, not without the consent of the Bishop, as it is supposed: there was also a seruant in Colchester, named, Henrie, burned for the testimony of the trueth.

This yeere 1546. One Kerby was burned in Ipswich for the testimony of the truth: and the matter of the real presence: at whose death, the Lord Wentworth (who gave sentence against him) with others, wept bitterly: He was burnt the Saturday before Gang munday, and at the same barre also was condemned one Roper, Clarke of Wendesham: & was burned at S. Edmundsbury, the Gang munday after. He suffered great pains & torméts in his burning, for y^e wood was green, so that he was choked with smoke: and moreover being set in a pitch-barrell, was therewith so: payned at length one standing by, took a sagot stick, and striking at the ring about his neck, stroke him belike upon the head, & so he sunke down and was dissolved. The other, Kerby, being dissuaded by maister Robert Wingfield, that declared unto him the painfulness of the death, said unto him: Ah Maister Wingfield, be at my death, and you shal say: there standeth a Christian souldier in the fire.

At the later end of this yeere 1545. in the moneth of November, was granted unto the king (besides other subsidies of money,) al Colledges, Chauntries, free chappels, hospitals, fraternities, brotherhoods, guildes, & perpetuities of stipendarie priests, to be disposed at his pleasure.

D. Crome re-
canteth.

The next Lent following, D. Crome made a dilemma against priuate masses: but the Prelates did so handle the matter that on Easter next, they made him to recant.

Anno 1546. About the moneth of June, Anne Askewe,
John

John Lacels, gentleman, of the Court, John Adams a Tailor, Nicholas Belleman a priest of Shropshire, were burned at one fire in Smithfield. Anne Askew 1545. in the moneth of March, was first examined by C. Dare, Inquisitor, at Sadlers hall, touching the Sacrament of the Altar, Passes, confession, the kings booke: and afterward committed by him to be examined of a Priest, who propounded also concerning the sacrament: to whom she would make no answer, neither unto the Inquisitor, touching that matter.

Anne Askewe.

He enquired also concerning priuate Masses, which shee said was idolatrous. From thence they had her to my Lord Mayor, who examined her as they had done before: to whom she made such answer as she did to the quest before, which was in some things directly, in other some, by question. Againe, because she said she would not cast Pearles among swine. From thence the L. Mayor commanded her to ward without baile: so she remained in the Counter xi. daies, and no friend admitted to speak wth her, sauing a priest was sent unto her by y^e B. to examin her of his points of superstition.

The xiii. of March, her Cosen master Britaine, went to my Lord Mayor, desiring of him shee might be bayled: who said he would not do it without the consent of the Spiritual Officer. Whereupon he went to the Chauncellour: but the matter was so haynons, that he durst not do it without the B. of London were made priue to it. So from him he went to Bonner, who said to master Britaine, that hee was well contented that she should come forth to a communication: and appointed her to appeare the next day at iij. of the clocke at after none: but sent for her at one of the clock, and by flattering wordes endeououred to perswade her to declare her whole minde without feare: and promised her that no vantage should be taken of any worde she should there speake: but she would declare nothing. Therewith the bishop being offended, charged her with wordes she should be reported to speake against the sacrament of the altar, against the masse,

with other such like questions, some true, some false: where to she made such answers as was not to the B. contentment: yet subtilly he drew out a circumstance, as it were a recantation, & required her to subscribe to it: which she saide she would do so far forth as the holy scripture doth agree vnto. Fro thence she was caried againe to prison, vntil the next morow, at which time she was comanded to appeare at the guild hall: from whence againe she was committed to prison: neither could she yet be bayled. The were her sureties comanded to come before the next morow in Paules church: where so much a do they took a bond of them of recognisance for her forth comming, and so she was deliuered.

Anne Askew
answereth pa-
rabolically.

A. Askew an-
swereth boldly
and roundly.

Anne Askew
condemned.

Anno. 1546. she was examined againe before the kings counsel at Greenwich: to who she answered in many things parabolically: & when the B. of Winchester bad her make a direct answer, she said she would not sing a new song of the Lord in a strange land. The next day she was again brought before the Counsel, and (as before) was questioned touching the Sacrament of the altar: to whom she boldly and roundly (with some checke vnto the aduersaries) made answers in such sort, as they could take no direct vauntage against her. On the Sunday after she fel soze sick, & desired to speake with M. Latimer, which might not be permitted. After that she was sent to Newgate, in her extremitie of sickness, & from thence they brought her to the guild hall: where she was condemned for the article of the real presence in the sacrament.

After her condemnation, on Tuesday, she was sent from Newgate to the signe of the Crowne, where M. Riche, the Bishop of London, and N. Shaxton, laboured to perswade her to recant by faire words, but it would not preuaile: then M. Rich sent her to the tower, where she remained till 3. of the clock: then came M. Rich & one of the counsel, & charged her vpon her obedience, to shew vnto them, if she knew any man or woman of her sect, and asked of the Lady of Suffolke, of Suffes, of Hertford, my Lady Dennie, and my Lady

Lady Fitzwilliams: which she would not disclose, nor any other. When they put her on the racke, because she confessed no Ladies nor Gentlewomen to be of her opinion, and thereon they kept her a long time: and because she lay still and did not crie, my Lord Chancellour and Maister Rich took paines to racke hir with their owne handes, till she was nigh dead, then the Lieutenent caused her to be loosed from the racke: which done, incontinently she sowned. When they recovered her againe: and after that, she sat two long houres reasoning with the lord Chancellour vpon the bare stone: who with flattering wordes perswaded her to leaue her opinion. When was she brought to an house, and layd vpon a bed with painefull bones: after which the lord Chancellour sent her word, that if she would leaue her opinion, she should want nothing: if she would not, she should to Newgate, and thence to the fire. To whom she sent word againe, that she would rather die, then breake her faith. The king vnderstanding by the Lieutenent of her cruell racking, was greatly displeased therewith.

Anne Askew
racked till she
was nigh dead

The king dis-
pleased with
the racking of
Anne Askew.

The day of her executio being appointed, she was brought into Smithfield in a chaire, because she could not go on her feete, by reason of her racking, and was girded by the middle with a chaine that might hold vp her bodie, and so was she with her fellows a witnesse of the truth, and sealer of the same with her blood. Anne Askew hauing letters of pardon offered her at the stake by Wrisley lord Chancellour, if she would recant, she refused so much as to looke on them. They were there also offered to the rest, but they by her example were confirmed, and likewise refused the same.

The martyrs
had pardon at
the stake.

About the same time and yere, Doctor Ripse bishop of Norwich did incite the old duke of Northfolke against Rogers in the countie of Northfolke: who was condemned, and suffered for the cause of the sixe Articles.

An. 1546. Winchester pradijed against M. Catherine Parre the last wife to king Henry, who was very zealous

Winchester
practiseth
against the life
of the Queene.

The Abridgement of

towards the Gospell, and had perswaded with the king to make a perfect reformation, and so farre he prevailed with the king, perswading him of the factious disposition of the gospellers, and of the dangerous example of the Queene his wife; that, before that he and the L. Chancelloz, and others (who conspired together against her) departed, the king had given out comādemēt, with warrant to certaine of them made for that purpose, to consult together about drawing of certaine articles against the Queene, wherein her life might be touched: which the king by their persuasions pretended not to spare, having any rigor or colour of law to countenance the matter. With which comission they departed that time from the king; resolved to put their pernicious practise in execution: & first determined to deale with those who they knew were great about her, as the Lady Harbert, after ward the Countesse of Penbroke, and sister to the Queene, and chiefe of her privie chamber: the lady Lane being of her privie chamber, and also her cosin Germane; the lady Terwit being of her privie chamber. It was devised that these three should first of all have bene accused, & brought to answer to the six articles: and upon their apprehension in the court, their closets and cofferes should have ben searched, that somewhat might have bene found whereby the Queene might be charged; which being found, she her selfe presently should have bene taken, & likewise caried by barge in the night to the Tower. To all this the king seemed to give his assent, and after ward opened all the matter to D. Wendy his Physicion, charging him withall upon perill of his life, not to utter it to any person. Now the time drawing nigh when they minded to put their mischeifes in practise, the bill of articles drawne out against the Queene, and subscribed with the Kinges owne hand, falling from the bosome of one of those wicked counsellours, was found, and taken up of some goodly person, and brought immediatly to the Queene: who seeing the same fell into a marvellous perplexitie, almost to the perill and

danger

danger of her life: whereof the king hearing, he sent his Physicion Wendie, and came also himselfe to comfort her: to whom she declared her griefe; but the king gave her most comfortable wordes: and so when he had tarried an houre with her, he departed. She after wardes being recovered, came to the king, and founde suche favour with him, and had so satisfied him in those thinges, for which the Prelates conspired against her, that his minde was fully altered, and detested in his heart the bloudie conspiracie of those Traytours: who yet notwithstanding the next day determined to have carried the Queene to the Tower: and at the houre appointed, the Lord Chauncellour, with fourtie of the garde at his heeles, cometh into the garden where the Queene was with the king, and those three Ladies, in pleasant communication, fully determining from thence to have taken the Queene and those three Ladies, and to have carried them to the Tower: whom the king fearefully beholding, and breaking of his myrth with the Queene, stepped aside and called him knave, arrant knave, beast and foole, and commaunded him presently to avoide out of his presence. So departed the Chauncellour with his train, and all his devises brought to naught, and the subtiltie of Gardiner discovered, who was alwayes a cruell enimie against the Gospell, and professors of the same. Gardiner not onely practised in England against reformation, but also when the king was minded to reforme in England, he being Ambassadour beyond the seas, for the agreement of a league betwene England, Fraunce, and the Emperour: he wrote unto the king, and perswaded him, that if he proceeded to alter any whit in England in matters of religion, the league would not go forward: whereby the Kinges determinate purpose for that time was altered, although before he had commanded the Archb. Cranmer to cause two letters in his name to be drawne for the abolishing of Idolotry, and ringing on all halloiw night.

The king much
altered concern-
ing their prac-
tises against
the Queene.

The Queene
delivered from
her daunger.

After

The kings of
England and
France, agree
to make a per-
fect reformati-
on of religion.

After this, Anno 1546. The matter of reformati-
on beganne to be reuiued: and the French king, and the
king of England did agree to make a perfect reformation:
and were so fully resolved therein, that they meant also
to exhort the Emperour to doe the same in Flaunders, and
other his countries, or else to breake off from him. And
herein the king commaunded the Archbishop Cranmer to
penne a forme thereof, to be sent to the French king to con-
sider of: but by the death of these Princes, that purpose was
cut off.

About this time, Sir Hugh Cauerley knight, & maister
Littleton, falsly accused Sir George Blage, one of the kings
private chamber, the Sunday befoze Anne Askew suffered, be-
foze Wrisley Lord Chauncellour: the next day he was car-
ried to Newgate, & from thence to the guild hall: where he
was condemned the same day, and appointed to be burned
the Wednesday after. They laid to him, that he should say, that
if a mouse did eate the bread, they should by his consent hang
up the mouse: with other such light matters. When the
king vnderstood hereof, hee was soze offended with their
doinges, and sent him his pardon: and so was he set at liber-
erty. Who comming after to the kings presence, ah my pig
said the king to him, (for so he was wont to call him.) Wea
(said he) if your maiestie had not bene better vnto me, then
your Bishoppes were, your pigge had bene roasted ere this
time.

After the death of Anne Askew, the Prelates made out
straight proclamation against English bookes of scripture,
and whatsoeuer might giue any light to the word: and drew
out a number of heresses (as they call them) out of those
bookes, and condemned them.

Within foure moneths after, this proclamation comming
out in August, the king deceased in the beginning of Ja-
nuarie, in the 38. yeere of his reigne, Anno 1547. lea-
uing behinde him, king Edward, Queene Marie, and
Queene

1547

The king
dieth.

Queene Elizabeth. Not onely in England but also in Scotland there was great persecution for the truth: And
anno 1540. was Sir Iohn Brothwicke knight, called
captaine Brothwicke cited for heresie: & not appearing, but
escaping out of their hands, was condemned for the same
(though he were absent) by the sentence of Dauid Beaton
Archbishop of S. Andrewes and other prelates of Scotland:
They objected against him 1. Articles, 1. That the Pope
hath no more authoritie then another Bishop. 2. That the
Popes indulgences and pardons are of no force. 3. That
the Pope is an open vser of Symonie, selling the giftes of
spiritualtie. 4. That he perswaded many to embrace he-
resses in England. 5. That hee saide, that the Cleargy of
Scotland was blinde. 6. He condemned the counsell of
Constance. 7. He perswaded the king to appropriate vn-
to himselfe the goodes of the Church. 8. He desired that
the Church of Scotland were in the same estate, that the
Church of England. 9. That the canons were of no force.
10. He perswaded against the religion of Scotland, &c. To
all which articles, he made a learned and large answer: the
Papistes condemned him being absent, and openly burned
his picture in token of his condemnation, without all hope
of pardon.

Not long after the burning of Dauid Stratton, and mai-
ster Gurley: in the dayes of Dauid Beaton, B. and Cardinal
of Saint Andrewes: and George Treighton Bishoppe of
Dunkelden, a Chanon of Saint Colines, and Vicar of
Dolone, called Deane Thomas Ferret was condemned
to death, without any place of recantation, for preaching
euery Sundaye to his Parishioners, and with him two
blacke Friars, one called Iohn Relowe, the other called Be-
uerage, a priest of Striueling, called Duncan Simons, and
one Gentleman called Robert Foster, in Striueling, with
other three or foure of the same Towne of Striueling,
because they were chiefe Heretickes: and especiallve,
be-

Persecution in
Scotland.

Ten articles
against Sir
Iohn Broth-
wicke.

Tho. Ferret

because many of them were at the Wyddall and marriage of a priest, who was vicar of Twilobie beside Strueling, and did eat flesh in the Lent at the same wyddall. And so they were altogether burnt upon the Castle hill of Edinburgh, where constantly they endured to the end, one comforting another.

Anno 1543. Robert Lamb, William Anderson, James Hunter, James Raueleson, James Founteson, and Helen Stirke his wife, were put to death for the testimonie of the truth against the romish church. William Anderson, & Robert with James Raueleson were accused for hanging up the Image of S. Francis in a corbe, nayling of rammes hoznes to his head, and a Cowes rumpe to his taile, and for eating of a gosse on alhallow eue. James Hunter because he vsed the suspect company of the rest: the woman for that in her childebed shee was not accustomed to call on the Virgin Marie, and that shee saide no merite of the Virgin, but Gods free mercie, procured her the honour to be made the mother of Christ. James Raueleson for building an house, and setting vpon the rounde of his fourth staire, the three crowned diademe of Peter with the Cardinales booke, as done in mockage of his Cardinals hat. These persons on the morow after Saint Paules day were condemned, vpon the Act against conferring, and reasoning of the Scriptures.

The woman aforesaid, Helen Stirke desired to die with her husband, and greatly encouraged him, & parting with him at the stake with a kisse, saide, this was the ioyfullest day that euer she had; and said she would not bid him good night: for (said she) we shall sodeinly meet with ioy in the kingdom of heauen: and so she was taken away, & drowned, although she had a childe sucking on her. David Beaton Bishop, and Cardinal of S. Andrews, was the chiefe oder in this persecution.

In this yeare 1543. John Chartnons, being Prouost of S. Johnston, alias Bereth, was depose for fauouring of the truth.

S. Francis
homely vsed.

Helen Stirke a
notable martir

truth.

Anno 1546. The first of March, master George Wiseheart suffered martirdome for the faith of Jesus Christ, at Saint Andrews in Scotland, anno 1543. He was a Student in Cambridge in Bennet Colledge, where he was a speciall patterne of godlines and learning. Afterwarde in Scotland he was apprehended, and charged to haue preached, notwithstanding he were forbidden: and to haue spoken against the masse, and the five odde Sacraments, against auricular confession, against the sacrament of the altar, against unction, holi water, against the power of the Pope, free will, distinction of meates, against prayer to Saintes, purgatorie, against bolues, and the vse of popish superstitions: to which, (as they would for furie geue him leaue) George Wiseheart made a sufficient and Christian answer. When he came to the place of execution, and the Executioner prayed him of pardon, he said, come hether, and kised him: and saide, lo here a token that I forgeue thee: My heart, do thine office: and so meekely he ended, and constantly gaue testimony to the truth of Jesus: the people piteously mourning for his death.

It was not long after, but the Cardinall was slaine by the handes of one Lech, and other Gentlemen, who sodeinly brake in vpon him, and slew him: after which he lay seuen moneths vnburi'd at the least: and at last, like carrion, was buried in a dunghill,

After Beaton, succeeded Iohn Hambleton, Archbishop of Saint Andrews, 1549. who the next yere following, burned Adam Wallace, for the matter of the Sacrament. He was burned on the Castle hill of Edinburgh. Before his execution they had taken from him all his bookes, which might serue for his comfort; but that he had learned by heart all Dauids Psalter, and supplied comfort that way. When the fire was prepared, he himself asked one of the Officers that stood by, if the fire were making redy: who told him it was. He answered, as it pleaseth God, I am ready, sone or late,

1533.

George Wiseheart.

The meek death of
George Wiseheart.

Gods indgement.

Adam Wallace
had learned all
Dauids psalter
by heart.

as

as it pleaseth him: & so brought to the stake, he ended with constancie and patience, and gaue testimonie to the trueth: first exhorting the people not to be offended at his suffering for the trueths sake.

Anno 1551. After that Richard Marshall doctoꝝ of Diuinitie, and prioꝝ of the black Friers at Newcastle in England, had declared in his preachings at Saint Andrewes in Scotland, that the Lords prayer, commonly called the Pater noster, should be said onely to God, and not to Saints, neither to any other creature. The Doctoꝝ of diuinitie of S. Andrewes, together with the black Friers, who had long ago taught the people to say the Pater noster to Saints, had great indignation that their olde doctrine should be impugned: and stirred vp a Gray fryer, called Frier Toyttes, to teach the people to pray yet to Saints. Whereupon fel such a schisme, that not only the Cleargie, but also the people were deuided among themselues for the matter: in so much y^e there rose a pꝛouerbe: to whom say you your Pater noster? And the cleargie for to decide the same controuersie, & to put y^e people out of doubt, assembled theselues: yet notwithstanding it so depended, y^e it was thought good to call a pꝛincipal counsell to decide y^e matter: which being asssembled at Edinburgh, the papists waiting reason, brast out into vnseemly speech: as frier Toyt being asked to whom he should say his pater noster, answered: say it to the deuill, knaue. In y^e end, they that were called churchmē, were deuided: for some of y^e bishops and diuines consented y^e it should be said to sainte: but y^e B. of S. Andrewes, Caitenes and Athenies, refused vttely to subscribe to the same. Finally, it was declared vnto the people, that it should be said vnto God, with certeine restrictions: and so by little and little the bzuite cracked.

Anno 1558. W. Mill was the last y^e was burned in Scotland for the doctrine of the gospel, the xx. day of April, before the B. of S. Andrewes, Murray, Bzechin, & a number of other pꝛelates. He was brought to the metropolitane church, where

A controuersie in Scotland whether the Lords prayer should be said to Saints, or not.

The Fryer biddeth say the pater noster to the deuill.

1539.

Walter Mill.

where he was put in a pulpet before y^e bishops to be accused: his weakenes partly of age & ill vsage being such, as it was thought, he should not be able to be heard speake. But when he began to speake, he made the church ring & sound againe, to the confusion of the aduersaries and comfort of the godly. And being long in his pꝛaiers sir Andrew Oliphant one of the Bishops pꝛiests called him: sir Walter Mill arise, and answere to the Articles, for you hold my Lord here ouer long: In deede (said he) I haue bene ouer long one of the Popes knights: (for he had bene before a Papist) but I am called Walter and not Sir. When neither threates nor allurements could pꝛeuaille, they condemned him, for the article of Priestes marriages, the seven Sacraments, the sacrament of the Altar, pilgrimage. Before sentence was pronounced, Oliphant asked him: wilt thou not recant thine erroneous opinions: and if thou wilt not, I will pronounce sentence against thee. I am accused of my life (saide he) againe I knowe I must die once, friends therfore, (as Christ said to Iudas) doe it quickly: y^e shall knowe that I will not recant the truth: for I am coꝛne: I am no chaffe. I will not be blown away with the wind, nor burst with the flaile, but I wil abide both. Such was his maruellous boldnesse & constancie, which did so moue the hearts of many, that the

A notable speech of the marty.

B. steward of his regaltie, pꝛouost of the towne, called Patrike Learmend, refused to be his tempoꝛal Judge: to whom it appertained. Also the Bishoppes Chamberlaine being therewith charged, would in no wise take vpon him so vngodly an office. Pea, the whole towne was so offended with his vniust condemnation, that the bishops seruāts could not get for their money, so much as one coꝛde to tie him to the stake, or Tarre barrell to burne him, but were constrained to cut y^e coꝛds of their masters owne Paulion, to serue their turne. So being tied to the stake, & hauing exhorted y^e people, and pꝛaied, fire being put vnto him, he ended in the Lord, wth such cheérfulnes and constancie enduring his martyꝝdome, that

that he was the last marty^r in Scotland: this was in the time of Mary Longawale Quene regent of Scotland, and Iohn Hamelton bishop of Saint Andrewes and primate of Scotland.

Anno 1511. Under William Warrham Archb. of Canturburie, certaine marty^rs that were omitted whiche suffered at that time with him, because they are not to be forgotten, are to be referred to that yere. They suffered for denying the Sacrament of the Altar, &c for auricular confession, the extreme unction, images, pilgrimages, prayer to saints, holy bread, holy water, &c. They denie all that they had uttered any thing against those popishe pointes: yet witnesses, who had partly abjured befoze, and others against nature, as the husband against the wife, and children against the mother: being brought forth, they were condemned, and put to death. Their names were: William Carder of Tenderden, Weauer, Agnes Grebill of the same towne of therscoze yere old, Robert Lawson of Walden, of the age 60. Iohn Browne of Ashford, Edward Walker of Maidston, Cutler: who all notwithstanding they promised to submitte themselves, yet were they condemned. The cause why the good woman so stood (as she did) to the deniall of those articles, objected against her was, for that she neuer thought that her husband and her owne children, (who only were prinie of her religion) would haue testified against her: which when she perceived, she repented the time that euer she bare those children of her bodie. So, notwithstanding that she offered conformitie, she was condemned and put to death. Her husbandes name was Iohn Grebill: her sonnes, Christopher and Iohn. Besides these, which were put to death, a number vnder Warren were forced to abiure the trueth against the reall p^resence, confession, sacrament of matrimony, unction, pilgrimages, Images, Saintes, holie water, holie bread, &c.

Also omitted befoze, anno 1539. Iohn a Painter, and
Giles

Giles Germaine, who were accused and condemned for heresie at London befoze the Bishop and other Judges, where, by chaunce conning in one of the kings seruants named Lancelot, a very tall man, and seeming by his countenance and gesture to fauour the cause of the poore men, was also examined and condemned with them and the next day at fise a clocke in the morning, was carried with them into Saint Giles fieldes, and there burned.

Also about the latter end of Tonstals time bishop of London, one Stile was burned in Smithfield with the Apocalips (whereon he v^sed to read,) about his necke. Which booke when he saw fastened to the stake with him: he lifted by his voice, and said: O blessed Apocalips, how happy am I, that I shall be burned with thee: and so with the booke was he consumed with fire.

Stile burned
with the Apo-
calips about
his necke.

Also ouerpassed befoze, about the second yere of the raigne of king Henry the eight, Iohn Browne of Ashford after xl. daies imprisonment, when the Archbishop and Doctor Fisher had burned his feete with hote coles to the stumps to make him recant. On friday befoze Whitunday he was sent to Ashford where he dwelt, the next day to be burned: and a yong maide of his house espying him in the stocks, told hir mistresse, who ranne and sat by him also all night: to whome he gaue exhortation, and declared how he had bene tossed to make him denie his Master, which he would not do for all their tormentes. The cause of his death, was because he said to a Priest, bragging he was a soule Priest: where finde you the soule when you go to Masse, and where do you leaue it when you go from Masse? when the Priest said, he could not tell, how can you then saue the soule said he. For this he was complayned of to William Warham Archbishop of Canturburie, and suddainely was taken in his owne house the same day when his wife was churched, as he was bying in a melle of pottage to the bozde, ser-

ff ff.

uing

uing in his guesſes : and his ſæte bound vnder his owne
horses belly was caried away to Canterbury, neither hæ
noꝝ any of his friends knowing whether he went: where af-
ter he had continued in priſon foꝛtie daies, from Low
ſunday till Friday befoꝛe Whitſontide he was
ſent to Aſhfoꝛd, and there put to death (as
hath bæne declared) comfortably and
chærefully giuing teſtimonie
to the truth.

The end of the eight Booke.



The ninth Booke.



Aſter the death of king Henry, ſuccæded
king Edward his ſonne: being of the age
of 9. yerres. He began his reigne y^e 28. day
of January, a moſt happy patrone of the
Goſpel. In his daies Carolus the Empe-
roꝝ made request to the king & his coun-
ſel, to permit Lady Mary to haue maſſe

King Edward
reigneth.

in her houſe, without pꝛeiudice of the law. Wherto the king
being required by his counſel to giue his conſent, woulde in
no caſe yelde to it : notwithstanding they laide befoꝛe him
what danger might inſue to him by bꝛeach of amity with y^e
Emperour: & they being moꝛe vꝛgent vpon him : the King
ſeeing their impoꝛtunate ſute, in the ende his tender heart
burſting out into bitter wæping and ſobbing, deſired them to
be content, and ſo reſused to yelde vnto the Emperours re-
queſt in that behalfe. Becauſe he was young, and of tender
age, he was committed to xvi. Gouvernours: amongſt whom
eſpecially, the L. Edward Seimer, the Duke of Somerſet
his vncle was aſſigned vnto him pꝛotectoꝝ : by whose ende-
uour the vi. articles were abolifhed : whereby the pꝛactiſes
of Wincheſter began to decay.

The K. reſused
the Emperours
ſuite to per-
mit Lady Mary
to haue maſſe.

Sixe articles
abolifhed.

This king reſtoꝛed the holy Scriptures in the mother
tongue, maſſes he abolifhed, and ſuch as were baniſhed were
receiued home: he chaunged the moſt part of Biſhops of dio-
ceſes and Churches: and compelled the dumbe dogges to giue
place to thoſe that would pꝛeach. Beſides, other alſo out of
foꝛrein countries were ſent foꝛ, & entertained: as Peter Mar-
tyr, who taught at Wyfoꝛd: Martin Bucer, & Paulus Phagi-
us at Cambridge. The old Biſhops who were obſtinate were
committed to ward: Boner to the Maſhaleſea, Gardiner &
Tonſtal to the tower, where they remained thꝛee yeres to-
gether. In this kings time, all perſecution ceaſſed, and

Religion re-
ſtoꝛed.

Peter Martyr
at Wyfoꝛd.
Bucer & Pau-
lus Phagi-
us at Cambridge.

Tho. Dobbe.

the professors of the Gospel were in all places relieved: Only one Thomas Dobbe, a student, & master of artes of Cambridge of S. Johns Colledge, in the beginning of this kings reign was cast in prison, for speaking against the masse: & died in the Counter in London, being thither committed by the Archbishop of Canterburie: whose pardon notwithstanding was obtained by the Lords protectors, and should have bene brought him, if he had continued.

Commissioners.

The king, vntill such time as by consent of the whole estate of parliament, hee might establish a more perfect order of religion, purposed by the aduise of his counsel of his owne authorizty, some what to prosecute his godly purpose. Whereupon he chose out certaine wise and learned men to bee his commissioners in that behalfe: and so diuiding them into seuerall dioceses to bee visited, appointing likewise vnto euery companie, one or two godly learned preachers: who all euery session should instruct the people in the true doctrine of the Gospel. To those Commissioners were deliuered certaine Injunctions, and Ecclesiastical lawes: the which they should both inquire of, and also command in his maiesties name or behalfe: all tending to the abolishing of popish superstition, and establishing of the trueth of the Gospel: besides which generall Injunctions, for the estate of the whole Realme, there were also certaine others particularly appointed for the Bishops only: whereby they were inioyned to see the other put in due execution: besides others, which did more particularly confirme them. During the time that those Commissioners were occupied abroad, the king desiring a farther reformation, appointed a parliament the 4. of Nouember, in the first yeere of his reigne, Ann. 1547. which continued vnto the 24. day of December next following: wherein all Acts made before, that tended against the Professors of the Gospel, were abrogated.

In the same parliament also, it was decreed: that the Sacrament should be ministred to all vnder both kindes: then also.

also were candles on Candlemas day forbidden, & ashes on Ashwednesday. About the same time also all Images were utterly taken away: and anno 1548. one vniforme order of prayer was instituted, in the second yeere of his reigne, at a Parliament holden the fourth of Nouember, that lasted till the fourteenth of March next ensuing. At the same parliament was it lawfull also for priests to haue wiues. To all these at the first Bonner seemed to yelde, but at length, betwixted himselfe, by suffering dayly to be song, the Apostles masse, and our Ladies masse, &c. in diuers of his chappels in Pauls, cloking them with the names of the apostles, and our ladies communions: whercof the Counsell being enforamed, caused him to reforme the abuse.

To all these godly orders, diuers priests, and popish Justices, shewed themselves vntoward, so that the comon prater booke was (long after the publishing of it) either not known at all, or els very vnreuerently used throughout the realm: for which, the king with his Counsel prouided redresse, Bonner yet seeming not to dislike openly of these godly proceedings, yet his minde appeared, by his negligent putting in execution of those Injunctions, in his owne Diocesse. Whereupon, the 11. day of August, anno 1549. he was called for before the Counsel, and rebuked according to his offence, and enjoyned to preach at Pauls Crosse, on the Sunday thre weekes ensuing.

There were deliuered also vnto him Articles, whereon he should entreate, as they thought most meete, with priuate Injunctions for himselfe to obserue: as, to preach once a quarter at the Crosse, and to be present himselfe at all the Sermons made there: to celebrate himselfe the Communion, and to administer the same, &c. About this time, (through the setting on of the popish Priests) diuers quarters of the Land rebelled, as in Cornwall, and Deuonshire, and Dorsetshire, for their popish religion: which were all suppressed. The Scots also, and French king, attempted against the land,

and were also overthowen. The Scots at Muskebozough field, and the Frenchmen at the Isles of Jersey and Carney. Bishop Boner, who the first yere of the kings reigne, anno 1547. had submitted himselfe, hearing of the death of the Lord Admirall, the L. Protectors brother: and after that, the rising of the kings Subjects, began to draw backe, and to neglect his duetie. Whereupon (as hath bene sayde) he was called before the Counsell, and enioyned to preach, that such as rebell against their Prince, resist Gods ordinance: and to set forth in his Sermon, that the authoritie of the king, was no lesse in his young age, than was of any of his Predecessors, &c. Boer, at his time appointed, preached at Pauls crosse: and in steade of declaring such things, as were enioyned him, he spent his Sermon in the maintenance of the papisticall Transubstantiation: and altogether left out the article touching the lawfull authoritie of the King during his nonage. For which so doing, L. Hooper after wards B. of Worcester and Gloucester, and W. Latimer, Bachelor of Divinitie, did exhibite unto the kings highnes, under both their names, a bill of complaint against him. Whereupon, the king did immediately direct forth his Commission under his broad Seale, unto the Archb. of Canterburie, the B. of Rochester, and other Counsellors, geving them authoritie to call Boner before them, and to deale with him according as they should finde cause.

The tenth day of September, Bishoppe Boner was summoned to appeare at Lambeth, before the Commissioners: before whom he behaved himselfe most indiscretely, and irreuerently: defacing the authoritie of the Commissioners, and shifting of the poynt hee was accused of: and in the ende pulled out a Protestation out of his bosome, readie written, and exhibited it unto the Commissioners, Under which protestation he requested to have a copie both of the Commission, and accusation: with time to answer thereto. Which was granted him: & he assigned to appeare againe

Muskebozough
field.
Scots & French
overthowen.

againe before the xvij. friday at 8. of the clocke before none, the next following, and then to answer. Upon Friday the xij. of September, Boner appeareth againe at Lambeth before the Commissioners: and because Secretarie Smith late there who was not there the former day, Boner caused thereat, and makes delaies of answer: and in the end toke exceptions against his accusers, because said he, they were heretickes, and iustly excommunicated: and especially he inveighed against them for the matter of the Sacrament of the Altar, and withall denied their accusations to be true: and coloured & glosed forth his manner of handling the points inioyned him, and accompted the iniunctions of the booke forged, because they were not sealed nor signed with the kings owne hand. And when he had finished reading of his answers: Latimer deliuered by a writing unto the commissioners, containing Articles against him: whereof certaine were touching his owne fact: as whether he wrote his sermon or not, to which he answered: that onely he penned certaine notes: then, what aduise and whose he had: to which he answered his owne onely with helpe of his booke. And this he answered, an oth being ministred unto him *Ex officio meo*. These wordes ended, the Commissioners assigned him Munday the xviij. of September then next, to appeare before them, and to make his full answers to all the Articles ministred unto him by them that day.

On Munday the sixteenth of September hee appeareth againe before the Commissioners, and exhibiteth unto them answers unto the laste Articles: but before the same were read, the Archbishop declared unto him that his answer made against his accusers denunciation contained matter of slander against them: and so signified that they desired there to purge themselves; which they both did, first Latimer and next Hooper. And after much unseemely behaviour of Boner, the Commissioners willed him to make answer to the articles objected the last day against him:

Boner mistrust
and canelery.

which he did, reading it and answering to euery poynt berie slenderly: as to the point of the kings authoritie, that he had gathered a note out of Histories and Scriptures of diuerse yong Kinges, who notwithstanding their minozitie were faithfully obeyed, and reputed for very lawfull kings, all which with many other, he had purposed to declare, if they had come vnto his memoire, which they did not: partly for lacke of vse of preaching, and partly by reason of a bill which was deliuered him from the Kinges counsell, to declare the victorie hee had agaynst the rebels, which confounded his memoire: and partely for that his booke fell (in his Sermon time) from him, wherein were diuerse of his notes which hee had collected for that purpose. Which answer pleased not the Commissioners, who required him to make it moze direct, whether he had done as hee was enioyned or not: whereto when he would no otherwise answer, the commissioners did admit presently for witnesses vpon articles agaynst him: M. John Cheeke, Henry Markham, John Ioseph, John Douglas, and Richard Chambers: vpon whom they laid a corpozall oth, truely to answer. Boner agaynst this, vnder his former protestation, protested of the nullitie of the receiuing and admitting, and swearing of those witnesses, with protestation also to object agaynst the persons and sayings of these witnesses: demaunding a lawfull and competent time to minister interrogatozies agaynst them. Wherewith the Commissioners were contented: so that day he objected agaynst M. Cheeke, and the next day before none he objected agaynst the rest.

After this the Commissioners assigned to the Bishop to appeare againe before them vpon Wednesday the next ensuing, betwene the houres of seuen and eight before none, at Lambeth: there to shewe the cause why hee should not be declared *Pro confesso* vpon all the Articles: wherunto hee had not then fully answered: but Boner still protesting the nullitie and inualiditie of al their proceedings, they

did.

did for that time depart.

In the meane while, the Commissioners certified the B. and his counsel of the B. behaviour, and cauillations. Wherupon the king the 17. of September did send vnto the Commissioners, a full declaration of his owne will, giuing them full authoritie to procede at their owne discretions. The 8. of September, Boner appeareth againe, and offereth matter vnto the Commissioners, why he ought not to be iudged *pro confesso*, full of cauillations and vaine quiddities of their law, and inordinat contempt. In the end they ministered vnto him new articles, and receiued witnesses agaynst him: but Boner still stode vpon the nullitie of their Commission, and the whole processe, desiring a copie of the Articles: which was graunted, and time, til the next day at viij. of the clocke. Also the same time hee exhibited a cauillation agaynst William Latimer. So the Commissioners appointed him a new time to appeare on munday next, betwene 6. & 9. in the morning: then to shew a finall cause why he should be iudged *pro confesso*. And they deliuered him a copy of the Articles.

Boner exhibited a cauillation agaynst William Latimer.

At the time appointed, the Bishop sent Robert Johnson his register to the Commissioners, sitting at Lambeth, and attending his appearaunce, to signifie to them hee was sicke, and so could not come. The twentieth of September hee appeared nowe the fift time: and hauing made a slender and doubtfull answer, refused Syr Thomas Smithes iudgement, because hee saue him sharper bent agaynst him then the rest: and made also his appeale to the King: and withall verie vnreuerently behaued himselfe towards the Commissioners. For which cause Maister Secretarie Smith commaunded the Marshalles deputie, to take Boner Prisoner, and to keepe him that no man might come vnto him, and assigned him to be brought before them againe on Munday nexte before noone, betwene seuen and nine of the clocke. At which time hee

appea-

Boner pronoss-
ced contumac
& pro confesso.

Boner depri-
ued.

appeareth, and maketh a generall refusall of all the com-
missioners, and sticketh to his former pronocations, and
protestations. When the Commissioners sayng his per-
tinacie, pronounced him Contumar, and declared him
pro confesso vpon all the articles which he had not an-
swered: and determined to continue this case, in state as it
was untill Friday then next following, betwixen eight and
nine before noone: assigning Boner to be there before them
at Lambith, to heare a small decree of that matter. Upon
which Friday, for diuers urgent causes, the Commissio-
ners coulde not sitte, but deferred it till Tuesday, the first
of October next ensuing. Upon which day they offered
yet fauour to Boner, if he would make moze direct an-
swere: but he persisting in his contumacie, with euill
speeches, the Archbishoppe, with the consent of the rest
of the Commissioners, read the sentence of depriua-
tion, and committed him againe to his keeper: where he re-
mained prisoner till the death of the King. Nowe being
prisoner in the Marshalsea: he writeth vnto the Lorde
Chauncellour, and to the rest of the Counsell, that through
the enmity that the Duke of Somerset, and Sir Thomas
Smith bare him, he coulde not haue hearing of his suites
to the King and Counsell. He directeth also a supplication to
the kings maiestie, and desired his Graces letters of super-
sedeas against the Commissioners: and that the matter
might be heard before the Counsell. Where vpon the the K.
committeth the examination of the whole proccesse vnto cer-
taine noble personages, and skilfull in the lawe: as the
Lorde Riche, Lorde Chauncellour: the Lorde Treasurer,
the Lorde Marques Dorset, the Bishop of Eli, the Lorde
Wentworth: &c. which founde Boner in great fault of con-
tumacy: the proccedings being al iust, and the sentence right-
ly giuen.

With the depriuation of Boner, fell out the trouble of
the Lorde Protector: wherevpon the people thinking the ab-
rogating

rogating of poperie was his onely doing, bnted abroad
that now they should haue their old Latine seruice againe,
with other superstitious trumperie. Which caused the king
& his Counsell to direct letters to all Bishops, to take away
all Passals, Grailes, Processionals, Manuals, Legendes,
Portuales, Iournals, &c. which might be any let to the En-
glish prayer Booke. Also the Bishops were enioyned to pu-
nish all those that refused to giue to the charge of Bread
and Wine for the Communion. This was about the lat-
ter end of December 1549.

In the next yeere following Altars were taken downe
by the kings commaundement, and the Communion table
placed in stead thereof, in forme of a table, & not of an altar,
as most agreeable to the institution of Christ.

About this time certaine of Ladie Maries Chaplaines
had saide masse contrary to the lawes: for which the be-
ing admonished of the Counsell, took the matter very hard-
ly, and writeth to the Counsell sharpe letters: tending to
blame them, as taking too much vpon them in the kings au-
thoritie, and iustifying her owne popish causes. Diuers let-
ters passed to and fro from her and the Counsell, as also from
and to the king. And in fine, such order was taken: that shee
was restrained of her practises of popish religion, and the
offenders punished.

As Bonner behaved himselfe stubboznlly against the K.
proccedings, so Steeuen Gardiner B. of Winchester, was
not behinde in all disobedience, and practises against the
same: for which he was imprisoned before the depriuation
of Boner, but was not deposed till anno 1551. He was first
for his misdeemeanour cast into the flete, where after hee
had remayned a time, in much ease, vpon promise of his co-
sormitie, he was set at libertie, and licensed to repaire to
his owne Diocesse, at his pleasure. Where breaking his
promise, he againe practised against the kings proccedings:
wherevpon being sent for before the Counsell, he promised
again.

1549.

Altars taken
downe.Ladie Maries
popish practi-
ses restrained.

1551

againe the second time a confozmation, & was left at libertie in his owne house in London: where he yet againe began to ruffle against the kings godly proceedings, and to meddle in matters, wherein he neither had commission nor authoritie, part whereof touched the kings maiestie. Whereof being yet once againe admonished by the king, and of the counsell, not onely promised to confozme himselfe with like of the kings proceedings, but also offered to declare vnto the world his confozmation in an open sermon, on such articles as should be thought good to that end: in which sermon cleane contrary to his promise, he did not onely neglect that that was enioyned him, but also very seditiously behaved himselfe. Wherefore he was committed to the Tower, and carried thither by sir Anthony Wingfield, certaine dozes of his house (as was thought mete) being also sealed vp. At the tower certain of the Counsel, by the kings appointment, had accesse vnto him to perswade with him: as the Duke of Somerset, the L. Treasurer, the Lord priuie seale, the L. great Chamberlaine, and Secretary Peter. Whorepairing to him the tenth day of June, Anno 1550. he desired to see the kings booke of proceedings: vpon the sight whereof he would make a full answer: whereas indeede before his answers were but delaies and cauilles, seeming to be willing in al things to confozme himselfe therevnto: and promising if any thing offended his conscience, he would open it to none but to the Counsell. But Winchester hauing perused the booke, saide, he could make no direct answer, vnlesse he were at liberty. In the end, the Lords seeing his answers alwayes doubtful, it was determined that he should be directly examined, whether he would confozme himselfe to the kings proceedings, or not: and articles drauen to that end. To the which Winchester in a manner subscribed, sauing the Article of submission: which he said, because he had neuer offended the k. he would not subscribe vnto. To the kinges Supremacie, his authoritie of appointing holy dayes, and fasting daies, to his

Gardiner be-
haueth himselfe
seditiously.

Gardiner sent
to the Tower.

his booke of proceedings, his authoritie in his tender yeres, the abrogating of the sixe articles, to his iurisdiction, and authoritie in correcting of Ecclesiastical persons, he subscribed: only he would make no submission to the king. And in the ende being found peruerse and stubbozne, and not able to iustifie himselfe of his doings: after he had taken exceptions, and cauilled against the witnesses, he was depriued of his Bishopricke, by the authoritie of the king, and sentence geuen by the Archbishop of Canterburie, among other bishops and Judges appointed for the cause. From this sentence, Gardiner appealeth to the king, but all in vayne.

Winchester
depriued.

As S. Gardiner was the professed enemy of the Gospel, so was Doctor Redman in those dayes, for his learning famous, a fauourer of the same: and at his death, which was anno 1551. made profession thereof in the presence of P. Yong, and others.

Doctor Red-
man a fauou-
rer of the gos-
pell.

Anno 1552. W. Gardiner, a Marchants seruant of Bz. Row, the first day of September, in the very solemnization of a marriage betwixt the sonne of the king of Portugal, and the Spanish kings daughter, in the presence of the princes, and Cardinals, and Bishops, determined to haue stepped to the Cardinall at the Altar, and to haue wrong y chalice out of his hands, and to haue defaced their popish God, but that the prease of people did hinder him. So the next Sunday, where like pompe was vsed, and no lesse Idolatry than before, W. Gardiner, in the presence of the king, and all his Nobles, and Citizens, with the one hand snatched away the cake from the priest, and trode it vnder his fete: and with y other ouerthrew the chalice, which made them all amazed. When one drawing out his dagger, gaue him a great wound in the shoulder: and as he was about to haue stricken him againe, to haue slaine him: the king twice commaunded to haue him saued. So by that meanes they abstained from murder.

After the tumult was ceased, he was brought to the k. by

1552

W. Gardiner.

by whom he was demaunded of his Countrey, and how he durst doe such a dede. To whom he declared that he was an Englishman, and that for græte to see such Idolatrie, he could not abstaine. When they heard that he was an Englishman, they were moze earnest to know the Procurour. The Idolatrie (he answered) wherewith they prophaned the Lords Supper, only procured him. They not content therewith, bzged him with torments, and caused a linnen cloth to be solwed round like a ball, the which they with violence put downe his throte, vnto the bottom of his stomach, tyed with a small string, which they helde in their hands, and when it was downe, they pulled it vp againe with violence, so plucking it vp and downe. They cast also into prison all the rest of the Englishmen, amongst whom one Pede-grace, because he was his bedfellowe, was greuously tormented, and examined moze then the residue, and scarcely was deliuered after two yerres imprisonment: the other were much sooner set at libertie, by the intercession of a certaine Duke.

At the last, when all torments, and tormentors were wearied, they asked him, whether he did not repent his dede. He answered: as touching the dede, if it were to do, he should do it againe. But he was sozie it was done in the kings presence, to the disquiet of his minde. After they had vled all kinde of torments, and saw there could be nothing moze gathered of him, and also, that through his wound, and paines, he could not long liue, they brought him three dayes after, to execution. And first of all, byzing him vnto the Westrie, cut of his right hand: which he taking vp with his left hand, kissed. When he was brought into the Market place, where his other hand was cut of: which he (kneeling downe vpon the ground) also kissed. These things thus done, his armes being bound behinde him, and his feete vnder the horse bellie, he was carried to the place of execution, where there was a certaine engine, from the which a great rope coming downe by a Pulley, was fastened about the middle of the

Execution
done vpon W.
Gardiner with
all manner of
crueltie.

Pend: grace.

Christian martyr, which first pulled him vp: then was there a great pile of wood set on fire vnderneath him, into the which he was by little and little let downe, not with his whole bodie, but so that his feete onely felt the fire: in which fire the moze terribly he burned, the moze feruently he praised: At last when his feete were consumed, the tormentors asked him if he did not repent, exhorting him to call vpon our Lady and the Saints: whereto he answered, that he had done nothing to repent of, and that when Christ did cease to be our Advocate, then he would pray to our Lady, & said: Eternall God, father of all mercies, I beseech thee looke downe vpon thy servant &c. And when they sought by all meanes to stop his praying, he cried out with a loud voice: rehearsing y 34. Psalm. Iudge me O Lord, and defend my cause against the vnmercifull people: He was not come to the latter end of the Psalm, when the rope being burnt asunder, he fell into the fire, and so gaue ouer.

The very same night one of the kings ships was burned in the hauen, being set on fire by a sparke of Gardiners fire giuen thither with the winde: and the kings sonne, who then was married, died within halfe a yere after the death of William Gardiner.

Anno 1552. the 22. of Januarie, in the first yere of the reigne of Edward: the Duke of Somersette, Lord Protektor, was executed on Tower hill for felonie: being accused, and quitte of treason. And the next yere after deceased the king him selfe, about the moneth of June, Anno 1553. A Prince of such towardnesse, as the worlde neuer had the like before: by whom the remnants of Popish Idolatrie, and superstition, were abolished: and the church restored to her sinceritie: which died again with him, and popery restored in the time of Mary, who succeeded him.

The end of the ninth Booke.

The marvellous constancie of William Gardiner.

1552

Protector put to death for felonie.

The Abridgement of The tenth Booke.

L. Gilford and
Lady Iane mar-
ried together.



That time King Edward began to ap-
peare moze feeble and weake, during
the time of his sicknesse, a marriage
was concluded, and also shortly also
upon the same solemnized in the mo-
neth of Maie, betwene the lord Gil-
ford, sonne to the duke of Northum-
berland, and the Lady Iane, the duke

of Suffolkes daughter: whose mother then being alive, was
daughter to Marie, king Henries second sister. And when
no hope seemed of recovery of the king, it was brought to
passe by the consent, not onely of the nobility, but also of the
chiefe Lawyers of the Realme: that the king by this Tes-
tament, did appoint the aforesaid Lady Iane to be Inheri-
trix to the crown of England: passing over his two sisters,
Marie and Elizabeth, To this order, subscribed all the
kings Counsell and chiefe of the nobilitie: the Mayor of
the citie of London, & almost all the iudges and chiefe Law-
yers of this Realme, saving onely Justice Hales of Kent, a
man who both favoured religion, and was an byright iudge,
would in no case subscribe to the Lady Iane.

Justice Hales
of Kent.

When king Edward was dead, the xviij. yere of his age,
Iane was established in the kingdome, by the pobbles con-
sent, and so published in London, and in other cities. In the
meane time, while these things were a working at Londo,
Marie (who had knowledge of her brothers death) wry-
teth to the Lordes of the Counsell, a letter of challenge for
their doing, and claime to the Crowne. To whom y Coun-
sell writeth againe, as to a Subject: requiring her to holde
her so contented. Whereby she perceiuing the nobles mindes
bent against her, flieth into the partes of Suffolke, and kee-
peth her close for a time, within Fremmingham castle: where
first

Queen Marie
writeth to the
Counsell.

first of all resorted the Suffolke men for her aid, promi-
sing her aid, if that she would not attempt the alteration of
religion, which king Edward before had established. Unto
which condition she estones agreed, promising no innova-
tion should be made in religion. So being garded with the
power of the Gospellers, she did banquish the Duke and
all that came against her. Ridley who before by the Coun-
sels commaundement had preached at Paules crosse a-
gainst her, after she was proclaimed Quene, sped him to
Fremmingham, to salute her Quene: and being dispoiled of
all his dignities, was sent backe againe on a lame horse to
the Tower.

Q. Mary pro-
mised to
maintaine re-
ligion.

Ridley sent to
the Tower.

Now being Quene, she released Stephen Gardiner, and
made him lord Chancellour of England, and B. of Win-
chester; Doctor Poynt being put out. She restored Boner to
his Bishopricke, and displaced Doctor Ridley: Doctor Day
to the Bishop of Chichester, John Scorie being put out:
Tunstall to Durham; Doctor Heath to Worcester, and John
Hooper committed to the flete: Doctor Vesey to Exeter,
and Myles Couerdall put out. And moreover summoneth
a parliament against the x. day of October next ensuing, and
in the meane time directeth forth an inhibition by procla-
mation, that no man should preach or read in the Churches
openly the word of God, &c. About this time Boner being
restored, he appointeth one Bourne a Canon in Paules to
preach at the Crosse: where he so behaved himselfe in his
preaching against King Edward; that one hurled a dagger
at the preacher, (who it was, it could not be knowne) and
such was the stirre, that maister Bradford (at the request of
the preachers brother) was faine to appease the tumult, and
himselfe with M. Rogers to conduct the preacher betwixt
them to the Grammer schole doze.

Q. Mary bre-
keth her pro-
mise.

Papish bishops
restored, and
the other put
downe.

Hooper com-
mitted to the
flete.

Proclamation
against the
word of God.

A dagger hur-
led at the
preacher.

By reason of the tumult, it was ordained that every hous-
holder should keepe his servants and children at their owne
parish Churches: and that every Alderman in his ward
should

GG.

should

should forthwith send for the Curates of every Parish to warne them, both to forbear preaching themselves, and also not to suffer any other to preach, or make any solemn reading in the Church, unless they were severally licensed by the Quene.

The next day at the sermon the Quenes garde was present to garde the preacher, and when men withdrew themselves from the sermon, order was take by the Mayo^r, that the auncients of all companies should be present, least the preacher should be discouraged by his small audience.

1553.

Anno 1553. The 1. of August was one William Ruther committed to the Marshalsea, for uttering certayne wordes against M. Bourne preacher, for his sermons made at Paules crosse on Sunday last before.

The xvj. of August was Humfrey Pelden committed to the counter, for wordes against the said Bournes sermon at Paules crosse: and a letter was sent to the Shyrriffes of Buckingham and Bedford, for the apprehending of one Fisher parson of Amertham a preacher: and another was sent to the W. of Norwich, not to suffer any preacher or other to preach or expound openly the Scriptures, without speciall licence from the Quene. The same day was M. Bradford, M. Vernon, and M. Beacon preachers, committed to the charge of the Wiestenant of the Tower.

Bradford to the Tower.

M. John Rogers prisoner.

The same day also was M. John Rogers preacher commaunded to keepe himselfe prisoner in his owne house at Paules, without hauing conference with any others, but those of his owne house.

The xxij. of August there were two letters directed, one to M. Couerdall W. of Exeter, and the other to M. Hooper W. of Gloucester, for their repaire to the Court, and there to attend the Counsels pleasure. The same day, Fisher parson of Amertham made his appearance before the counsell, according to the letter the xvj. of August, and was appointed the next day to bring in a note of his sermon.

The

The 24. of August, one John Meluin a Scot, and a preacher was sent to Petigate by the Counsel.

The 26. of Aug. there was a letter sent to y^e Mayo^r of Conentrie & his brethren, for the apprehension of one Simons of Worcester, and the Vicar of S. Michaels in Conentrie: with a commission to them, to punish all such, as had (by meanes of his preaching) vsed any talke against the Quens proceedings.

The 29. of August, Maister Hooper W. of Worcester, Hooper appeared before the Counsel, according to their letters the 22. of August.

The 31. of August, M. Couerdale W. of Exeter, made his appearance before the Counsell, according to their letters made the 22. of August.

Couerdale appeared.

Anno 1553. the first of September. maister Hooper and M. Couerdale appeared againe before the Counsel: whence maister Hooper was committed to the Fleet, and maister Couerdale to attend the Lords pleasures.

1553.

Hooper to the Fleet.

The 2. of Sept. Hugh Sanders, Vicar of S. Michaels in Conentrie, was before the Counsel for a sermon, & commaunded to appeare againe vpon monday next following.

The 4. of Sept. a letter was directed for maister Hugh Latimer, to appeare before them.

About the fift day of Sept. the same yeere, Peter Martyr came to London from Oxford: where for a time he had been commaunded to keepe his house, and found there the Archb. of Canterbury. Who offered to defende the doctrine of the booke of common prayer both by the scriptures and doctors, assisted by Peter Martyr and a few other. But whilest they were in hope to come to disputations, the Archb. and others were imprisoned: but Peter Martyr was suffered to return whence he came. The same day there was a letter sent to the Mayo^r of Conentrie to set Hugh Simons at libertie, if he would recant his sermon, or els to stay him: and to signifie so much to the Counsel.

Peter Martyr returneth home whence he came.

Latimer ap-
peareth.

The 13. of September, M. Hugh Latimer appeared be-
foze the Counsell according to their letter the 4. of Septem-
ber, and was committed to the tower, close prisoner, having
his servant Austine to attend upon him.

Crammer to
the Tower.

The same day the Archbishop of Canterbury appearing
befoze the Counsell, was commaunded to appeare againe
the next day at after noone in the starre chamber: where ha-
ving charged him with treason, and spreading abroade se-
ditionous libels, he was committed from thence to the tower,
there to remaine till farther iustice, at the Quenes plea-
sure.

The 15. of September there was a letter sent to maister
Horne, Deane of Durham for his appearance: and another
the 7. of October for his speedy appearance.

French prote-
stants suffered
to passe hence.

The 16. of September there were letters sent to the maiors
of Douer and Rye, to suffer all French protestants to passe
out of this Realme: except such whose names should be sig-
nified to them by the French Ambassadour.

Mary crowned.

A parlement.

The first day of October, Quene Marie was crowned
at Westminster, and the tenth day of the same moneth be-
ganne the Parlement, with a solemne masse of the holie
Ghost, in the pallace of Westminster. To the which among
other Lords, should come the Bishops which yet remained
undeposed: which were, the Archbishoppe of Yorke, Doctor
Taylor of Lincolne, Iohn Harley Bishop of Hereford: of the
Bishops, Doctor Taylor, and maister Harley, presenting
themselves according to their dutie, and taking their place
amongest the Lordes, after they sawe the masse be-
ginne, not abiding the sight thereof, withdrew themselves
from the companie: for the which cause the Bishop of Lin-
colne being examined, and protesting his faith: was upon
the same commaunded to attend. Who not long after, at An-
kerwicke by sickness departed: Maister Harley, because he
was married, was excluded both from the Parlement, and
from his Bishopricke.

This

Statutes re-
pealed.

This statute repealed all the statutes made in the time
king Henrie the big. for Pzemunire, and statutes made in
king Edward the vi. time, for the administration of common
bread, and the Sacraments in the English tongue. In this
meane while, many men were forward in erecting of Al-
tars, and Passes in Churches: and such as would sticke to
the Lawes made in k. Edwards time, till other were esta-
blished, some of them were marked, and some presently ap-
prehended. Among whom, sir James Hales, a knight in Kent,
and Justice in the common place, was one. Who notwithstanding
he had ventured his life in M. Maries cause, yet, for
that he did at a Quarter Sessions, geue charge upon the
statutes made in king Edwards time, and Henrie the eight,
for the supremacie, and religion, he was imprisoned in the
Marshalsea, Counter, and Fleet, and so cruelly handled, and
put in feare by talke, that he thought to ridde himselfe out of
his life, by wounding him selfe with a knife: and after ward
was contented to say what they willed him. Whereupon,
he was discharged: but after that he neuer rested, till he had
drowned him selfe in a River, halfe a mile from his house in
Kent.

Sir I. Hales of
Kent, apprehen-
ded and impris-
oned.

The lamenta-
ble end of Sir
James Hales.

During the time of the parlement, the Cleargie had also
their Conuocation, with a disputation appointed by the M.
commaundement, at Paules, about the 18. of October. In
which Conuocation, Harpsfield preached, and M. Weston,
Deane of Westminster, was chosen Prolocutor.

The disputation continued vi. dayes about the matter of
the Sacrament: wherein M. Weston was chiefe on y^e popes
part. The first day M. Weston inueyeth against the Cate-
chisme, and booke of Common prayer of king Edward: and
signified, that on Friday next, the 22. of October, it should be
lawful for all men freely to speake their consciences in mat-
ters of Religion.

Disputation
of vi. dayes.

The Friday being come, in steade of disputation, the
Prolocutor exhibited two severall Billes unto the House:
the

the one, of the naturall presence of Christ in the sacrament, and the other, that the Catechisme was not set out by the houses consent: requiring all to subscribe to these Billes, as he himselfe had done. To which motion all did assent, saving the Deane of Rochester, the Dean of Exeter, the Archdeacon of Winchester, the Archdeacon of Hertford, and the Archdeacon of Stow, and one other. And while the rest were subscribing, John Philpot stood up, and declared that the Catechisme was set out by the assent of the house: and as touching the point of naturall presence, that it was against reason, that men should subscribe before the matter were discussed: and withall, desired the Moderator, that he would be a meane to the Counsell, that some of those that were the setters out of this same catechisme, might be brought into the house, to shew their learning that moved them to set forth the same: and that M. Ridley, & M. Rogers, with two or three more, might be licensed to be present at this disputation, and to be associated with them. The bishops made answer, it was not for them to call such persons unto this house, since some of them were prisoners: but they would be petitioners in this behalfe to the Counsell: and in case that any were absent, that ought to be of the house, they willed them to be taken in unto them if they listed.

After this, they minding to have entered into disputation, word was given, that the Lord great Master, and the Earle of Devonshire would be present at the Disputation: and therefore the Moderator deferred the same till the next Mundaye at one of the Clocke at after Noone. At which time, (many Nobles being assembled to heare the Disputation,) the Moderator sayde: that they of the house had appointed this Disputation, not to call the truth in doubt, the which they had all subscribed, saving five or sixe: but that those gainesayers might be resolved.

Then he demaunded of Master Haddon, whether he would reason against the questions proposed. To whome

he answered, he would; seeing the request for those learned men to assist would not be granted: and so answered M. Elmer, and said, that little or nothing it might availe for the truth, since now all they were determined to the contrary. After this he demaunded of Master Cheney, who allowed of the presence, but denied the transubstantiation. Master Cheney answered, he would gladly have his doubts resolved on that point: and so propounding his doubts, the Moderator assigned M. Mooreman to answer. By this meanes Master Elmer was driven to stand up, and so M. Philpot, who reasoned against M. Mooreman and gruelled him. Then stood up the deane of Rochester, M. Philpot, who disputed of the real presence: whom Weston answered, and Watson took his parte. Upon whome Philpot replieth againe, and in the end the disputation grew to be confused, on confused. by reason many would take upon them to answer.

On Wednesday the xxv. of October, John Philpot, according to the appointment, was ready to dispute about the real presence, and was ready to enter into a Latine oration, made to interpret the question: this Moderator would not suffer: and besides, contrary to their order, compelled him to make his arguments in English, which he did, & was so interrupted by the Moderator, that he fell downe on his knees before the Carles and Lords, desiring them that he might have libertie to prosecute his argument: but the Moderator still interrupted, Doctor Chadsey being the respondent in the end, he having scarce spent one argument of a dozen, in the matter of the presence in the Sacrament, was threatened of the Moderator to be sent to prison, except he gave over. So Philpot seeing himselfe and the good cause so oppressed, ended, saying thus: A sort of you here, which hitherto have lurked in corners, and dissembled with God and the world, are now gathered together to suppress the sincere truth of Gods word, and to sette forth endeavoured false devise, whiche by the Catholike doctrine of the

The Moderator
tor alwaies in-
terrupteth
Philpot.

Scripture you are not able to maintaine.

M. Elmer.

Then stepped forth M. Elmer Chaplaine to the duke of Suffolke, whom M. Mooreman toke vpon him to answer, and after him the prolocutor called M. Haddon Deane of Exeter, to confirme M. Elmers argument, to whome Doctor Watson toke vpon him to answer. Then stepped forth M. Perne, and in argument made declaration of his minde against Transubstantiation, and confirmed the sayings of of M. Elmer and M. Haddon: to whome the prolocutor blamed, because the Friday before, he had subscribed to the contrary: and so for that the night did approach, and the time was spent, the prolocutor giving them praises for their learning, did yet notwithstanding conclude, that all reason set apart, the order of the holy church must be received, and all things must be ordered thereby.

The Romish church against reason of scripture,

On Friday the xxij. of October M. Haddon Deane of Exeter did enter dispute against Watson, Morgan, and Harpsfield: and when Watson was driven to a pinch, and to denie Theodoret, for that he said, hee was a Nestorian, hee desired he might answer maister Chenie: and after much dispute with Watson and his fellows, then asked the prolocutor of maister Haddon and his fellows, whether they would answer them other thre daies, Haddon, Chenie, and Elmer said no: but the Archdeacon of Winchester, maister Philpot stood up, and said: that although all other did refuse to answer, yet he would not, but offered to answer them all one after another. With whose proffer the prolocutor being not contented, railed on him, and said hee should go to Bedlem. To whome the Archdeacon answered, that hee was more worthy to be sent thither. Who used himselfe so ragingly in that disputation, without any indifferent equalitie. Then rose Doctor Weston up & said: all the company hath subscribed to our Articles, saving one, by these mienne which you see: wee haue answered them thre daies, vppon promise that they shoulde answer vs againe.

M. Philpot a hartie man.

againe as long: and if they be able to defend their doctrine, let them so doe. Then Elmer affirmed, that they neuer promised to dispute: but only to testifie their consciences, neither now (said he) doe we meane to answer, til our arguments which we haue propounded, be soluted according as it was appointed: for we shoulde profit nothing, seing the matter is already decreed vpon.

On munday following being the thirtie of October, the prolocutor demanded of maister Philpot, whether he would answer: who said he would so doe, if they would according to their former determination, first answer sufficiently some of his argumentes, yea euen but one, although hee had a dozen. So he was permitted to propound his arguments was, Christ is ascended into heauen, therefore he is not present on the earth corporally. This argument Morgan, Weston, Harpsfield were grieved with. And when Philpot denied that the Churth was before the Scripture, and denied a friuolous reason which he brought to proue the same: Morgan saide fye fye, hee hath no learning. With whome when Philpot compared himselfe, the prolocutor commaunded him that he shoulde come no more into the house. To whom Philpot sayde, he might thinke himselfe happie to be out of their companie. Then after Morgan had rounded the prolocutor in the rare, hee sayde vnto him: wee are content, you shoulde come into the house, so yee be apparrelled in a long gowne and attippet as we be, and that you shall not speake but when I commaund you. Then quoth Philpot, I had rather be absent altogether. At length the thirtenth of December, Quene Marie commaundeth Boner to breake vp the Conuocation.

Philpots argument.

The Conuocation breaketh vp.

During the time of this disputation, the twentieth day of November, the Mayor of Couentry sent vp to the Lords of the Counsell, Baldwine clearke, Iohn Careles, Thomas Wilcockes, and Richarde Estlin, for their behaviour on alhal-

on alhallow day last befoze. Whereupon, Careles and Wilcocks were committed to the gatehouse, and Clarke and Estline to the Marshalsea.

The 3. of December, John Huntington preacher: who had made a rime against D. Stokes, and the sacrament, appeared befoze the Counsell: and upon his submission was suffered to depart.

Communica-
tion of marri-
age betwixt
Q. Mary and
king Philip.

In the moneth of December, the Parlement brake up: in which, there was a communication of marriage betwixt the Emperours sonne, Philippe, and the Quene: and in the meane while, Cardinall Poole was sent for by the Quene.

1554.

D. Crome to
the Fleete.

Anno 1554. the 13. of January, Doctor Crome, for his preaching without licence on Christmas day, was committed to the Fleete.

The 21. of January, Maister Thomas Wotton Esquier was for matters of religion committed to the Fleet, close prisoner.

What beheaded

The conclusion of the marriage betwixt the Emperours sonne Philip & Quene Mary, stirred up the minds of many against her. Among whom, the 3. of February, Sir Thomas What was resisted at Temple barre, and was taken and executed at Tower hill.

Lady Iane, and
L. Gilford be-
headed.

The 12. of February, the Lady Iane was beheaded: to whom two daies befoze her death, was sent M. Fecknam, to reduce her to the Popish religion: whom she constantly and with great power of Gods spirit resisted. With her also was beheaded her husband, the Lord Gilford.

The iudgment
of God upon
Iudge Morgan.

Iudge Morgan, who gave sentence against the lady Iane, shortly after he had condemned her, fell mad: and in his raving, cried out continually to haue the Lady Iane taken away from him, and so ended his life.

1554.

Anno 1554. the 24. of February, Boner Bishop of London sent down commissioners to all curates & pastors of his dioces, to take the names of suche as would not come to auricular

auricular confession in Lent, and receiue at Easter.

The moneth of March following, the fourth day of the moneth there was a letter sent from the Quene to Boner with Articles thereto annexed, to be put in speedie execution. 1. That the Ecclesiasticall lawes of King Henry the big. should be put in practise, being not directly against the Articles. Statutes and Lawes of the Realme. 2. That no Bishop or Prelate doe vse the clause *Regia autoritate fulcitus*. 3. That no sacramentarie be admitted to benefice. 4. That all Bishoppes do labour, especially in the Clergie to suppress heresies. 5. Against bookes & writings. 6. Against priests mariages, and that such as would depart from their wiues should be vsed moze fauourably, and admitted to the same function. But in another place, and for want of priests, that one priest should serue two places. That processions be vsed: that holy daies and fasting daies be frequented: that the ceremonies be vsed, & confirmation of children be put in practise: and the like prescript also with articles was sent from the Quene to the Lord Maioz of London.

About the same yere and time, when Doctor Boner set forth this prescript, there came from the Quene a Proclamation against Strangers, such as professed the Gospel. Upon this Proclamation, not onely the Strangers in King Edwardes time receiued into the Realme for religion, among whom, Peter Martir, John Alasco, vncle to the king of Poleland: but many Englishmen fled, some into Friseland, some to Cleueland, some to high Germanie, wel neare to the number of 800. persons.

Near 800.
persons fled
yond the seas.

In the same moneth of March, the Lord Courtney (who the Quene at her first entrie deliuered out of the Tower,) and Ladie Elizabeth also, the Quenes sister, were both in suspicion to haue bene of Wiats conspiracie: and for the same, this March were apprehended, and committed to the Tower. And, although What at his death cleared them both, (as vnacquainted with the matter) yet Gardiner practised to

Lady Eliza-
beth, and Lord
Courtney, sent
to the Tower.

to bring them both within the compasse of the same, and th-
Lord Shandoys layned therein with him. Not long after
this, a parliament was holden at Westminster in Aprill,
where the Quene propounded concerning her marriage to
king Phillip, and restoring the Popes supremacie. Her mar-
riage was agreed vpon, but the supremacie would not be
obtained as then.

The Popes su-
premacie would
not be obtey-
ned.

The same time when this parliament was summoned,
the Quene summoned a comocation of Bishops, writing
vnto Boner, (whom she made Vicegerent in stead of Cran-
mer) being in the Tower, after the manner of a new stile
leaving out supreme head: Likewise Boner giving her cer-
tificate vpon the same, leaueth out *Authoritate illustris. &*
legitime suffultus, which parcels both at the length were ta-
ken away at that Parliament. In this Comocation Boner
extolling the office of priesthood, breaketh out into such an
hyperbolicall prayer, that they were to be honoured befoze
all kinges of the earth, Princes, and nobles: so, said he, a
Priest is higher then a king, happier then an Angell, maker
of his creatour, &c. and in some sort like to the virgin Marie:
so as by speaking the wordes: *fiat mihi secundum verbum*
tuum, thee did conceiue Christ, so the Priest by the wordes
of Consecration, doeth chaunge the bread into the body of
Christ.

Boners com-
mendation of
Priesthood.

Anno. 1554. Ther. of March, a letter was sent to the
Lieutenant of the Tower, to deliuer the bodies of Master
Doctor Cranmer, the Archbishop of Caunterburie, Master
Ridley, and M. Latimer, to Sir I. Williams, to be conueied
by them both to Oxford.

The xviij. of March, there was a letter sent to sir Henrie
Doel, and one Foster, to attach the bodies of M. Taylor, par-
son of Hadley, and of Henrie Askew, and to sende them vnto
the Counsell.

About the tenth of Aprill, Cranmer Archbishop of Can-
terburie, Ridley Bishop of London, and Hugh Latimer, some-

sometime B. of Worcester, were conueied as prisoners from
the Tower to Windsor, and from thence to the Uniuersitie
of Oxford, there to dispute with the Diuines, and learned
men of both Uniuersities, about the presence, substance and
sacrifice of the Sacrament. Their names were these: Of
Oxford, M. Weston, M.olocuto, M. Tresham, Doctor Cole,
M. Oglethorpe, M. Pie, M. Harpsfielde, M. Fecknam. Of
Cambridge: Doctor Yong. Vicechancellor, M. Glinne,
M. Seaton, M. Watson, M. Sedgewick, M. Atkinson. The
questions whereon they should dispute, were these. 1. Whe-
ther the naturall bodie of Christ be really in the sacrament
after the wordes of consecration be spoken by the Priest.
2. Whether any substance doe remaine after the wordes, sa-
uiug the bodie and blood. 3. Whether the Masse be a sa-
crifice propitiatorie.

Cranmer, Rid-
ley, and Lati-
mer, sent pris-
oners to Oxford

Disputers at
Oxford.

Questions to
be disputed of.

On Saturday, being the xiiij. of Aprill, after dinner, the
Commissioners and Disputers went all to Saynt Maries
church in Oxford, and there (after a short consultation in a
Chappel) they came all into the quire, and sate all on seats,
befoze the Altar, to the number of 33. persons. And first they
sent to the Mayor, that he should bring in M. Cranmer: who
he brought with a great number of rustie Wilmen. And be-
ing come, the Molocuto exhorted him to knitte. To whom
the Archb. modestly answered, he would embrace it gladly,
so it were ioyned with veritie. And after a discourse of the
same, in fewe wordes, the Molocuto caused the questions
to be propounded vnto him, and required him to subscribe
thereunto. Whith the Archb. refusing, the Molocuto first
willed him to write his minde of them that night: and saide
moreouer, he should dispute on them: and caused a copie of
the Articles to be deliuered vnto him, assigning him to an-
swere thereunto on munday next, and so charged the Mayor
with him againe, to be had to Bocardo: where he was kept
befoze.

33. Commis-
sioners.

Cranmer
brought befoze
the Commis-
sioners.
Knitte with
veritie.

Then was M. Ridley brought, who hearing the articles Ridley appea-
read rest

read vnto him, answered without any delay, and said, they were all false: and being asked whether he would dispute, he answered, that as long as God gaue him life, they should not onely haue his heart, but also his mouth and Penne, to defende his trueth. But he required to haue time, and booke. They sayde, he coulde not. And that he should dispute on Thursday: and till that time, he shoulde haue booke. Then gaue they him the Articles, and bad him write his minde of them that night: and so he did. Then they cominanded the maio: to haue him from whence he came.

M. Latimer appeareth.

Last of all came in Master Latimer, who after his deni- all of the Articles, had Wednesday appoynted for disputa- tion. He alleadged, age, sicknesse, disease, and lack of booke: wherefore he refused to dispute, but he sayd, he would de- clare his minde in wytyng, or by woordes: and woulde stande to all that they coulde laye vpon his back: complay- ning, that hee was permitted neither to haue penne, nor Inke, nor any booke, sauing the new Testament in his hand: which he said he had read ouer seuen times deliberate- lie, and yet could not finde the Masse in it, neither the mari- bones, nor sinowes of the same.

Neither the Masse, nor maribones, nor sinowes therof in the scripture.

On Sunday, the sixteenth day of Aprill, they met in the Scholes, about eyght of the Clocke in the morning, and all things readie for the Disputation, Doctor Weston the Pro- locuto: began to set the disputation a woorde, with a bryefe Dyation, beginning thus.

The detestable heresie of the Meritie.

We are assembled (speaking in the Latin tongue) hither brethren, this day, to confounde the detestable heresie of the Meritie of the body of Christ in the Sacrament. At which wordes diuers of the learned men laughed. His Dy- ation ended, M. Chadsey began first to argue, and ere he left, the Prolocuto: diuers times, Doctor Tresham, Oglethorp, Marshall, Vicechancellour, Pie, Cole, and Harpsfelde, did interrupte, and pressed him with their Argumentes:

to

so that euery man would say somewhat disorderly, as the A disorderly prolocuto: would suffer him: so that three houres of the time was spent before the Vicechancellor of Cambridge began, and so the disputation continued almost till two of the clock, and all the arguments were written by foure appointed to that end, & deliuered vnto the hand of M. Day register. The prisoner was had away by the Maio:, and the Doctors dined together at the vniuersitie Colledge.

The next day following which was the xviij. of Aprill, D. Ridley dis- was brought forth Doctor Ridley to dispute: against whom was set Doctor Smith to be principall opponent: a man who diuerse times had turned and returned before: besides him Doctor Weston, Doctor Tresham, Doctor Oglethorpe, Doctor Glinne, Doctor Seaton, Doctor Cole, Master Ward, Master Harpesfield, Doctor Warson, Master Pie, master Harding, master Curtop, master Fecknam. To al whom he answered very learnedly: he made a peface to these que- stions, but they said it was blasphemie: and woulde not let him go forth in it. Doctor Smith could gette no aduantage at his hand: so the other did take his arguments, & prosecu- ted them. Doctor Glinne beginning to reason, (not withstan- ding master Ridley had taken him for his olde friend) made a very contumelious peface against him. Whereof af- ter ward, comming to the house where master Ridley was kept, in the presence of Doctor Yong, and D. Oglethorpe, he asked him pardon. Weston dissoluing the Disputation, sayd these wordes against Master Ridley: Here you see the glorious; the stubborne; the craftie; the vnconstant minde of this man. Here you see this day, that the strength of the Trueth is without foyle. Wherefore, I beseeche you all to cry, Meritie hath the victorie: Meritie hath the victo- rie.

Weston trium- pheth before the victorie.

After these Disputations, vpon Wednesday, M. Latimer was brought to dispute, the xviij. day of Aprill, at viij. of the clock in the morning, most in English. For master Latimer disputeth.

al-

alleged that he was out of ble for the Lattin. There replied vnto him M. Smith of Oxiall Colledge M. Cartwright, M. Harpsfield, and diuerse other had snatches at him, & gaue him bitter taunts. He escaped not hissings and scornfull laughings, no moze then they which went befoze him. He was very faint, and desired that he might not long tarrie. he durst not drinke for feare of vomiting: the disputation ended befoze xi. of the clocke: he was not suffered to read that he had, (as he said) painefully witten, but it was exhibited vp, and the Prolocutor read part thereof, and so proceeded to the disputation. Towards the end of the disputatio, the Prolocutor exhorted father Latimer to turne, declaring vnto him, that the Quene was merciful. To whom Latimer answered: you shall haue no hope in me to returne: I pray for the Quene daily, euen from the bottome of my heart: that she may turne from this religion. During the while of these disputations, the Prolocutor had his tippling cuppe standing at his elbow all the time: and when maister Ridley disputed with one of the Opponents, he took the cup, and holding it in his hands, said to the Opponent: *Vrge hoc, nam hoc facit pro nobis: vrge hoc*, for it maketh on our side. Where at the assembly laughed.

Weston trieth
Vrge hoc.

After the disputation of these thre daies were ended, M. Harpesfield the next day after, which was the 19. of Aprill, disputed for his forme to be made Doctor. To which disputation, the Archbishop of Canterburie was brought forth, and permitted among the rest, to vtter an argument or two in defence of his cause.

These Disputations ended (the Friday following, which was the xx. day of Aprill) the Commissioners sate in Saint Maries Church, where Doctor Weston Prolocutor, vied particular dissuasions to euery one of the Prisoners, and would not suffer them to answer in any wise: but directly required them to say, whether they would subscribe or no. Which whē they all refused: in reading the sentence against them,

them, they were asked whether they would turne or no: and they had read on in the name of God, for they were not minded to turne: so were they condemned all thre. After which sentence giuen they all appealed to the iust iudgement of God, for their vniust sentence: and so were they seperated the one from the other, the Archbishop to Worar, do, Ridley to the Shiriffes house, and Latimer to the bayliffes.

On Saturday following, they had a Masse with a generall procession and great solemnitie. Doctor Cranmer was commaunded to behold the procession out of Worardo: Doctor Ridley out of the Shiriffes house: Latimer also beyng brought to see it from the Bayliffes house, thought he should haue gone to burning, and spake to one Augustine Cooper a catchpole to make a quicke fire: but when he came to Carfoze and sawe the matter, he ranne as faste as his old bones would carrie him to one Spensers shop, and would not loke towards it.

Father Latimer would not looke toward the procession.

Immediately after the sentence was giuen, Doctor Ridley wisteth to the Prolocutor requiring him to keepe promise with him, touching his answeres: which the Prolocutor said, he should see how they were taken, with promise that he should haue licence to adde vnto them, to alter them as vpon moze deliberation he should thinke best &c. Which promises the Prolocutor brake with him.

The Prolocutor breaketh promise with Philpot.

On Sunday next after these things done, being the xxiij. day of Aprill, the Prolocutor taketh his iourney to London with the letters certificatorie to the Quene, by whom the Archbishop directed his letters supplicatorie to the counsell: the which letters after the Prolocutor had receiued, and had carried them well neare halfe the way to London, by the way he opened the same, and seing the contents thereof, sent them backe againe refusing to carrie them: Likewise Doctor Ridley desireth him by letter to carrie his answeres by to certaine Bishops in London.

The Prolocutor openeth Cranmers letters to the Counsell.

1553.

Here the Autho^r returneth to the yere befoze 1553.
Upon Friday the iij. of August, Docto^r Day was deliuered
out of the Flēte.

The v. day Boner was deliuered out of the Marshalsea,
and one M^r. Edward Vnderhil comitted to the Tow^{er}. Also y^e
same day at night Docto^r Cokes was committed to the
Marshalsea: And the same day Docto^r Tonstall, and Ste-
phen Gardiner were deliuered out of the Tow^{er}, and Gar-
diner receiued to the Quēnes priuie Counsell, and made
Lord Chancello^r.

Bradford, Bea-
con, and Veron
to the Tow^{er}.

The xvj. day of August, M^r. Bradford, M^r. Beacon, and
M^r. Veron were committed to the Tow^{er}, with whom also
M^r. Sampson should haue bene comitted but was not found,
being diligently sought fo^r at M^r. Ellenges house in Flēt-
street, where M^r. Bradford was taken.

Upon the xix. of August, a letter was sent vnto Sir Henry
Tyrrell, Anthony Browne, and Edmund Brown Esquires,
praying them to commit to warde all such as shoulde con-
temne the Quēnes order of religion, and did keepe them-
selues from Church.

Upon Sunday the xx. of August, Docto^r Watson Min-
sters Chaplaine preached at Paules, and two hundred of
the garde were there with their Halbards, least the people
should make a sturre against the preacher.

The xxj. of August, the Quēne set fo^rth a proclamation
signifying that shee could not any longer hide the religion
which she from her infancie had professed, inhibiting in the
same proclamation, printing and preaching.

Upon Sunday the xxvj. of August the B. of Canterbury,
Sir Thomas Smith, and the Deane of Paules were cited to
to appeare the weeke following, befoze the Quēnes Com-
missioners in the Bishops consistory in Paules.

In the meane time it was falsly noysed abroad, that the
Archbishop, to currie fauour with the Quēne, should pro-
mise to say Dirge Masse after the old custome, fo^r king
Edward

A false rumo^r
of the Archb.

Edward, & that he had already said masse at Canterbury. To
stop these rumo^rs, the 7. of Sept. the Archb. set fo^rth a let-
ter, which was also printed, in purgation of himself.

The 13. of September, Hugh Latimer was committed
to the Tow^{er}. The next day after that the Archb. was com-
mitted to the tow^{er}.

The first day of October, which was the day of her coro-
nation, the Quēne gaue general pardon: out of which were
excepted all the prisoners in the Tow^{er}, and in the Flēte,
and 62. moze: of which number maister Whitchurch, and
maister Grafton were two.

Upon the 4. of October, the Archbishop of Yorke was
committed to the Tow^{er}.

The first of October, the Bishop of Lincolne, Hereford,
and Wilechester, were discharged from the Parlement and
Conuocation.

The 15. of October, Laurence Saunders, preacher at al-
hallowes in Bredstreete, in the morning declared the abho-
minableness of the masse: about none the same day, hee was
sent fo^r by the Bishop of London, and from thence commit-
ted to the Marshalsea.

The 26. of October, the Vicechancellour of Cambridge
displaced M^r. Madew of the maistership of Clarehal: because
he was married, and placed maister Swinborne.

The 28. of October, the Papistes in the Kinges Col-
ledge in Cambridge, (not tarrying the making of any law) Kings Col-
ledge, Papists
had their seruice againe in the Latine tongue, contrary to
the law then in force, very forward.

About the last of December, a priest at Canterbury said
masse on the one day, and the next day after, he came into the
pulpit, and desired the people to forgiue him: fo^r he saide hee
had betraied Christ: and there made a long Sermon against
the masse.

Upon Saterday being the 13. of January, M^r. Crome
was committed to the Flēt, and one maister Addington to

the Tower.

The 20. of Januarie, the court of first fruits and tenths were dissolved.

The 26. of January, Justice Halles was committed to the marshalsea, and maister Rogers to Newgate.

About the 24. & 25. of February, such priestes within the dioces of London, as were married, were divorced from their livings, and commanded to bring in their wives within a fortnight, that they might also be divorced from them. This the Bishop did of his owne power.

The 27. of February, certain Gentlemen of Kent were sent downe to be executed: among whom there were two of the Mantels: the elder of which, at his casting of the ladder, brake the rope. When they would haue had him recant, and receiue the sacrament of the altar: and then they said, he should haue the Quenes pardon: but he refused so to doe, and chose rather to die.

Upon the 18. day of March, the Lady Elizabeth the Quenes sister was brought to the Tower.

In the moneth of May, it was bruted that a disputation should be holden at Cambridge, betwene M. Bradford, M. Saunders, & M. Rogers, and others of that side: and the Doctors of both vniuersities on the other side: like as had bene in Oxford befoze. This the godlye Preachers that were prisoners did accept, so that the disputation might bee befoze the Queene, or befoze the Counsell, or befoze the Parlement houses, or els if they might dispute by writing: remembryng the disorder at Oxford. And they directed out of prison a declaration of their mindes by writing, the seuenth day of May, exhorting the people to submitte themselves with all patience and humilitie, &c. Anno 1554.

Their names were: Robert Menauen, alias Robert Ferrar, Rowlande Taylor, Iohn Philpot, Iohn Bradforde, Iohn Wigorne, and Glouc. Episcopus, Iohn Hooper, Edward

Ladie Elizabeth to the Tower.

ward Crome, Iohn Rogers, Laurence Saunders, Edmund Laurence, I. P. T. M. Miles Couerdale, agreeing also with them.

The xix. of the same Moneth, the Lady Elizabeth, Sister to the Queen, was brought out of the Tower, and committed to the custodie of sir I. Williams, after Lord Williams of Thame, who gently entreated her: and afterwarde she was had to Woodstocke, and there committed to the keeping of Sir Henrie Benefield, who excused in harde dealing with her.

Lady Elizabeth sent to Woodstock.

About the fifth of October, and within a fortnight following, there were about sixty imprisoned in London, for hauing, and selling certain booke, which were sent ouer by Preachers that fledde beyond the Seas: among whome was M. Brown, a Goldsmith, M. Sparke, a Draper, Randall Diuer, a Stationer, M. Beston, a Merchant, w many other.

The ninth of Nouember, M. Barlowe, late B. of Bathe, and M. Cardmaker, were brought befoze the Counsell in the Starre chamber, and after communication, commanded to the flate.

Barlowe and Cardmaker to the flate.

In this moneth, or the moneth befoze, Boner directeth his precepts against al writings of scripture on church walles. About this time, in the Vniuersitie of Cambridge, and also of Oxford, many good wittes, and learned men departed the Vniuersities, because of the alteration of religion. Of whō, some of their owne accord gaue ouer: some were thrust out of their Fellowship: some were miserably handled. In so much that in Cambridge, in the Colledge of saint Iohns, there were 24. places voyde together.

Against writings of Scripture on church walles. 24. places void together in S. Iohns colledge in Cambridge

The xxi. of Nouember, being Wednesday, Cardinall Poole landed at Dover: and the xxiiij. day he made an Oration in the Parlement house: exhorting them to returne to the Sea Apostolicke, and to abrogate such lawes as had disioyned them from the same.

Cardinall Poole landeth.

The next day after, the Lordes and Commons exhibited

a Supplication, wherein they desired pardon and absolution for that which had passed against the Apostolik See. Upon this Supplication, Cardinall Poole (in the name of Pope Iulius the third) giveth them absolution. Whereof the king and the Cardinall sent speedie report to Rome, to the great ioy of the Pope, and his &c.

Absolution given to the Lords and Commons.

Purchases of Abbey lands to be confirmed by the Pope.

About the second of December, a Posse was sent from the whole Parliament to the Pope, to desire him to confirme the sale of Abbey landes, and Chaunterie landes: For the Lordes, and the Parliament would not graunt any thing in the Popes behalfe, before their Purchases were fully confirmed.

The vij. day of December, all the whole Conncocation, Bishops and other, were sent for to Lambeth, to the Cardinall, who the same day forgave them all their perjurations, schismes, heresies, and all they kneeled downe, and received his absolution.

Upon New yeres day at night, certaine honest men and women of the Citie, to the number of thirtie, and a minister with them, named Maister Rose, were taken as they were in a house in Bowchurchyarde at the Communion: and the same night were committed to prison: and on the Thursday following, being the thirde of Januarie, M. Rose was before the Bishoppe of Winchester, being Lord Chauncelloz, and thence the same day he was by him committed to the Tower.

M. Rose sent to the Tower.

The Act of the Popes Supremacie.

Queen Marie with childe.

The same day the Act of Supremacie passed in the Parliament house.

About this time, there was a certaine opinion, that the Queen was great with childe, & many prayers were made in diuers places for her, and for the childe, that it might be a male childe, wel favoured, and wittie. And the xix. of Januarie, the lower House of the Parliament, with the Speaker, came to White hall to the king, and there offered unto him the gouvernement of the Realme, and of the issue, if the

Quene

in the Quene should faile: which was confirmed by act of Parliament within ix. daies after.

In this Parliament among other thinges, the Bishop of Rome was established, and all such Lawes as were made against him since the twentieth yere of King Henry the viij. were repealed, and also Cardinall Poole, Bishop Pates, Lilly and other were restored to their blood.

Also in this Parliament three statutes were reuiued for triall of Heresie. One made in the fifth yere of Richard the second: and another in the second yere of Henry the fourth: the thirde in the second yere of Henry the fifth. Also the doings of Maister Rose and the other that were with him was communed of in this Parliament: and upon that occasion an act was made, that certaine euill prayers should be treason. The prayers of these men were these: God turne the heart of Quene Mary from Idolatrie, or else shorten her

Certaine euill prayers to be treason.

The two and twentieth of Januarie, all the preachers that were in prison, were called before the Bishop of Winchester Lord Chancelloz, and certaine other at his house in S. Mary Dueries: from whence, after they had refused to conforme themselves, they were committed to straighter prison then before, with charge that no man should speake with them: amongst whom, one Iames George died in prison, and was buried in the field.

Iames George.

The eight and twentieth of Januarie, the bishop of Winchester by vertue of Commission from the Cardinall, in S. Mary Dueries church, called before him and certaine of the Counsell, Maister Hooper, Maister Rogers, and Maister Cardmaker: of which, Cardmaker that day submitted himselfe, the other were returned to prison till the next day.

Cardmaker submitted.

The xxx. of Januarie, Doctor Taylor, Doctor Crome, M. Bradford, M. Saunders, and Doctor Farrar, sometime

W 4

bishop

Sentence pronounced against Taylor, Saunders, and Bradford. bishop of S. Davies were before Winchester, of which number Taylor, Saunders, and Bradford were excommunicated, and sentence pronounced against them, and so committed to the Sherriffes. Doctor Crome according to his desire had two moneths respite, and M. Farrar was againe committed to prison, till another time.

After examination and condemnation of these good men, Commissioners and Inquisitors were sent abroad into all partes of the Realme, to the afflicting of a great number of godly persones, especially in Kent, Essex, Northfolke, and Suffolke. The preachers before had put up a supplication to the king and parlement, requiring indifferencie in their cause: but all in vaine.

The end of the tenth Booke.



The eleuenth Booke.

The fourth day of February, suffered M. John Rogers, he was of the Uniuersitie of Cambridge: from whence at length hee was chosen to bee Chaplaine to the marchantes at Antwerpe, in Brabant: where hee fell in companie with maister William Tindall, and with Miles Couerdale: by conference with whom, he came to great knowledge in the Gospel, and cast off poperie, and ioyned himself with them: as in the translating of the Bible, intituled, the translation of Thomas Mathew. After he was married, hee went to Wittenberge in Saxonie: where he so profited in knowledge, and in the Dutich tongue: that the charge of a Congregation was committed vnto him. In which ministry, he faithfully serued till the time of king Edward. And being orderly called, he returned into Englande againe, without certaintie of any condition of liuing: where he preached diligently. Then Nicholas Ridley Bishop of London gaue him a Prebend in Paules: and the Deane and Chapter therechole him to reade the diuinity Lecture. In which place, hee remayned till the time of Quene Maric.

M. John Rogers martyr.

M. Rogers diuinity reader in Paules Church.

After the Quene was come to the Tower of London, he being orderly called therevnto, made a vehement sermon at Paules crosse, confirming the doctrine taught in king Edwardes time, and exhorting the people to constancie. For which he was called into question: and made such answer, as for that time he was cleerly dismissed. But after the proclamation, which prohibited true preaching, the Counsell quarrelled with him concerning his doctrine, and commanded him as prisoner to keepe his owne house: where he

Rogers con-
demned.

he remained a long time, and might have escaped, if hee would. At length by Boners procurement, hee was put among the thieves and murderers in Newgate for a great space. He was first examined the 22. of January by Winchester, with the rest of the commissioners. Then again the 28. & 29. of the same moneth: & in the end they read the sentence of condemnation against him: mentioning there but 2. articles. First, that he affirmed y^e church of Rome to be of Antichrist: Secondly, that he denied the realtie of the Sacrament. And so committed him unto the Sheriffes hands, sending him and maister Hooper (who with maister Cardemakers was examined at the same time) to the Clink, there to remaine till night, and from thence then to be removed to Newgate. After sentence given, Maister Rogers required of Gardiner, that his wife (being a stranger) might come and speake with him so long as he lived. Which Gardiner would not, though she were a stranger, & had 11. children, and one sucking on her: whom her husband would have comforted and counselled, but Gardiner would not permit it.

Cruel Gardiner,

1555.

In the morning the fourth of Februarie, Anno 1555. being munday, hee was warned sodainely by the keepers wife, to prepare himselfe to the fire (who beeing then sounde asleepe, scarce with much thogging coulde hee awake) & being bid to make hast: then said he, if it be so, I shal not neede to tye my poyntes. And so was he had downe: first to Boner to be disgraced: that done, he craued of Boner, he might talke a fewe wordes with his wife befoze his death. This Boner would not suffer: So was he brought into Smithfield by maister Chester, and maister Woodrofe then Sheriffes of London, and cherefully ended his martirdome in the fire: washing his handes in the flame as he was in burning. His pardō was brought him at y^e stake, if he would have recanted: but he utterly refused it, and was the first marty of Quēne Maries daies.

Boner would not suffer maister Rogers to talke one word with his wife befoze his death. Maister Rogers the first marty of Q. Maries daies.

The

The Sunday befoze he suffered he drunke to Maister Hooper being then vnderneath him, and bad them commend him unto him, and tell him there was neuer little fellow better would sticke to a man then he would to him; thinking they should haue burned together.

In the prison he wrote a certaine propheticie of the ruine of the pope here in England, and restauration of the Gospell againe, which accordingly came to passe by y^e blessed raigne of Quēne Elizabeth. A propheticie of the ruine of the pope in England.

In the moneth of February the viij. day. Anno 1555. Laurence Saunders a Gentleman of a worshipfull house, was burned at Conentrie, after he had been prysoner a yere and a half in the Marthalsea. He was brought vp in Eaton, & from thence was chosen to go to Kings Colledge in Cambridge: where he continued scholer in the Colledge 3. yeres, and profited much. From thence departing to his parents: by their aduise, hee minded to become a marchant, and was bounde apprentice with Syr William Chester, who afterward was Sheriffe of London. The same yere Saunders was burned at Conentrie, his maister considering his forwardnesse in learning, and his great zeale in religion, discharged him of his seruice, as one meete for another vse. Whereupon he returned to Cambridge againe, where he profited greatly in the Græke and Hebræwe tongues: and gaue himselfe whollie to the studie of Diuinitie, and continued in the Vniuersitie till he had proceeded Maister of Artes. And a long space after, in the beginning of King Edwardes time, hee was called to reade a Lecture at Fotheringham, in Diuinitie: where he greatlie edified many. Which being dissolved, hee was placed in the Minster at Lichfelde, to reade there. From whence hee was called to a Benefice in Leicester shire, called Churchlandon, where upon he kept residence. And from thence he was called to Abhalowes in Breadstrete in London. Where behauing himselfe according to his duetie, he was accused by sir Iohn

Mor-

Mordant (Counsellour to Quēns Mary) vnto Boner: and after examination, being commaunded to prison by the B. of Winchester, he answered: that he did giue God thanks who had giuen him at the last a resting place, where hee might pray for the Bishops conuersion. His constancie was such, that he forbad his wife to sue for his deliuerie. And when other of his friends had by suite almost obtained it, he discouraged them. In prison he wrote diuers comfortable letters to his wife, to Docto^r Cranmer, Ridley and Latimer, prisoners for the like cause in Drfo^rd: to M. Ferrar B. of S. Daues, Taylor, Bradford, Philpot, to mistres Lucie Harrington, &c. After hee was excommunicated and deliuered to the secular power, he was brought by the Sheriffe of London to the counter, in his parish in Bredstreet: where at he reioyced greatly.

The fourth day of February, the Bishop of London did come to prison, where he was to disgrace him: which when he had done, Laurence Saunders said, I thanke God, I am not of your Church.

The day following in the morning, he was deliuered to certaine of the Quēns gard to be carried to Couentrie, there to be burned. The first night he lay at S. Albones, where maister Grimoalde did speake with him, a man of greater giftes then constancie: after maister Saunders had giuen him a lesson meete for his lightnesse, he toke a cuppe into his hands, asked him if he would pledge him of that cuppe of which hee would beginne to him vnto him: to whom Grimoald shrugging, saide: of that cuppe in your hand I will pledge you, but of that other which you meane, I will not promise you. Well, (saide maister Saunders) my deere Lo^rd Iesus Christ hath begunne to mee of a more bitter cup then mine shalbe, and shall I not pledge my most swēte Sauour? Yes I hope.

After they were come to Couentrie, the same night, he was put into the common gaole among other prisoners: where

Laurence
Saunders con-
stancie.

Sanders wrote
diuers letters.

Sweet say-
ings of Lau-
rence Sau-
nders.

where he spent all that night in prayer, and in instructing others.

The next day, which was the big. of Februarie, he was had to the place of execution, in the Parke without the Citie: where coming to the stake, he took it in his armes, and kissed it, saying: welcome the Crosse of Christ, welcome euerlasting life. And being fastened to the stake, and fire put to him; full sweetly he slept in the Lo^rd.

Anno 1555. The ix. of Februarie, was B. Hooper burned at Glocester, for the testimonie of Iesus. He had bene Graduate in the Uniuerſitie of Drfo^rd, in the time of the six Articles. Winchester conferred with him 4. or 5. daies together, and not p^reuayling with him, dismissed him to his M. Sir T. Arundel, whose Steward he had bene, when hee had forsaken Drfo^rd for feare of the six Articles.

After the conference with Winchester, he had intelligence of danger: and being counselled to prouide for himself, went ouer beyond the sea, and being at Paris, stayed not long, till he was againe layd for. So hee returned againe into England, and was retayned of M. Sentlow. After that, he departed againe beyond seas, through France into Germanie, where he was wel acquainted with M. Bullinger at Zurich: there he married a wife, a Burgonian, and then applied very studiously the hebreu tongue. In K. Edwards raigne he returned againe into Englād, and taking his leaue of M. Bullinger, said vnto him: you shall sure from time to time heare from me, but the last newes of all, I shal not be able to write. For (said he) you shal heare of me to be burned to ashes: and (taking M. Bullinger by the hande) said, where I shal take most paynes: and that shall be the last newes, which I shal not be able to write vnto you, but you shal heare it of me. Thus prophesying of the maner of his death. After that he had preached a while in London (for the most part twice, at the least once euery day, & neuer sayd twice a day. Hooper preached once or twice a day.) he was called to preach before the K. maiestie, and some after,

Hooper burned
at Gloster.

Hooper preached
once or
twice a day.

after made Bishop Gloucester by the kings commandment: In which office he continued two yeares, and after that, was made B. of Worcester: which he had not long enjoyed, but the bishops quarrelled with him for the apparrell, which he refused to weare. And in the ende they so preuayled, that he agreed sometimes to shew himselfe apparrelled as the other bishops were. Afterwards (king Edward being dead, and Marie being crowned Queene) this good Bishop was one of the first that was sent for by a Pursuant, to be at London. He might by flight haue auoyded danger, but woulde not: saying to those that woulde haue perswaded him thereto: Once I did flie, and toke me to my feete; but now, because I am called to this place and vocation, I am thoroughly perswaded to tarrie, and to liue and die with my sheepe. And so (hauing made his appearance) after much rating, he was commaunded by the Counsell to warde: it being declared vnto him at his departure, that the cause of his imprisonment was only for certaine summes of money, for the which he was indebted to the Quenes maiestie, and not for Religion.

The next yere, being anno 1554. the nineteenth day of March, he was called againe to appeare before Winchester: where, what for the B. and what for the burly multitude, when he could not be permitted to pleade his cause, he was depriued of his Bishopricke.

The first of September, anno 1553. he was committed to the flete from Richmond, to haue libertie of the prison, and within five dayes after he payd for his libertie vnto the warden for fees: who immediatly vpon payment hereof, complayned of him to Steuen Gardiner, and so was he committed to close prison one quarter of a yere in y. lower chamber of the flete, where he was vsed very extremely. After one quarter of a yere and somewhat moze, Babington the warden of the flete, & his wife fell out w. him about the masse: so he was put into y. wardes, where he continued a long time,

time, hauing nothing appointed for his bed but a litle pad of straw and a rotten couering, and a tike with a few feathers therein: the chamber vile and stinking, till good people sent him a bed to lie on: On the one side of which prison was the sinke and filth of the house, and on the other side the towne ditch, so that the stinch of the house had infected him with sundry diseases.

Hooper hardly
used in prison.

During which time he was sicke, and the doores, barres, haspes and chaynes being all closed and made fast vpon him, he mourned and called for help: but the Warden, when he had knowne him many times ready to die, and when the poore men of the wardes haue called to helpe him, he hath commanded the doores to be kept fast, and charged that none of his men should come at him, saying: let him alone: it were a good riddance of him. And finally, his vsage was such, that he feared he should haue died in prison through vile intreaty, before he should come to iudgement.

Againe, he was examined: Anno 1555. the 22. of January, before the Bishop of Winchester, with other bishops and commissioners of Saint Mary oueries: where, when he was exhorted by them thereto) he refused to returne to the popish Church, he was had to prison againe, and was shifted from his former chamber into another, nere to the wardens chamber. Where he remained 6. daies, till his chamber was searched for booke and writings, by D. Martin and others, but none were found.

The xxij. day of Januarie, Hooper appeared againe before Gardiner and the Commissioners, in the afternoone, with Master Rogers. Their examinations being ended, the two Sherifes of London were commaunded to carry them to the counter in Southwark, there to remaine till the morrow at ix. of the clocke, to see whether they would relent. So Hooper went before with one of the Sherifs, and M. Rogers with the other: to whom Hooper (looking back) said, some brother R. must we two take this matter first in hand,

Hooper and
Rogers sent to
the Counter

and

Hooper kept
and.

and beguine to frie these faggots? *Pea* Sir (said *M. Rogers*) by Gods grace. Doubt not (said *M. Hooper*) but God will giue strength. They were committed to the keeper of the Counter, and appointed to seuerall chambers: not being suffered to speake one with the other, neither yet any other permitted to come at them that night.

Upon the xxix. of January, they were both brought againe by the Sherriffes of London befoze the commissioners: and when they could not be perswaded to forsake the truth, the Sherriffes of London were willed to carrie them to the Clincke, there to remaine til night. And when it was darke, *Master Hooper* was had to *Welgate*, there remaining six daies close prisoner. During which time; *Boner*, *Fecknam*, *Chadsey*, and *Harpfield*, &c. resorted to him, to assay to perswade him to forsake the trueth: which when he would not doe, they spread false rumors of his relenting. Whereof *whē* *maister Hooper* heard, he directed a letter wherein he purgeth himself of that slander. Upon monday morning, *Boner* came to *Welgate*, and there disgraced him. And the fiftē of February, about fours of the clocke in the morning, he was led by the Sherriffes south of *Welgate*, to a place appoynted, not farre from *S. Dunstons Church* in *Flate strēte*: where sixe of the *Quēnes* gard were appointed to cary him to *Glocester*, there to be burned. Whereat hee greatly reioyced: being glad that he should confirm his doctrine which he had taught to his owne flock, by martyrdom befoze their eyes, whō he had instructed. So being brought to *Glocester*, he was lodged all night at *Robert Ingrams* house, and watched by the sherriffes there all night. His desire was, that he might go to bed betimes that night, saying that hee had many things to remember: and so did at fīue of the clock, & slept one sleep soundly: bestowing the rest of y^e night in prayer. After, he gat vp in the morning, & desired that no man should be suffered to come into y^e chamber: that he might be solitary til the houre of execution. At nine of the clocke he was willed

Falle rumors
of Hoopers re-
lenting.

led to prepare himselfe, for the time was at hand. At which time, and when he came to the place of execution, hee was neuer knowne during the time of his being amongst them, to looke with so cheerefull a countenance as he did at that present. When hee came to the place where hee should die, smiling he beheld the stake, and preparation made for him, he knēlyng downe made a prayer vpon the whole Credo: for the space of halfe an houre. Now after hee was somewhat entered into his prayer, a boze was brought, and layd befoze him vpon a stole, with his pardon, if he would turne: at the sight whereof he cried, if you loue my soule, away with it: if you loue my soule, away with it. When his prayers were ended, and hee stripped to his shirte, hee went vp to the stake, and had deliuered vnto him a pound of gunpowder, whiche hee trusted close betwixt his legges, and a smatch vnder each arme hole. So rādes being set about him and cast vp, he receiued two bundels of them in his owne hands, embraced them and kissed them, and put vnder ech arme one of them, and shewed with his hande, how the rest should be bestowed. So fire being put to, he endured it. quarters of an houre at least in the fire befoze hee died: it was so euill made, and the wind did so stande. In which paines he prayed so long as he could, earnestly to the Lord: and the vse of tongue being taken away, hee knocked so long on his brestes with his handes, till one of his armes fell off: and then with the other, till his hand did cleaue fast to the iron vpon his brest.

Hooper goeth
cheerefully to
his death.

Hooper refus
eth pardon.

Hooper a wop-
thy martyr.

Anno 1. 5. 5. The ix. of February *Doctor Taylor*, doctor *Dor.* for *Taylor* of both the lawes, was burned at *Hadley* the towne where he was *Parson*. The cause of his trouble was one *Foster*, a petigentleman, after the sort of a Lawyer, a keeper of courts, and one *John Clerke* of *Hadley*, because he resisted *John An Auer* parson of *Aldam*, who would haue said Masse in *Hadley* church. For this they complained of him to *Stephen Gardiner*: who vpon complaint sent a letter to *D. Taylor*, commanding

maunding him within certaine dales to appeare before him. Which D. Taylor, (contrary to y^e perswasions of his friends) did, who so sone as D. Taylor appeared before him rayled vpon him, & when he could not preuaile any way to seduce him: he commaunded him to prison, saying: haue this fellow hence, and cary him to the Kings bench, and charge the keeper he be straightly kept: so they carried him to prison, where he lay prisoner almost two yeres. Within few daies after, diuers other learned and godly men in sundrie countries of England were layd in prison for religion, so that almost all the prisons in England were become right christian scholes and churches. D. Taylor when he was come to the Kings bench, there found M. Bradford, who had great comfort one of another. After that D. Taylor had lyen in prison a while; he was cited to appeare in the arches at Bow church, there to answer &c. & so to be depriued: who so handled the matter of his mariage by scriptures, doctors, lawes, ciuill & canon, that the iudge could giue no sentence to diuorſe him: but gaue sentence of depriuation because he was married. After a yere & thre quarters (in which time they had gotten old tyrannous lawes put downe in H. Henry the 8. time, & of H. Edward, to be ressozed againe) about the 22. of January D. Taylor appeared againe before the commissioners: where after perswasions and threats at Gardiners hands & the rest, he constantly holding the truth, was had to prison againe, where he endured close till the last of January.

Upon which day he with M. Bradford, and M. Saunders were again called to appeare before Wiltcheſter, Norwich, London, Salisburie, &c. where charged with heresie and schisme, they were required to giue determinate answer, whether they would recant or no: who shewing themselves bolde and constant in the cause of Christ, receiued the sentence of condemnation, with cheerefulnesse and thanksgiuing to God, that they were counted worthy to suffer for his name. So Doctor Taylor beyng condemned was committed

All the prisons in England Christian scholes and Churches.

Taylor, Bradford, Saunders condemned.

committed to the Clink, where hee was beſetled till towards night, and then he was remoued to the Counter. Where after he had lyen a ſeuennight, Boner came to disgrace him: at which disgrading, whe Boner would haue had him put on the Antichristian attire, he would not himself do it: but it was forced vpon him by others. And when he was thoroughly furnished therewith, he set his hands by his side, walking vp and downe, and saide: how say you my Lorde? Am I not a goodly foole? how say you my maisters? So the B. scraped his fingers, thombs, and crown of his head: and when he should haue giuen him a stroke on his brest with his croſſer ſtaffe, the B. Chaplen saide, my Lord strike him not, for he will sure strike againe. Pea that will I (quod Doctor Taylor) the cause is Christs, and I were no Christian, if I would not fight in my maisters quarrel. So the Bishop being afraide, laid his curse vpon him. The fourth day of February, Doctor Taylors wife and his sonne supping with him in the Counter, and the next day by two of the clocke in the morning, the Sheriffe of London with his officers came to the Counter, and so brought forth D. Taylor without any light: leading him to the Wolsacke, an Inn without Algate: where he was straightway put in a chamber, and kept with 4. yomen of the guard, and the Sheriffes men. Where Doctor Taylor fell downe on his knees, & gaue himself wholly to prayer. At the Wolsacke he remained till. of the clocke: at which time, the Sheriffe of Essex was ready to receiue him. And so they set him on horseback with, in the Anne, the gates being shut. At Burntwood they caused to be made for D. Taylor a close hood, with two holes for his eyes, and a slit for his mouth to breathe at. This they did that no man should know him, nor he speake to any man: which practise they vsed with others.

All the way, he was very cheerefull and merrie, to the great woondering of the companie. At Chelmesford, the Sheriffe of Suffolke mette him, and tooke him to his charge,

D. Taylor is pleasant at antichristian attire

They strike out D. Taylors braynes at the fire.

They make D. Taylor that he might not be known.

charge, and perswaded him to revolt, and thanke to him of the same condition. So did the gard, saying: on this condition, Maister Doct. we al dzink to you. When they had all dzunk to him, and the cup was come to him: he staied a litle, as one studying what answere he might giue: at the last he saide, maister Sheriffe, & my maisters all, I heartily thanke you for your goodwil, I haue hearkened to your wordes, and marked well your counsels: and to be plaine with you, I doe perceiue that I haue bene deceiued my selfe, and am like to deceiue a great many in Hadley of their expectations. With that word they all reioyced: yea, good maister Docto (quoth the Sheriffe) Gods blessing on your heart, holde you there: it is the comfoztablest worde that wee hearde you say yet: what? should you cast away your selfe in vaine? a wise mans part, and I dare warrant you, you shall fauour.

Thus they reioyced very much at the wordes and were very merry. At the last, good maister Docto (quoth the Sheriffe) what meane you by this? that you thinke you haue bene deceiued your selfe &c. Would you know my meaning plainely (quoth he) I will tell you, I haue bene deceiued, and (as I thinke) I shal deceiue a great manie: I am as you see, a man that hath a very great carkas, which I thought shoulde haue bene buried in Hadley Churchyard, if I had died in my bed, as I well hoped I shoulde haue done. But herein I see I was deceiued: and there are a great number of wormes in Hadley Churchyard, which shoulde haue had tolly feeding vpon this carrion, which they haue looked for manie a day. But now I know, wee be deceyued, I, and they: for this carkas must be burnt to ashes, and so shall they loose their baitte and feeding. When the Sheriffe and his companie heard him say so: they were amazed, maruelling at his constancie. Departing thence, and comming within two myles of Hadley, he desired to light of his horse to make water.

Whic

The wormes
deceiued by
D. Taylors
burning.

D. Taylor of
a marueylous
courage.

which done, he leapt, and fetcht a friske or twaine, as men commonly doe in daunsing. Why M. Docto, quoth the Sheriffe, how do you now? He answered, well God be praised, god M. Sheriffe, neuer better, for now I know I am almost at home. And at the last, comming to Aldam Common, the place assigned where he shoulde suffer, and vnderstanding it was the place, he saide: Thanked be God, I am euen at home, & so lighted from his horse, and with both his handes rent the hood from his head: and profering to speake to the people, who prayed for him, and saluted him, one or other thrust a tipstaffe into his mouth, and would in no wise permitte him to speake. For he was threated, and so were others, that he shoulde haue his tongue cutte out of his head, except he would promise to keepe silence at his death. When he had praised, he kissed the stake, and set himselfe into a pitch barrell, which they had set for him to stande in. So praying, and calling on the name of God, he endured the torment, till one Soice with an halbert strooke him on the head, that the braynes fell out, and the dead corpe fell into the fire.

They strike
out D. Taylors
braynes at
the fire.

Within viij. or ix. dayes, after S. Gardiner had geuen sentence against M. Hooper, M. Rogers, M. Saunders, Docto Taylor, and Maister Bradford, being the vij. of February, sixe other good men were brought before the bishoppes to be examined for their Religion: whose names were, William Pigot Butcher, St. Knight Barber, Tho. Tomkins Weuer, Thomas Hawkes Gentleman, Iohn Lawrence Priest, and William Hunter Prentice. From which day, Steeuen Gardiner would meddle no more in such kinde of condemnations, but referred the whole doing thereof to Boner Bishoppe of London. Who taking the matter in hande, in the Consistorie of Paules, the Lord Payor, and certaine Aldermen sitting with him, the ix. day of February, he read the sentence of condemnation against the sixe persons, which were not executed before the moneth of March.

Gardiner put
tith of the but-
chering of the
saints to
Boner.

Upon the xij. day of February, Maister Robert Farrar

Bishop of saint Davies, was sent towarde saint Davies, there to be condemned and executed.

Miles Couerdale graunted to the King of Denmarke.

The xviij. day of Februarie, Quene Marie, after long delay, made ful answer to the king of Denmarkes letters: who had writtten two befoze to her, in the behalfe of Miles Couerdale, for his deliuerance, whereunto she in the ende yelded.

The xix. of Februarie, there was a certaine intimation printed in the name of Boner: where charge was geuen to euery man and woman within his Dioces, to prepare them selues against Lent to receiue reconciliation sent from pope Iulius 3. by Poole his Cardinall, and Legate de latere: and so to be absolved.

Thomas Tomkins Martyr.
1555

Of the vij. befoze mentioned condemned by Boner, Tho. Tomkins was the first that suffered, the xvj. of March 1555. in Smithfield. His dwelling was in Shordich, in the Dioces of Lond. He was kept in prison by Boner halfe a yere, and was of him most cruelly vled: beaten about the face; and parte of his bearde pulled off by Boner. Wherefoze he caused him to be shauen, pretending that then he woulde looke like a Catholike. After that, hauing with him M. Harpsfield, M. Pendleton, Doctor Chadsey, M. Willerton, and other standing by, the Bishoppe toke Tomkins by the fingers, and helde his hande directly ouer the flame of a Taper hauing thre or foure weekes: supposing by the payne thereof to terrifie him, and cause him to leaue off the profession of the trueth. In the which burning he neuer moued, till the veines shrunke, and the sinewes burst, and the water did spirte in Master Harpsfieldes face. In so much that Harpsfield moued with pittie, desired the Bishoppe to stay; saying, he had tryed him enough. This burning was in the Bishops Hall at Fulham. He was sundrie times examined: The first time after he had bene imprisoned about halfe a yere, the 8. of Februarie. His Articles were touching the Sacrament of the Altar.

They burne Tomkins hand with a Taper.

The

The next day he appeared againe at eight of the clocke befoze none, and againe the third tyme the same day at two of the clocke in the after none, where remayning constant in the doctrine of the Gospell: the Bishop gaue sentence of death against him, and so beyng deliuered to the Shirisfe of London, was carried to Newgate, where he remayned most ioyous and constant untill the xvj. of March next after. On which day in Smithfield he sealed by his faith in the flaming fire.

Tomkins burned in Smithfield.

The same yere the xvj. of March William Hunter of the age of nineteene yeres was martyzed for the testimony of the truth, he being a prentise in London, in the first yere of Quene Marie, was commaunded at the Easter next following to receiue the Communion at a Masse by the Priest of the parish where he dwelt in Colmanstrate in London: which because he refused, he was threated to be brought befoze the W. of London. Wherefoze his master one Th. Taylor a silke ma. fearing least he should come in danger for his sake, required W. Hunter to depart from him: which he did, and came to Burntwood, where his father dwelt, with whom he remained about the space of half a quarter of a yere, till being suspected, for reading the vij. of Iohn in the chappell of Burntwood. One Father Otwell a sumner, and one Thomas Wood vicar of Southweild, with whom also he disagreed in reasoning of points of the sacrament, he was complained of by the vicar to iustice Browne: but Hunter being afraid of the vicars threats, fled. Browne sent for Hunters father with the Constable, & threated him punishment, except he would bring vnto him his son. The father to satisfie the expectation of Browne, road y. or ij. daies iourneis, & in the high way William met with his father: who after he had with many teares declared what charge Browne had giuen him, the sonne said he would go home with him, to saue him harmeles whatsoeuer came of it. So he was brought to iustice Browne, who after he had reasoned w him out of the

The father compelled against the sonne.

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first

sir of Iohn, and could not peruert him, made a letter immediately, and sent William Hunter with a Constable to the bishop of London: who not able to alter Hunters minde, neither by threats nor flatteries, commaunded his men to put him in the stocks in his gatehouse, where hee sat two dayes and nightes, onely with a crust of brownebread, and a cup of water. After two daies the B. assailed him againe, and finding him constant, sent him to the conuict prison, and commaundeth the keeper to lay irons enough on him. So hee continued in prison thre quarters of a yere: in the whiche time hee had bene before the Bishop fise times, besides the time when he was condemned the ix. day of February in the consistory of Paules with fise other mo. After sentence of condemnation of them all, the Bishop called for William Hunter, and perswaded with him, saying: if thou wilt yet recant, I will make thee a free man in the Citty, and giue thee fortye pounds in good money to set vp thine occupation withall: or I will make thee Steward of my house, and I will preferre thee &c. Whereto after William had said, he counted all worldly thinges but losse and dunge, in respect of the loue of Christ; with the rest hee was ledde to Newgate, where they remayned aboute a moneth, and afterwarde were sent downe, William to Burntwood, and the other to other places in the Countrey.

Now when William was come downe into the Countrey to Burntwood, whiche was the Saturday before the Annunciation of the Virgin Mary that followed on the Sunday after, William remained till the Tuesday, because they would not put him to death then, for the holynes of the day. In the meane time his father & mother came and comforted him, and encouraged him, his mother saying: that shee was glad that euer shee was so happie to beare suche a sonne, who coulde finde in his heart to lose his lyfe for Christes names sake. Then William answered: for my little payne whiche I shall suffer, whiche is but short,

Christ

Hunters mother encouraged him to be constant.

Christ hath promised me (said he) a crowne of ioy: may you not be glad of that mother: with other such words of ioy and comfort on both partes. Thus passing away saterday, Sunday, and monday: on Tuesday morning, when it was morning, the Sheriffe maister Bocket called on to set forward to the burning of William Hunter, whose sonne yet did embrace and comfort William. At the place of his martyrdom, there was a Popish priest that endeouored to peruert him at the stake, and saide vnto him: as thou burnest here, so shalt thou burne in hell. To whom William answered: thou lyest false prophet, away thou false prophet, away. His brother being by, saide vnto him: William, thinke on the passion of Christ, and be not afraide of death, To whom hee answered: I am not afraide: then lift hee vp his handes to heauen, and saide: Lorde, Lorde, Lorde, receiue my spirite. And casting downe his head againe into the smothering smoke, hee yelded vp his life for the trueth.

Hunters brother encouraged him.

The eight of August, Anno 1553. William Sarton weaver of Wistow, was brought before Dalbie Chancellour of Wistow, and by him condemned, for holding against the sacrament of the altar. He was burned the 18. of September, Anno 1556.

William Sarton.

At Bedalle, a market towne in Northeshire, were two men persecuted for the trueth of the Gospell in the latter dayes of Quene Marie, the one named Iohn Suell, and the other Richard Suell: their imprisonment was so long, that their toes rotted off. In the ende, the one of them at length yelded to heare masse, and within thre or foure dayes after his libertie, hee drowned himselfe in a riuer running by Richmonde, called Swaile: the other endured to the ende being condemned by Doctor Dakins. Who after sentence giuen against the martyr, came home to his house, and neuer ioyed after, but died.

Anno

Anno 1555. the xxvi. of March, Maister Higbed, and Maister Canston, Gentlemen of Essex, were put to death for the testimonie of the Gospel: the one at Hoxenden of the hill, and the other at the parish of Thundrest. Boner perceiving these two Gentlemen to be of worshipfull estate: least any tumult should thereby arise, came downe himselfe; accompanied with Fecknam, and certaine other: and laboured with faire promises and threatninges. Which when they saw would not preuaile, the B. carried them both with him to London, and with them certaine other prisoners also: which about the same time were in those quarters apprehended. Not long after this, these prisoners were committed to straight prison, and there attempted sundry waies by the B. and his chaplains to reuoke their opinions. At length, when no perswasion would serue, they were brought to open examination at the Consistory at Paules the 17. day of February, Anno 1555. Where being demaunded whether they would recant, and they denying so to do, were assigned the next day to appeare againe the 18. of Februarie.

On which day, among many other things the Bishop read vnto them seuerall Articles, and gaue them respit till the next day to answer, and so committed them to prison againe. The articles did touch the reall presence, and that the godly martyrs who were burned, were heretikes: with other to this effect. These being giuen them in writing, the next daie was assigned to them to giue their answer. Upon which day, being the first of Marche, they did exhibite their answers contrarie to the determination of the Romish Church: and denying to recant, they were againe dismissed and commaunded to appeare the Wednesday nexte after at twoo of the clocke at after noone, there to receiue definitiue sentence.

The next Friday they were called for againe: and
no

no hope being had of their recantation, were againe dismissed to prison, and commaunded to appeare the nexte day in the consistory of Paules, betwene one and thre in the after none. At which houres they appearing, denied to recant, and exhibited in writing a confession of their faith: and sayde, they would not departe there from. After which wordes the Bishop beganne to pronounce sentence agaynst them. Which when he beganne to do: M. Canston complayned for that he would not answer to their confession, but condemne them in such sort: and so appealed from him to the Cardinall. Then Doctor Smith said, he would answer it: but the Bishop not suffering him to speake, willed Harpesfield to say his minde, for the stay of the people: who toke their confession in hande, but answered no one sentence thereof. That done, the Bishop pronounced sentence: which they cherefully receiued, and were deliuered to the Sheriffes, and so by them sent to Newgate, where they remained in consultation foureteen daies. Which daies expyred, the thre and twentieth daie of Marche, they were at foure of the clocke in the morning deliuered to the Sheriffe of Essex, and so brought to their seuerall places of burning, which they did most constantly endure the sixe and twentieth of the same month.

The same yere the xxviij. day of March, William Pigot, and Steeuken Knight of Haulden, two of the sixe that were condemned by Boner the ninth of Februarie, were both (after their appearinges) burned for the testimonie of the trueth. Pigot at Bzaintrie, and Knight at Haulden. Their Articles and answers were like to those of Tho. Tomkins and oth Martyrs, touching the Sacrament of the Altar. &c. &c.

The next day, being the nine and twentieth day, I. Laurence a Priest, who was condemed with other, was brought to Colchester, and there burned sitting in a Chaire, for that
he

M. Higbed &
M. Canston
burned.

Pigot & Knight
Martyrs.

Robert Farrar
B of S. Da-
uies burned.

he was through euill vsage and heauie irons, not able to go.

The next day after being the xxx. day of March, Robert Farrar B. of S. Dauies in Wales, was burned for the testimonie of the truth: he was the next B. that suffered after M. Hooper: hee was called before the B. of Winchester with M. Hooper, M. Rogers, M. Bradford, M. Saunders, and other aforesaid, the fourth of February, on the which day he should also with them haue bene condemned: but it pleased them to deferre it till the xiiij. day of the same moneth of February.

After he had receiued many checkes and taunts of Winchester, the B. of Worcester M. Bourne &c. being found constant and resolute in the truth, he was dimitted to prison, where he remained vncollected, till the 14. of February: and then was sent downe into Wales, there to receiue sentence of condemnation. Who then vpon the 26. of Februarie, in the Church of Carmarthen, being brought before Griffith Leyson Esquier, Sheriffe of the Countie of Carmarthen, was there personally presented before Henrie Bishop of Saint Dauis, and Constantine the publike Notarie: which Henrie discharged the Sheriffe, and receiued him to his owne custody, and committed him to the keeping of Owen Iones. And therevpon exhorting him to recant, ministered articles vnto him touching priestes marriage, and the Sacrament of the Altar: which he refused to answer vnto, till he saw his Commission. Which also he refused to doe at another examination, the last of Februarie. Wherefore the Bishop pronounced him *contumax*, and *pro confesso*, and committed him to his former keeper, till Monday next, being the fourth of March, there to appeare againe betwixt one and two of the clocke. At which time appearing, he yelded an answer, and required a copie of his Articles, with respit to answer. Which was graunted: and the Thursday next assigned him betwixt one and three. Where, appearing at the time, he refused to subscribe. After that he had twise more

more appeared, and constantlie persisted in the defence of the truth, (notwithstanding he made his appeale from him to the Cardinall) the Bishop pronounced sentence against him, and after he had disgraced him, he committed him to the secular power: who brought him to the place of execution in the Towne of Carmarthen. Where he in the Markette place, on the South side of the Market Crosse, the xxx. day of March, most constantly gaue testimonie to the truth in the flaming fire.

A little before Master Farrars death, one Richard Iones a knightes sonne, comming to Master Farrar, seemed to lament the painfulnes of the death he had to suffer. To whom the Bishoppe answered againe to this effect: saying, that if he sawe him once to stirre in the paynes of his burning, hee should then geue no credite to his doctrine: which also fell out, for he neuer moued, but continued still, holding by his stumps burning, till the time that one Richard Grauell, with a staffe dashed him vpon the head, and so stroke him downe.

About the same moneth of March, one Rawlins White a fisherman, was burned at Cardiffe, for the testimonie of Jesus. He being desirous of knowledge, (him selfe not able to reade) set his sonne to schoule, to learne to reade: and used to haue him reade vnto him the Scriptures, and other good bookes. Whereby he greatly profited in knowledge, and did instruct, and conuert diuers. In which good course Father Rawlins continued, till at last he was taken by the officers of the Towne, as a man suspected of heresie. Upon which apprehension, he was conuented before the Bishoppe of Landaffe: by whom (after diuers combats) he was committed to prison in Chepstowe, with such libertie, as Rawlins might, (if he would) haue escaped: but that notwithstanding, he continued still, and at the last was remoued to the Castle of Cardiff, where he remained a yere, passing y time in prayer, and exhortation to his friends, & those that came to visit him.

After

After a yere, the Bishop caused him to be brought vnto his owne house by Chepstowe: where (after many assyes) per-
reuing he could not preuaile, gaue him a day of determina-
tion: which being expired, the Bishoppe calleth for him a-
gaine; and after exhortation to recant, he proceedeth to the
sentence of condemnation: sauing befoze he said, he would
pray for Rawlins, that God would sende some sparke of
grace vpon him. I thanke you hartely for your gentlenesse
(sayth Rawlins) and if so be that your request be godly, and
lawfull, and that you pray as you should pray, without all
doubt God will heare you. And therefore my Lord, go for: do
you pray to your God, and I will pray to my God. I know
that my God wil both heare my prayer, and perfourme my
desire.

Rawlins God
& the bishops
God.

After prayer the Bishop saide, Now Rawlins, how is it
with thee? etc. Surely (said he) my Lord, Rawlins you leste
me, and Rawlins you finde me, and by Gods grace Rawlins
I will continue. Certainly if your petitions had bene good,
and lawfull, God would haue heard them: but you honour
a false God, and pray not as you should pray, and therefore
hath not God graunted your desire. But I am a poore sim-
ple man, as you see, and God hath heard my complaint: and
I trust he will strengthen me in his owne cause. When
their prayer would not preuaile, they aduised to say a masse,
to see what that would worke. In the meane time Rawlins
betooke him to prayer in a secrete place, till such time as the
Priest came to the sacring. When Rawlins heard the sa-
cring bell ring, he rose out of his place, and came to the quire
dore, and standing a while, turned himselfe to the people,
speaking these wordes: God people, if there be at the least
but one brother among you, the same one shall beare wit-
nesse at the day of iudgement, that I bowe not to this Idoll,
meaning the host that the Priest helde ouer his head. Masse
being ended, and Rawlins persisting constant, the Bishoppe
proceedeth to sentence, and hauing condemned him, dismis-
seth

seth him to be carried againe to Cardiffe, there to be put in-
to the prison of the towne, called Clockemacell, a very dark
lothsome, and most vile prison: where Rawlins passed the
time in singing of Psalmes.

About thre or foure weekes after, he hauing intelligence
that his tyme of death drew nere, sendeth forthwith to
his wife, and willet her by the messenger, that in any wise
she should make readie, and send vnto him his wedding
garments, meanyng a shirte, which afterwarde hee was
burned in. Whiche was accomplished accoꝝdyng to his
mynde.

Rawlins wed-
ding garments.

Now apparelled in his wedding garments, when his houre
was come, and he passed to his death, in the way his poore
wife and children stood weeping, and making lamentation:
which so pearced his heart, that hee let fall teares from
his eyes: but soone after, as though he had mistaked his in-
firmite, beganne to be angry with himselfe: insomuch that
striking his brest with his hande, hee vsed these wordes:
Ah flesh, stayest thou me so? wouldst thou saue preuaile?
Well, I tell thee, do what thou canst, thou shalt not by
Gods grace haue the victorie. By this time hee came to
the stake, and going towards it, he fell down vpon his knees
and kissed the ground: and in rising againe, the earth a
little sticking on his face, he saide these wordes: Earth vnto
earth, and dust vnto dust: thou art my mother, and to thee
shall I returne. Then went he cherefully, and very ioy-
fully to the stake, and set his backe close thereunto: and
when hee had stode there a while, he cast his eye vpon the
Reporter of this History, calling him vnto him, and sayde,
I feele a great fighting betwixt the fleshe and the Spirit:
and the fleshe would very sayne haue his swinge, and
therefore I pray you when you see me any thing tempted,
holde your finger vp to me, and I trust I shall remember
my selfe. After the Smith had made him fast to the stake,
accoꝝdyng as hee had required him, being asrayde of his
instr-

Rawlins a
worthy martyre.

infirmities, and the Officers began to laie wood to him with strawe and reede,) hee himselfe as farre as hee could reach, would catcht the same, and very cherefully disposed it about his bodie. When all thinges were readie, then stept vp a Priest, addressing himselfe to speake, and to peruert the people. Which when Rawlins perceiued, hee beckened with his hand to the people, and said: come hither good people, and heare not a false prophet preach. And then said vnto the preacher: oh thou naughtie hypocrite, dost thou presume to proue thy false doctrine by Scripture? Loke in the text what followeth: did not Christ say, doe this in remembrance of mee: after which wordes the Priest beyng amazed, held his peace. When some that stood by, cried: put to fire, put to fire: which being put to, he bathed his handes so long in the flame, till the sinewes shrunke, and the fatte dropped away: and once hee did as it were wipe his face with one of them. All this while (which was somewhat long) hee cried with a loud voice: O Lord receiue my soule, vntill hee could not open his mouth. Hee was at the same time of his death, about 60. yeres of age.

About this time, Anno 1555. the 28. of March, Quene Marie was fully resolved, and declared so much to foure of her Counsell, to restore the Abbey landes againe to the Church. And the moneth before, the 19. of Februarie, the Bishoppe of Ely, with the Lord Montague, and vij. score horse, were sent as Ambassadors from the king & Quene, vnto Rome: very likely, for the cause of Abbey landes, as it appeareth by the sequele. For it was not long after, but the Pope did set forth in print, a Bull of excommunication, for all manner such persons without exception, that kept any of the Church landes. And also, all such as did not put the same Bull in execution.

About the latter end of this Moneth, Pope Iulius dyed, a monster of nature: who missing on a time his voice, and answer being made that his phisition so bad it, because of his

his goute: bursting out into a rage, he uttered these wordes: bring me my poore flesh in the despight of God.

An other time missing his cold Peacocke, most horribly blaspheming God, he brake into a rage. Whereupon when one of his cardinals sitting by, labored to pacifie him; what (said Iulius the Pope) if God was so angry for one apple, that hee cast our first parents out of Paradise therefore: why may not I being his vicar, be angry then for my Peacocke, since a Peacocke is a greater matter then an apple: He confirmed the idoll of Lauretane.

Upon Shrouesunday, which was about the ij. of March, the same yere a priest in Kent, named Nightingall, parson of Crondall besides Canturbury, reioycing at the alteration of religion, and reading to the people the popes Bull of pardon that was sent into England, hee sayd, hee thanked God that euer hee had liued to see that daie: adding moreover, that hee beleued that by the vertue of that Bull, hee was as clere of sinne as the night that he was bozne: and immediately vpon the same fell suddenly downe out of the Pulpit, and neuer stirred hand nor foot, but so died. Testified by Robert Austen of Cartham, who both heard and saw the same: and it is witnessed also of the whole country round about.

In the moneth of Aprill and the second day, Iohn Awcocke died in prison, and was buried in the fieldes.

The first of Aprill Anno 1555. a letter was sent to the Shiriffe of Kent, to apprehend Thomas Woodgate, and William Maynard for preaching secretly, and to send them vp to the Counsell. The vij. day of the same moneth was sent another letter to the said Shiriffe, for the apprehension of one Hardwich, who went about with a boy with him, preaching from place to place.

The fiftenth of Aprill, a letter was directed to Sir Nicholas Hare, and sir Thomas Cornewallis, willing them to examine Haister Flowre alias Branch, what hee meant to were about his necke written

Deum time, Vitium fuge: and

whom

Popes Peacocke.

A blasphemous Pope.

Gods iudgement.

Deum time, Vitium fuge.

Rawlins.

The Percommunicateth those that hold Abbey lands. Pope Iulius the monster dyeth.

whom else he knew to weare the like : praying them also to speake to Boner B. of London, speedely to procede agaynst him for his Religion, according to the Lawes, and that the Iustices of peace of Middlesex, should likewise procede against him for shedding of blood in the Church, according to the Statute: so as if he continue in his opinion he might be executed, at the farthest by the latter end of this weeke : and that his right hand the day before his execution, or the same day might be stricken of.

The two and twentieth of Aprill there was a letter sent to the Iustices of peace of Middlesex, with a writ for the execution of the said Flower.

Flower.

The xxix. of Aprill Maister Robert Hornbye seruuant then to the Ladie Elizabeth, was conuicted before the Counsell for his religion, and constantly standing thereto, was committed to the Marshalsea.

George Marsh

Anno 1555. the xxiij. of Aprill George Marsh suffered most constantly at Winchester for the testimonie of the truth, for a while he was Curate to Laurence Saunders: in which condition he continued for a space. But at length by detection of certaine aduersaries, he was apprehended and kept in close prison by George Cotes then Bishop of Chester, in straight prison in Chester in the bishops house about the space of foure moneths, being not permitted to haue reliefe and comfort of his friends.

The Wednesday before Palmesunday, he voluntarily presented himselfe (being sought for) before Maister Barton, who sent him the next day before the Carle of Darbie and his Counsell at Lathā. Where appearing before them, and not answering to their contentment touching the Sacrament of the Altar, he was committed to ward in a cold wide stone house: where he lay two nights without any bed, saving a few canuasse tentclothes, and a paire of sheets without wollen clothes : and so continued he till Palmesunday, being occupied in prayer and godly meditation.

On

On Palmesunday at after dinner, he appeared again: and coming with the Vicar of Prescot, the Vicar made report to the Carle, that the answer which he made, was sufficient for a beginner, vnto such time as he should learne farther. Wherewith the Carle was very well pleased: and so after few wordes, commanded he should haue a bed, with fire, and liberty to go among his seruants, so he would not hurt them with his communication.

Thus he departed more troubled then before, because he had not with more boldnes confessed Christ: but in such sort as the aduersaries thought they might preuaile against him. So he prayed to God for more strength. And after a day or two, confessed more plainly, and more boldly in such sort, as the Vicar was not well pleased.

After which, within a day or two came to him againe M. Moore, bringing with him certaine articles, wher vnto Doctor Crome had subscribed in the daies of king Henrie the viij. requiring him also to subscribe: whereto he would in no sort agree, and so he departed. Within a short space after, on throuethurseday, the Vicar sent for him againe, saying: my Lord would be at a short point with him, if he would not subscribe to 4. articles: wherof three tended to the masse, and the fourth touching confession.

These articles he denied to subscribe vnto, and was committed to the Porters ward: where he continued till Lowesunday. On which day after dinner, his keeper Richard Scot signified vnto him, that 2. young men came to carrie him to Lancaster. And so was he carried thither by them: and appeared at the sessions among malefactors, and was thise arraigned among thieves, with yrons on his feete: and with boldnes confessed Christ.

Within few daies after, Marsh was remoued from Lancaster, and coming to Chester, was sent for of M. Cotes, the B. to appeare before him in his hall, no body being present but they twaine. Where the B. communed with him,

11 2

and

and laboured to pervert him : but all in vaine. And after he had taken his pleasure in punishing him, and reuiling him, he caused him to be brought forth into a chappel in the Cathedral church in Chester, called our Ladies Chappel, before him, at two of the clocke in the after none : who was there placed in a chaire for that purpose, and Fulke Dutton maior of that citie D. Wall, and other priests assisting him. And after they had caused him to take an othe, they ministered articles vnto him. To which he answered according to the doctrine taught in king Edwards daies: which being registred, he was returned againe to his prison. Within three weekes after he appeared againe: and after many vain perswasions to recant, he receiued sentence of condemnation, and was carried away, and put into a darke prison, where he had smal comfort of any creature til his death. Yet some of the citizens that feared God, would comfort him at a hole in a wall of the citie, and giue him money.

When the day appointed came that he should suffer: the sheriffes of the city, Amry & Cooper, with their officers tooke him out of the Northgate where he was prisoner, who came with the most meekly with a Locke on his foot, & being at the place of his death, he refused the pardon of the Queen, which was offered him if he would recant. Which he said he would gladly accept: but soasmuch as it tended to plucke him from God, he would not receiue it vpon such condition. So after he had prayed, he put off his clothes to his shirt, & being fastned to the post, by reason the fire was vnskillfully made, he suffered with great patience grievous torment. So that when he had a long time bin tormented in the fire without mouing, hauing his flesh so boyled and puffed vp, that it covered the chaine wherewith he was fastned: hee therefore was supposed to be dead. Notwithstanding sodainly he spread abroad his armes, saying: Father of heauen haue mercy on me: & so yelded. Upon this the people said, he was a martyr. And the Bishop, to quiet them, shortly after made a sermon, affirming that

George Marsh
of great pati-
ence.

that he was an Heretike, &c. and a firebrand in hell. Whom in recompence not long after, the hand of God did so strike, that hee dyed (as it was thought) burned of an Harlotte. This Martir did write diuers and sundrie booke out of prison.

The xxij. of Aprill, William Flower, sometime a Monk of Ely, and a Priest, but after ward being married, liued by teaching of children, was put to death for the testimony of the truth, and had his hand first stricken off, for striking a Priest saying masse. Comming from Lambeth (where he dwelt) about tenne or eleuen of the clocke in the forenone, into Saint Margarets Church at Westminster: where he finding and seeing a priest, called Iohn Cheltam, ministring the Sacrament of the Altar to the people, therewith being offended in his conscience, did strike and wounde him vpon the head, and also vpon the arme and hande with his wooden knife: the Priest hauing the same time in his hand a Chalice, with certaine consecrated hostes therein, which were sprinkled with the blood of the same Priest. Which acte he him selfe after confessed to haue bene euil done, and therefore would submit himselfe to the punishment: but as concerning his beleefe in the Sacrament, he would not submit himselfe to the Popish administration.

W. Flower
woundeth a
Priest at masse.

Upon this acte William Flower being first apprehended, was laid in the Gatehouse at Westminster, where he had giuen two groates before, the same day to one: saying, hee would shortly come to him with as many Irons as he could beare. After ward he was conuented before Boner his Ordinarie, the xix. of April 1555. Where (after the Bishop had sworn him vpon a booke, according to his ordinarie maner) he ministered Articles vnto him, and laboured at three seuerall appearances, to reduce Flower to his superstition, from the truth of the Gospell. To whom when Flower answered: do what you will, I am at a point, for the heauens shall allone fall, as I wil forsake mine opinion, &c. The Bishop

called for depositions of certaine witnesses, and pronounced sentence against him.

Upon the xiiij. day of April he was brought to the place of Martirdome, which was in Saint Margarets Church-
parde at Westminster, where the fact was committed. And there coming to the stake whereat he shoulde bee burned, first he maketh his prayer vnto God, with a confession of the Christian faith. At the striking off of his hand he did not once shrink, but once he stirred a little his shoulders. And thus fire was set vnto him, who burning there, cried with a loud voice thrée times: Oh Sonne of God, haue mercy vpon me. And when his voice fayled, he held vp his armes, till he died, being stricken downe for wante of fire sufficient, (where his nether partes were burned) yet he being in the fire, his tongue moued in his head.

The iij. of May, a letter was sent to George Colt, and T. Daniel, to make search for, and to apprehend I. Bernard and I. Welch, who vsed to repaire to Sudburie: and carrying about with them the bones of Pigot that was burned, shewed them to the people, perswading them to be constant in his religion. This day St. Aps was committed to little ease in the Tower, there to remaine two or thrée dayes, vntill further examination.

The xij. day, Master T. Rosse Preacher, was by the Counsels letters, deliuered from the Tower, to the Sheriffe of Norfolk, to be deliuered to the B. of Norwich, to reduce him to recant, or to proceede against him according to law.

The xviij. day a letter was sent to the L. Treasurer, signifying what the Lords had done for Rosse, and that order should be geuen according to his Lordships request, for letters to the Bishops. And as for Aps (whom the Lieutenant of the Tower reported to be mad) his L. perceiuing the same to be true, should commit him to Bedlem, and there to remaine vntill their further order.

The xxij. a letter was sent to the L. Treasurer, to con-
ferre

fer with the B. of London, and the Iustices of peace in that Countie where they were to be executed, that were already condemned for religion, and vpon agreement of places, to giue order for their execution accordingly.

The 28. a letter was sent to the L. Treasuroz, to cause speedy preparation to be made of such money, as was appointed for such persons as should carrie the ioyfull tidings of Quene Maries good deliuerance of child.
Quene Maries
ioyfull deliue-
rance of child.

The 29. day was a letter directed to sir Frauncis Inglefield, to make search for one Iohn D. at London, and to apprehend him, and send him to the Countell, and to make search for such papers and booke as might touch the same D. or one Benger.

Upon the 30. day of May suffered together in Smithfield Iohn Cardmaker otherwise called Taylor, prebendarie of the Church of Wells, and Iohn Warne vpholster, of the parish of Saint Iohn in Malbroke. Cardmaker was an obseruant Frier, afterward a married minister, and in King Edwardes dayes appoynted to be reader in Paules. Where the Papistes were so much græued at him for his doctrine, that in his reading they cut & mangled his gowne with their kniues. He beyng apprehended in the beginning of Quene Maries dayes, with Maister Barlow bishop of Bath was brought to London and layed in the Flæter King Edwards lawes yet beyng in force till the Parlement ended, which deliuered the Bishops authoritie, and power ouer the professours of the Gospell. At which time these two were both brought before Winchester & other commissioners, who answered in such sort vnto the, that Winchester with his fellow commissioners allowed them for catholicke, glad to haue a forged example of a shrinking brother: which also they objected against others, commending the sobernesse of them twaine. This notwithstanding, Barnard was led againe to the Flæte. From whence he afterward beyng deliuered, did by exile constantly beare witnesse to the truth.

Cardmaker was conveyed to the Counter in Bredstræte, the Bishop of London procuring it to be published, that he should shortly be deliuered, after that he had subscribed to Transubstantiation, and certaine other Articles.

To the same prison where Cardmaker was, Laurence Saunders was brought, after sentence of death was giuen against him, & they had great comfort one of another. After whose departure Cardmaker remained alone, bayted of the Papistes. Against whom Doctor Martine tooke vpon him to be a chiefe dwer by writing, whome Cardmaker did substantially confute. When the Bishop perceiued no hope to peruert these constant seruants of God, he pronounced sentence against them. And vpon the xij. day of Maie, Iohn Cardmaker with Iohn Warne were brought by the Sherriffes to y place where they should suffer. Who being come to the stake; firste the Sherriffes called Cardmaker aside, and talked with him secretly, so long that in the meane time Warne had made his prayers, was chayned to the stake, and had rede sette aboute him, so that nothing wanted but firing: but stil abode Cardmaker with the Sherriffes. The people which before had heard that Cardmaker would recant, and beholding this manner of doing, were in a merueylous dumpe and sadnes, thinking in dede that Cardmaker would now recant at the burning of Warne. At length Cardmaker departed from the Sherriffes & came towards the stake, and in his garments, as he was kneeling downe made a long prayer in silence to himselfe, yet the people confirmed themselves in their fantasie of his recanting, seeing him in his garments praying secretly and no resemblance of any burning.

His prayers being ended, he rose vp, put of his clothes vnto his shirte, went with bolde courage to the stake and kissed it swartely, he tooke Warne by the hand, and comforted him hartely, and so also gaue himselfe to be bound to the stake most gladly.

Cardmaker &
Warne mar-
tyrs.

The

The people seeing this so sodainly done, contrary to their fearful expectation, as men deliuered out of great doubt: cried out for ioy (with so great a shoute as hath not lightly bin heard a greater) saying, God be praised: the Lorde streng- then the Cardmaker, the Lorde Iesus receiue thy spirit: and this continued till the executioner put fire to them. Which being done, they both passed through the fire to their eternal rest.

The people en-
courage Card-
maker at his
death.

The twelfth day a letter was sent to the Lord Treasurer, to cause wittes to bee made to the Sherriffe of Sussex, for the burning and executing of Dericke a Buer at Lewes, and other two: one in Stainings, and the other at Chichester.

The 23. of June, a letter was sent to Boner to examine a report, giuen to the Councel, of 4. parishes within the Shire of Essex, that should still vse the English service: and to punish the offenders, if any such were.

With maister Cardmaker & Iohn Warne, vpon the same day, and in the same company, and for the same cause were also condemned Iohn Ardeley and Iohn Simson, which was the 25. of May. They were both husbandmen in the parish of Wigborough in Essex, and almost both of one age, saue that Simson was of the age of 34. and the other of 30. Iohn Ardeley being urged by the B. to recant, saide boldly vnto the B. with many other wordes of like constancie: If euery haire of my head were a man, I would suffer death in the faith that I am now in. So the 25. of May, they both receiued sentence of condemnation, and were both in one day put to death in Essex, the 10. of June, Iohn Simson at Notchford, and Iohn Ardeley at Rayley: which they patiently endured for Christs sake.

Valiant mar-
tyr Ioh. Ardeley

Iohn Simson
martyr.

About the same time, one Iohn Tooley was executed as a fellow, for rayling on a Spaniard at St. James. And at the gallowes he defied the Pope and his indulgences: and saide, he trusted onely on the merits of Christ: with other wordes.

Iohn Tooley.

wordes against the Pope. For which, after he had bene buried, the mitred prelates caused him to be taken vp out of his graue (after they had excommunicated him for want of appearance) and committed him to the Sheriffe of London to be burned the 4. of June.

Thomas Hawkes was one of the 6. men condemned in one day of Boner, the 9. of February: and put to death the tenth of June. Hee was borne in Essex, and by profession a Courtier, and seruant to the Earle of Orford, till God tooke King Edward out of this world. He had borne to him a sonne, whose baptisme he deferred to the thirde weeke, for that he would not haue him baptised after the Popish manner. For which cause, the aduersaries laid hands on him, and brought him to the Earle of Orford. The Earle sendeth him vp to London, with letters to Boner. With whom Boner after much communication, and conference of his Chaplens with maister Hawkes, hee remained at Fulham: and the 15. the next day departed to London, and came home againe at night.

Upon the munday morning very early, the 15. called for him agayne: and there Harpesfield Archdeacon of London, reasoned with maister Hawkes touching Baptisme, and the masse &c. But Hawkes remayned constant, & withstood him with mightie power of the Scriptures: as also the 15. himselfe. Fecknam and Chadsey, at foure sundrie times after.

The first day of July, the 15. did call him himselfe from the Porters lodge, and commanded him to prepare himselfe to prison: and so was hee sent to be kept close prisoner in the gate house, where he remayned thirtene daies: and then sent Boner two men to know how he did, and whether hee were the same man. To whom he answered constantly for the trueth. After which answer, he heard no more of the bishop, till the 3. of September: on which day he was privately examined againe of Boner, and would haue had his

his hand to a bill of articles: to whom when Hawkes had said, it should neither come into his hand, hart nor minde, the bishop was apt it vp and put it into his bosome, and in a great anger went his way, and tooke his horse and rode on visitation into Essex, and Hawkes went to prison againe.

After these private conferences, perswasions, and long debates, M. Hawkes was cited to appeare in the 15. consistorie the viij. of February: & againe the ix. Where being exhorted by the 15. with many faire wordes, to returne againe to the bosome of the mother Church: after that hee had said to the Bishop: no my Lord, that will I not, for if I had an hundred bodies, I would suffer them all to be torne in pieces rather then I will abiure or recant: at the last, Boner readeth the sentence of death vpon him: and so was hee dismissed to prison againe, till the 10. of June. Then was he committed to the handes of the Lord Riche: who being asked, had him into Essex to suffer martyrdom at Corball. Certain of his friendes prayed him to giue the a signe, whether the payne of burning was so great, that a man might not there keepe his patience in the fire, which thing hee promised them to doe. That if the payne were tollerable, then hee would lift vp his handes aboue his head towards heauen before hee gaue vp the Ghost. Which thing hee performed vnto them. For after he had continued a long time in the fire, and when his speech was taken away by the violence of the flame, his skinne also drawen together, and his fingers consumed with the fire: that now all men thought certaintly that hee had bene gone: then suddenly he reached vp both his handes, (burning on a light fire) ouer his head to the liuing God, and so with great reioysing (as it seemed) did strike or clappe them three several times together. At which sight the people gaue a marvelous shoute. And so the blessed Martyr straightway sinking down into the fire, gaue vp the ghost. He wrote diuers comfortable Epistles.

Hawkes giveth a signe to his friendes.

Hawkes wrote diuers comfortable epistles.

The xxvj. of Aprill Thomas Wattes of Wyllirica in Essex a linen draper was apprehended and brought before the Lord Rich and other Commissioners at Chelmsford, who after short communication had with him, sent him up to Bonner, who after foure appearances and much labouring of him to recant, in the end pronounced sentence agaynst him, and deliuered him to the Sherriffes of London: by whom he was sent to Newgate, where he remained till the ninth of June: or as some record, till the xij. of Maie. At which time he was carried to Chelmsford, and there was brought to Scots house, keeping an In, where they were at meat with Hawkes & the rest that came downe, to their burning. They prayed together both before and after their meate. Wats went and prayed priuatly to himselfe, and afterward came to his wife and sixe children, being there (two of which company offered to burne with him,) and comforted him: and when he had kissed them all, was carried to the fire. Where he hauing kissed the stake said vnto my Lord Rich: beware my Lord, beware, for you do agaynst your conscience, &c. And so patiently he ended in the Lords quarrell.

Tho. Wats
smart.

Queen Mary
proued not
with child.

In the beginning of this moneth of June, the time was thought to be nigh of Quene Mariens trauaile: but their expectation was deceived, and the Prelates and their fauourers confounded: so that they dealt with one Isabell Mault dwelling in Aldersgate streete in Horne Alley, to helpe the matter. Who before witnesses made this declaration: that she being deliuered of a man childe, vpon Whitsunday in the morning, the xj. of June, there came to her the L. North and another Lord, to her vnknown, dwelling about Olde Fishstreete. Who demaunded of her, if she would part from her childe, and would sweare that she neuer had, nor knew any such childe. Which if she would, her sonne should (they said) be wel prouided for, and she should take no care for it. With many faire offers, if she would parte with her child.

After that came other women also, of whom, one (she said) should

should haue bene the Kocker: but she would not part with her Sonne, who was at the writing of this History aliue, of the age of xij. yeres and upward, and called Timothie Mault.

I. Mault
should haue bin
Quene Mariens
childe.

About this time came out a Booke called a Caueat for England, giuing warning to Englishmen of the practises of the Spaniards, and restoring of Abbey lands. Whereupon, came forth a strait Proclamation agaynst any booke or writing, that should empaire the Popes dignitie: whereby great peril grew vnto diuers people.

A Caueat for
England.

With Thomas Haukes were sent downe three other to be burned for the testimonie of the trueth. Nicholas Chamberlaine at Colchester, the xiiij. of June. Thomas Sommer at Maningtra, the xv. of June. William Bamforde, alias Butler, at Norwich, the same xv. of the Moneth of June. All which men patiently and constantly endured the torment for his names sake.

Nicholas Chamberlaine.
Th. Sommer.
W. Bamford.

Within iij. dayes after that Master Bradforde had saued M. Bourne, who preached a seditious Sermon at Paules Crosse, he was sent for to the Tower, where the Quene was then, to appeare there before the Counsell. Where he was charged with the acte of sauing Bourne, which act they called seditious: and also objected agaynst him for preaching: and so by them he was committed, first to the Tower, and after wardes to the Kinges Bench: and after his condemnation, to the Counter. He was a man of singular pietie, and great learning, and a speciall patterne of all vertue, where he became.

Bishoppe Farrar being in the Kinges Bench, after much labouring with, had promised the Papistes to receiue the Sacrament of the Altar with them at Easter in one kinde. When it happened (by Gods prouidence) on Easter euen, the day before he should do it, that M. Bradforde was brought to the Kinges Bench, prisoner. Where he reclaimed M. Farrar, that he did not satisfie the Papistes in receiuing, as he had purpo-

Bradford re-
toyce at the
newes of his
Partir dome.

purposed. When the Keepers wife had brought him worde he should on the morow be had to newgate, and so to be burned, he put off his cap, and lifted vp his eyes to heauen, and sayde: I thanke God for it, for I haue looked for the same a long time, and therefore it cometh now vnto me not so dainely, but as a thing wayted for euery day, and euery hower: and the Lorde make me worthy thereof. And so (thanking her) he departed vp into his Chamber, and went secretlie him selfe, and prayed a long time aboue: and spent the euening in prayer, and other good exercises with his friendes.

The time they carried him to Newgate, was about xi. or xij. of the clocke in the night, for feare of the people. And the next morning at nine of the clock, he was brought into Smithfield: whither (as he went) there came to him a brother in law of his, called R. Beswicke, and toke M. Bradford by the hand. Which when Woodrooffe (being Sheriffe) did behold, he came and brake M. Beswicke's head, that the blood ranne about his shoulders. Being come to the place of execution, hee fell flatte to the ground, secretly making his prayers to almightie God. Then rising vp againe, and putting off his clothes vnto his shirte, he went to the stake, and (holding vp his handes, and casting his countenance to heauen) said thus: O Englande, Englande. repent thee of thy sinnes; beware of Idolatrie; beware of false Christs; take heed they doe not deceiue you. With which words the Sheriffe was greatly offended. So (hauing comforted I. Leafe, that suffered at the same Stake with him) embracing the Keeses, he sayd thus: Straight is the way, and narrowe is the Gate that leadeth to eternall saluation, and fewe there be that finde it. And so constantly he ended this morrow's fall life.

M. Bradfords
words at the
Stake.

Hee remayned in the Tower of London (before his removing to other Prisons) from the Month of August, in the yere of our Lorde, one thousand five hundred fiftie three, to

to the 22. of January Anno 1555. upon which day he was called out to examination before Stephen Gardiner and other commissioners: before whom he appeared three times, and had great reasoning touching the reall presence with him, with Boner, & Worcester: and at the last was condemned by Winchester, the last of Januarie. Which sentence being pronounced, he fell downe on his knees, and hartily thanked God, that he counted him worthy to suffer for his sake.

After condemnation diuerse conferred with him, as Boner, Willerton, Creswell, Harding, Harpsfelde, and other mo: as Doctor Heath archbishop of York, Day Bishoppe of Chichester, Alphonso the Kinges confessor, and another Spanish Friar: Doctor Weston, Doctor Pendleton &c.

With maister Bradford was burned one Iohn Leafe, an apprentice, of the age of nineteen yeres. Who when two billes were sent vnto him into the Counter: the one containing a recantation, and the other his confession, to know to which of them he would put his hand to. First hearing the byll of recantation read vnto him, (because hee could not reade nor write himselfe,) that hee refused: and when the other was read vnto him, which he well liked of: instead of a penne, he tooke a pinne, and so pricking his hand, sprinkled the blood vpon the same bill: willing the Reader thereof to shew the B. that he had sealed the same with his blood already. And so being condemned, he suffered patiently with M. Bradford.

Iohn Leafe 19.
yeere old, burned
with Brad-
ford.

Iohn Leafe, a
notable young
man, a martir.

Within halfe a yere after, God did so strike the forenamed Sheriffe, Maister Woodrooffe, which so cruelly handled M. Bradfords, that his right side being stricken with a Gods indigement, hee so remayned till his dying day, eyght yeres together.

Maister Bradford wrote a whole volume of Letters, to sundrie persons, out of prison. And greatly strengthened, and

Bradfordes
Letters.

and comforted many: to the Citie of London, to Cambridge into Lankeshire, and Cheshire, to the towne of Malden, with a nūber other to priuate persons. The next day after M. Bradford & Iohn Leafe did suffer in Smithfeld, Willia Munge prest died in prison at Maidstone, being there in bondes for religion, & like to haue suffered if he had liued.

Upon the 19. of Julie Anno 1555. died one Iames Treuissam in the parish of S. Margaret in Lothberie, and was bozne vpon a table without coffin or any thing else, into More-feld and there buried. The same night the body was cast vp aboue the ground, and his shete taken from him, and he left naked. After this, the owner of the field seeing him, buried him again. And a fortnight after, the sumner came to his graue, and summoned him to appeare at Paules before his ordinary, to answer such thinge as should be laide against him.

The 13. of July, Iohn Bland parson of Adestham in Kent, I. Frankesh, Nicholas Sheterden, and Humfrey Middleton. were all foure burned together at Canterbury for one cause: whercof Frankesh and Bland were ministers and preachers. He was twice before put in prison for the Gospel, and by suite of friends deliuered: but because he coulde not keepe silence in his liberty, but preach vnto the people, he was the third time imprisoned.

The 21. of February, he was sent to Canterburie gaole, where he lay 1. weekes, and then was bayled, and bound to appeare at the next Sessions at Canterbury. But the matter being exhibited to the Spirituall Court, there it was heard. So that the 21. of May he was examined by Harpsfield: and againe the 21. And from them tossed to the Sessions, at Oranewich, the 21. and 22. of February. And after much reasoning with the Commisarie, and other of the Spirituall Court, he was condemned the 22. day of June, by the S. of Douer, R. Thornton, sometimes a Prossor assisted by the Commisarie, Robert Cellius, and the arch-

The dead body summoned to appeare to answer.

Foure martyrs in Canterbury.

archdeacon Nicholas Harpsfield. The same day were the rest afoze named condemned, and suffered ioyfully together at Canturburie, the 21. of July, at two stakes, al in one fire.

The same moneth of July, next after the suffering of the Kentishmen aboue named, Nicholas Hall bzicklayer, and Christopher Wade of Dartford suffered: & were condemned by Maurice B. of Rochester, about y last day of the moneth of June. Nicholas Hall was burned at Rochester, about the 21. of July. In which moneth of July thre other moze were condēned by Maurice: whose names were Ioane Breach wi-
doe, Iohn Horpoll of Rochester, and Margerie Polley.

Christopher Wade of Dartford in the Countie of Kent Iynen draper, was appointed to be burned at Dartford. About 1. of the clocke, the Shiriffe bringeth Wade pinioned, and by him one Margerie Polley of Tunbridge both singing a Psalm. Which Margerie, so sone as she spied a great multitude gathered about the place where she should suffer, wayting her coming, she said vnto Wade very lowde and cherefully: you may reioyce Wade, to see such a company gathered to celebrare your mariage this day. Wade coming to the stake toke it in his armes embracing it, & kissed it: and being settled thereto, his handes and eies lift vp to heauen: He spake with a cherefull and lowde voice, the last verse of the 86. psalme: Shew some good tokē vpon me O Lord, that they which hate me, may see it, and be ashamed, because thou Lord hast helped me, & comforted me. Preere vnto the stake approached a frier intēding some matter, while Wade was a praying. Whom when he spied, he cried earnestly to the people to beware of the doctrine of the whoze of Babylon: with such vehemencie, that the frier withdrew himselfe without speaking any word. The reeds being set about him he pulled & embraced them in his armes, allwaies with his hands making a hole against his face, that his voice might be heard: which they perceiuing that were his tormentors, allwaies cast saggots at y same hole. Which he notwithstan-

Nicholas Hall, Christopher Wade martyrs

Margerie Polley comforteth Wade.

Wades prayer.

sing it (as he could) put off, his face being hurt with the end of a faggot cast thereat. When fire being put to him, he cried unto God often: Lord Jesus receive my soule. And being dead and altogether roasted, his handes were held ouer his head, as though he had bene staid with a prop.

The 22. of July was burned at Lewes within the countie of Sussex, one Dyrick Caruer Wærebæwer, in the parish of Wight-hamsted in the same countie: & the next day was also burned at Steining, Iohn Lander late of Godstone, in the county of Surrie. Which two men (with others) about the end of the moneth of October were apprehended by Edw. Gage gentleman, as they were at prayer in the house of Dyrick, & by him were sent up to London to the Counsell: who after examination sent them to Newgate, there to attend the leisure of Boner. From whence they were brought the big. of June next after, into the B. chamber in his house at London. Where being examined & earnestly perswaded with, and no hope to peruert the: after diuerse examinations they were condemned the 7. of June, of the B. in his consistory at Pauls. & afterwards were conveyed to the places also mentioned: where they gaue their liues cheerfully and gladly for the testimonie of the truth. Dyrick was a man blessed with temporal riches, which notwithstanding were no clog to him during his imprisonment: although he was well stricken in yeeres, & as it were past the time of learning, yet he so spent his time, that being at his first apprehension utterly ignorant of any letter of the booke: yet could he before his death read any printed English.

In his prayer at the stake he uttered these words: oh Lord my God thou hast willed: he that will not forsake wife, child, house, and all that euer he hath, & take up the crosse & follow thee is not worthy of thee: but thou Lord knowest, that I haue forsaken all to come unto thee: Lord haue mercy vpon me, for vnto thee I commend my spirit, & my soule doth reioyce in thee. These wordes were the last that he spake, till the fire was put vnto him. And after the fire came to him: he cried

cried: Lord haue mercy vpon me: and so died.

At Chichester about the same moneth, was burned one Tho. Iueson of Godstone, in the county of Surrey Carpenter: after perswasion in vaine to recant. When he had said: if there came an Angel from heauen to teach him another doctrine, then that which he was now in, he would not belene him, he was condemned, & committed to the secular power.

In the latter end of this month of July, Ioh. Aleworth died in prison at Keding, being there in bonds for the testimony of Jesus. About the end of July, Iames Abbes was brought before the B. of Norwich, W. Hopton: to whom through his threatenings in the end Iames yielded, and now when he was dismissed, & should go from the B. he calling him again, gaue him a piece of money either 11. or 12. d: which when Iames had receiued & was gone from the B. his conscience began to rob, & immediatly to accuse his fact. In which combat with himself, (being piteously vexed) he went immediatly to the B. again, & there shew him his money, & said: it repented him that euer he gaue his consent to perswasions: & that he gaue his consent in taking money. When no perswasions could auaille with him, he was condemned to the fire: which he endured patiently for the name of Christ, the 2. of August An. 1555. in the towne of Berry.

Upon the 5. of July, Ioh. Denley gent. Ioh. Newman, and Patrick Packingham were condemned in the consistory of Pauls to be burned for the testimony of Jesus. The two first were met on the way by Edmond Tyrrel Esquier: a most barbarous persecutor in those daies, comming from the burning of certain godly martirs: & vpon suspicion he sent them to Boner: who after much trial and perswasion, were condemned for the cause of Christ, and after ward suffered for the same. Ioh. Denley at Arbridge the 8. of August, being set in the fire, with the burning flame about him, sang in it a Psalm. Which W. Story being present hearing, commanded one of the townsmen to hurle a faggot at him: which was done, so that the blood ran down vpon his face: whereat he ceased singing a while,

The martyr
singeth in the
fire.

and clapped his handes on his face: and anon, putting his hands abroad, sang againe. At the last he yielded his soule into the hands of his redeemer. Story in the meane while saying, that he that flogging the sagot, marred a good old song. Not long after, suffered Patrick Packingham in the same towne, About the 28. of the same moneth, John Newman Pewterer dwelling at Maidstone in Kent, was burned the last of August at Saffron Walden in Essex.

Rich. Hooke.

About the same time, Richard Hooke gaue his life for the same cause at Chichester.

1555.

Six godly
martyrs in
Canterbury.

The same yere 1555, about the latter end of August suffered, 6. godly martyrs together in Canterbury, for the testimony of Iesus: being condemned by the bloody Suffragan, M. Collins & Faucet. Their names were William Coker, William Hopper, Henry Laurence, Richard Collier, Rich. Wright, William Stere. Coker had giuen him respite of 6. daies, but refused them, & so was condemned. The xi. of July, Hopper seemed at first to graunt unto the, but repented: & was afterward condemned. The 16. of July, Laurence being required to set to his hand to the bill of his answeres, wrote these wordes: You are all of Antichrist, and him foll. And there they staied him, and would not suffer him to proceed: and wrote not follow. So the second of August they read sentence against him. Collier of Ashford was condemned the 16. of August.

After sentence giuen against him, he sang a psalm: & priest saying that he was out of his wits. The same day Wright and Stere were condemned, and the day aforesaid, they constantly suffered for the testimony of Christ.

After the burning of these 6. aboue named, next followed the persecution of ten other seruants of God: Elizabeth Warne, George Tankerfield, Robert Smith, Stephen Hardwood, Thomas Fust, William Hall, Tho. Lewes, George King, John Wade, Ioane Laishford.

Eliz. Warne.

Elizabeth Warne in the moneth of August, was burned at Stratford: how she was widow, & late wife of Ioh. Warne Uphol-

Upholster and Martyr, who also was burned in the ende of the Moneth of May last past. She had bene apprehended amongst others the first day of Januarie, in a house in Wom Churchyarde in London, as they were gathered together in prayer: and at that present was caried to the counter, where she lay a prisoner til the xi. of June. At which time she was brought into Newgate, and remayned there til the ii. of Iulie. When she was sent by the Commissioners to Boner: who the vi. day of the same Moneth, caused her with diuers others to be brought before him to his Pallace. Where, after diuers verations, and allurements to forsake Christ, after she had said to them: (threatning her) do what you will, for if Christ were in an error, the am I in an error, she was iudged to die. The chiefe procurore of her death was M. Storie, being (as is thought) of some alliance to her, or her late husband. G. Tankerfield of London Coker, borne in the city of York, about the age of xxviij. or xxviii. yeaeres, was in king Ed. dayes a papist, til M. Marie came in. In whose dayes, (perceiuing the great crueltie that was vsed) he beganne to doubt, and fel to prayer, and reading of the word, which God did so blesse, that he grewe in knowledge: which so kindled him with zeale, that he became an exhorter of others. At the last he was found out, and while he went into the Temple fieldes to refresh himselfe, hauing bene sick before, Bearde cometh home to his house, and enquired for him: pretending to his wife, that he came to haue him dresse a banket at the L. Pagets. She thinking no lesse, went and tolde her husband: who when he heard it, said: a banket woman: in dede it is such a banket as wil not be pleasant to the flesh. But Gods will be done. And when he came home, he sawe who it was. And so Tankerfield was deliuered to the Constable, and brought to Newgate about the last of Februarie, 1555. by the said Beard, yeoman of the Ward, and S. Ponder, peunter, Constable of S. Dunstons in the west. He was sent in by sir R. Cholmley knight, & M. Man, a bloudy persecuter.

George Tan-
kerfield,

And being brought before Boner, & constantly maintaining the truth, was by him condemned: and suffered at S. Albons the xxvi. day of August, for the testimonie of the truth. Going down to suffer, at the signe of the crossekeyes where hee immed, he desired the hoste y he might haue a good fire: which was made according as he required. Then he (sitting on a fourme before the fire) put off his shoes and hose, & stretched out his leg to the flame: and when it had touched his soles, he quickly withstood it, shewing how the flesh perswaded him one way, and the spirit another. After dinner y herife came to him, to cary him to the place of executio. Who considering the shortnes of time, his saying was, that although the day were neuer so long, yet at the last it ringeth to euensong &c.

A pretty saying
of the martyr.

About ij. of the clocke he was brought to the place called Romeland, a græne nere the west end of the abbey church. After he had prayed at the stake, he said w a cheerfull voice, that although he had a sharp dinner, yet he hoped to haue a ioyful supper in heauen. While y reeds were set about him, a priest came to perswade him to beleue in the sacrament. But Tankerfield cried vehemently, I defy the whoze of Babylon, sie on the abhominable idol. Whereat the malor was sore offended, and said: though he had but one lode of sagots in the world, he would geue them to the burning of him.

There was a certaine knight by, that went vnto Takerfelde, and toke him by the hand, and said: good brother be strong in Christ. This he spake softly: and Tankerfield said, Oh sir, I thanke you, I am so I thank God. Fire being put to him, he embraced the flame, and bathed his hands therein, and so gaue vp his soule into the handes of Christ. Whose patience was such, that certaine superstitious olde women did say the deuill was in him, and in all such heretikes, and therefore they could not almost seele any payne.

The patience
of the martyrs
caused the peo-
ple to say they
had the deuill.

Robert Smith.

Robert Smith was brought to Newgate the fifth of November, in the first or second yere of the R. by I. Mathew, yoman of the gard, & by the commandement of the Counsell.

First

First he was seruant to sir Th. Smith prouost of Eaton, from whence he was preferred to a clerkship of x. l. in Eaton. Hee was much confirmed in the truth, by the preachings & readings of one M. Turner of Windsor and others: Wherefore at the coming in of Mary he was depriued of his clerkship, and not long after their examinations, wherein boldly and wisely he behaued himselfe in the cause of Christ, he was condemned in the consistorie the xij. of July, and from thence was had to Newgate, with other of the brethren. He wrote diuerse letters in prison to sundry friends. Hee suffered at Arbidge the viij. of August. Being at y stake he comforted the people, willing them to thinke well of his cause, and not to doubt but his body dying in that quarrell, should rise againe to life. And (said he) I doubt not but God will shewe you some token therof. At length he being well nigh halfe burnt and blacke with fire, clustered together as in a lump like a blacke cole, all men thinking him for dead, suddainly rose vp right before the people, lifting vp the stumps of his armes, and clapping the same together, and so hanging ouer the fire slept in the Lord.

The martyr
glueth a signe.

About this time died Stephen Harwood at Stratford, Stephen Harwood.

& Thomas Fust at Ware, both for the testimonie of Jesus. Thomas Fust.

Also about the end of August William Haile was burned at Barnet, and constantly suffered for the truth. William Haile.

George King, Thomas Lewes, and Iohn Wade sickened in Lollardes tower, died, and were cast into the fieldes, and buried in the night by the brethren. So also William Andrew died in prison, who was brought to Newgate, Anno 1555, by Iohn Motham Costable of Maulden in Essex. The principall promoter of him was the Lord Rich.

The xxj. of August suffered Robert Samuell preacher & minister at Barfold in Suffolke, his cheefe persecutor was M. Foster a iustice of Cobdock a litle from Ipswich: where he caused M. Samuell to be apprehended & put in the goale of Ipswich: from whence being remoned to Norwich, he fell into

the

Robert Samu-
muell.

the cruell hands of the bishop Dodoz Hopton & Dunninges his chancellour: who first caused him to be chained bolt vp right to a great post: in such sort, that standing onely on tip-toe, hee was faine to stay by the whole waight of his bodie: besides he so pined him with hunger & thirst, his allowance being only two oz thre mouthfuls of bread, and thre sponesfuls of water for his dayly sustenance, that his body was so dried by that he could not make one drop of urine to relieue his thirst. He had diuerse visions during the time of his imprisonment, which he for modesties sake concealed. Sauing this one he declared, that after he had bene pined iij daies, he fell in a sleepe or slumber, & one clad all in white seemed to stand before him, which ministered vnto him comfort in these wordes: Samuell, Samuell, be of good chere, and take a good hart vnto thee, for after this day shalt thou neuer hunger nor thirst. Which came so to passe accordingly. As hee came to the fire a certaine mayde came vnto him, and kissed him: her name was Rose Nottingham.

Samuell hath
a vision.

Rose Not-
tingham.

W. Allen.

Next after the suffering of Robert Samuell about the beginning of September, was burned William Allen in Nottingham laboring man. At his suffering, such was his credite among the Iustices, by reason of his well tried conuersation among them, that he was suffered to go vntied to his suffering: and there with patience and constancie gaue witness to the truth by shedding of his blood.

Roger Coo.

The same yeere in the moneth of Septeber, Roger Coo of Welford in Suffolke a sheareman, and an aged father, after sundry conflicts with his aduersaries was committed to the fire at Welford in the countie of Suffolke. Hee was condemned the xij. of August by the bishop of Norwich.

Tho. Cobbe.

With the aforesaid was also condemned Thomas Cobbe of Hauerhill butcher, and was burned in the towne of Welford in the moneth of September.

About the vij. of September, Robert Catmer of With, Robert Streater of With, Anthony Burward of Calote, George Brodbridge,

Brodbridge of Bromfield, James Tutley of Betchley were condemned by Thornton S. of Douer.

About the mids of Septemb. Thomas Hayword, & Iohn Gareway suffered at the towne of Lichfield, for the testimonie of the trueth. Th. Hayword.
Ioh. Gareway.

About this time, there was a godly gentleman, M. Iohn Glouer in the dioces of Lichfield and Couentry, whom the B. by his letters charged the maior of Couentry to apprehend. But so soon as he had receiued the letters, he sent a priuie watchword to Iohn to escape and shift for himselfe: who with his brother William, was not so soon departed out of his house, but that yet in sight of them, the Sheriffe, and other searchers came in to take him. But when Iohn could not be found, one of the officers going into an upper chamber, found there Robert the other brother: a maister of art in Cambridge, lying sicke of a long disease: which was by him incontinent brought before the Sheriffe, by whom he was committed to the gaole forthwith. Not being called to his answer, he was moued to enter in bonds, and so to be dismissed. But that he refused to doe, because they had nothing to lay to his charge. So he remained prisoner in Couentry the space of 10. or 11 daies: being neuer called of the maisters to answer.

The 2 day after, the B. comming to Couentry, M. Warren came to the guildhall, & willed the chiefe gaoler to carrie him to the B. With whom after much disputation. When he could not agree: he was returned againe to the common gaole.

On the Friday morning, being the next day after, he with other brethren was carried to Lichfield, whither they came at 4 a clock: & were friendly entertained at the Sun. But the same night they were put in prison by Iephcot the Chancelors man: being destitute on the sodain of al necessaries. He put him into a prison (where he continued til he was condemned) a place next to the dungeon, narrow of room, strong of building & very colde, with smal light: where he was allowed a bundle of straw in stead of a bed, without any thing els to ease him.

himself withal: & was allowed no help neither night nor day, nor company of any man, notwithstanding his great sickness. Within 2. daies after, the Chancellour, & one Temsey a prebendary, came to exhort him to conformity: to whom he gave none eare. He was also in the mean time of his imprisonment assailed by temptations of Satan: but God upheld his servant.

At the 18. first coming to Lichfield, after his imprisonment, he was called before him, none being present but his chaplains, and servants, saving an old priest: with whom he had reasoning of the church and of the sacrament, &c. and to the end he continued constant in the truth.

After that, he was condemned of the B. Austen Bernher, a minister repository of him, that for 3. or 4. daies before his death, his heart grew lumpish, so that he feared lest he should not assist: though he had earnestly prayed for the same. This his temptation he signified to Austen his familiar friend: who exhorted him with patience to waite the Lordes leisure, and if consolation came, hee would shew some signe unto him thereof: whereby he might also witness the same: & so he departed. The next day when he came to sight of the stake, sodainly he was so mightily replenished with heavenly comfort: that he cried out, clapping his hands to Austen, and saying in these words: Austen he is come, he is come, &c.

In the same fire was burned with him, Cornelius Bungey a Capper of Couentry, and condemned by the B. of Couentry, and so they joyfully suffered together about the 20. of September.

John Glouer and William died after, and were prohibited to be buried. John a twelue moneth after, being condemned to be taken up, and cast over the wall, as Doct. Dracot gave sentence. The other was prohibited to be buried by one John Thirlme of Weme in Shropshire. Where hee died, and Barnard the Curate with him.

In the same dioces also, Edward Bourton, who required of his friends, that hee might not be buried after the popish

God sendeth
the spirit of
comfort.

Robert Glo-
uer.
Cornelius
Bungey.

popish manner, was prohibited buriall, and was buried in his owne garden.

In the same countie of Salop, Olyuer Richardine of the parish of Whitchurch was burned in Hartford West, Sir John Yong being Shiriffe. Which seemeth to have bene about the latter end of king Henry the eight.

Olyuer Ri-
chardine.

After the martyrdom of those aforesaid, followed next the condemnation of William Wolsey and Robert Pygot paynter, who were iudged and condemned at Ely by John Fuller Chancellour, Doctor Shaxton his Suffragan, Robert Steward Deane of Ely, John Chrystopher son Deane of Norwich, &c. Anno 1555. The eleuenth of October they were burned in Wilbich.

W. Wolsey.
Robert Pygot.

Wolsey was a Constable at Welles, and was brought to death by one Richard Euerard Gentleman, a Justice of peace. He might have departed if he listed: being willed so to do by D. Fuller: but he said he would be deliuered by law, and no otherwise.

Pygot being called at sessions at Wilbich, would not absent himselfe, but appeared, & was with the other, carried to Ely to prison: where they remained til they suffered. During which time, there came to the one Peter Valentius a French man, who had bin a remainer there about xx. yerres, & strengthened them in the faith. Shaxton had bene a professor, and became a reuolt, and laboured with them, and said: good brethren remember your selues, and become new men: for I haue bene of this fond opinion, &c. To whome Wolsey answered. Ah, are you become a new man? wo be to thee thou wicked new man: God shall iustly iudge thee. In the ende, sentence was geuen against them, and they committed to the stake: where they did sing the 106. psalme, clapping (as it was thought) certaine new Testaments to their breasts, which were thowen into the fire to be burned with them.

The same yere, moneth, and day in the which the aforesaid martyrs were burned at Ely, which was an. 1555 the six.

M. Ridley.

sixteenth of October, followed also at Drfozd the slaughter of M. Ridley B. of London, and M. Latimer B. sometimes of Worcester. M. Ridley was sometimes maister of Penbroke hall in Cambridge: after ward was made Chaplen to king Henry the eight, and promoted by him to be bishop of Rochester: and from thence in king Edwards daies translated to London. He was replenished with singular vertues and great learning. He shewed great compassion on Boners mother in k. Edwards daies: whose sonne nobly encouraged him. He was first conuerted to the truth, by reading Bertrames booke of the Sacrament, whom also the conference with Peter Martyr & bishop Cranmer did much confirme. When Quene Marie came in first, he was committed to the tower, & from thence with the Archb. of Canterbury, and Latimer, to Drfozd: and there inclosed in the common gaole of Bocardo. Where at length being disseuered from them, he was committed to custodie in the house of one Irish: where he remained till his martyrdom. Which was from the yere 1554. till 1555, the xvi. of October. He wrote diuers letters and sundry tractations in time of his captivity.

Sundry letters and tractations of Ridley.

M. Latimer.

Maister Latimer of the Uniuersity of Cambridge, was first a zealous Papist, and a railer against those that professed the Gospel, as he did plainly declare in his Oration against Philip Melancthon, when he proceeded Bachelour of Diuinitie. But especially he could not abide Maister Stafford, Diuinitie Reader there. But M. Bilney had compassion of his blinde zeale: and after a time came to Latimers studie, and desired him to heare him make his confession. In hearing whereof he was so touched, that thereupon he lefte his Schole diuinitie, and grewe in further knowledge of the trueth.

M. Latimer a zealous papist sometime, and conuerted by Bilney.

After he came to the knowledge of the trueth he feruently embraced the same, and suffered with patience many conflicts therefore. He had especiall enemies in Cambridge, a

black

black Frier, one Doctor Buckeman, Prouost of the house: and another Frier, an outlandish man, called Doctor Vene-tus, besides all the rabble of the Yeades and Doctors: as, Doctor Watson, Maister of Christs Colledge, whose Scho-ler Latimer had bene before: D. Notaries, Maister of Clare Hall: Doctor Phili, Maister of Michael house: D. Medcalfe, Maister of S. Johns: D. Blithe, of the kings hal: D. Bullock Maister of the Quenes Colledge: Doctor Cliffe, of Clement house: Doctor Downes, of Jesus Colledge: D. Palmes, ma-ster of S. Nicholas Hostel, &c.

At the last came D. West, Bishop of Ely, who (preaching against Latimer at Barnewel Abbey) forbade him to preach any more within the churches of the Uniuersitie. Notwith- standing, D. Barnes, Prior of the Augustine Friers, did li- cence Maister Latimer to preach in his Church of the Augu- stine Friers: and he himselfe preached at the Church by, cal- led Saint Edwardes: which was the first Sermon of the Gospel that D. Barnes preached, being vpon Christmasse euen, vpon a Sunday. Whereupon, Articles were gathered out against him by M. Tirrel, Fellow of the Kings Hall: and presented to the Cardinall. Notwithstanding the enemies that Latimer had in Cambridge, he continued preaching there thre yeres, and kept conference with Maister Bilney. So that the place where they vsed most to walke in y fields, was commonly called the Peretikes hill.

After he had travelled in preaching thre yeres in Cam- bridge, at length he was called vp to y Cardinall for heresie, & being contented to subscribe to such Articles as they pro- pounded vnto him, was dismissed. After this, by the meanes of Doctor Buttes, a great fauourer of good men, he was among the number of those that laboured in the Kings Su- premacie, and went to the Court: where, after a space, hee obtained a Benefice in Wiltshire, in a towne called West- kington. So he left the Court, & there kept residence. Where he also found enemies, as in the Uniuersitie, that were ar- ticles

D. Buttes a fa- uourer of good men.

ticles against him. As, that he should preach against our La-
die, Saintes, Auenaries, &c. His chiefe enemies (besides the
Bisshoppes of the Countrey) were Doctor Powel of Salestbu-
rie: Doctor Wilson, sometime of Cambridge: Master Hub-
berden: and Doctor Sherewood. By whose meanes he was
cited vp to W. Warham, Archb. of Canterburie, and Iohn
Stokesley B. of London an. 1531. the xix. of Januarie: e-
uery weeke for a space thysie. Being called before them, in
the end he was dismissed: on what condition it is vncertain.
At length, through the procurement of D. Buttes, & Crom-
well, he was aduanced by the king to be B. of Worcester.
Who (whē holy bread, and holy water should be ministered)
caused these verses to be pronounced to the people in his dia-
ces: Remember your promise in baptising; Christ his mer-
cie and bloudshedding: By whose most holy sprinkling;
Of all your sinnes you haue full pardoning. At the getting
of holy bread, these verses following. Of Christes body this
is a token; which on the crosse for our sinnes was broken.
Wherefore of your sinnes you must be forsakers: If of
Christes death you wil be partakers.

Verses of Lati-
mer at the gi-
uing of holy
bread and holie
water.

In his Bishoprick also he suffered much trouble for wel
doing, but the king greatly fauoured him. He continued in
his bishoprick til the time of the vi. articles. At which time,
of his own accord he resigned it. At which time also, Shaxto
B. of Salisburie, resigned his bishoprick. So they kept silence
til the time of R. Edward. And comming vp to London, for
cure of a bryse, which he receiued by a fall from a Tree, he
was molested, and cast into the Tower, til the time of king
Ed. In whose dayes he was set free, and preached againe,
with great fruite and edification of the people. He being 67.
yeres of age, preached euery Sunday twice for the most part:
and both winter and summer, about y. of the clock in y. mo-
ning he would be at his worke most diligently. He euer af-
firmed that the preaching of the Gospel would coste him his
life: and perswaded himselfe that Winchester was kept in the

the Tower for the same purpose: as the Cuent did truly
proue. For after the death of R. Edward he was sent for by
a pursuant: of whose comming he had intelligence by Iohn
Careles, & prepared himself before to go with him. The pur-
suant when he had deliuered his letters to him, departed,
affirming that he had commandement not to tarrie for him,
whereby it should appeare they would haue had him fledde
the realme, but he cometh vp to London, & passing through
Smithfield, (where merely he said that Smithfield had
long groaned for him) was brought before the Counsel. Of
whom he was againe cast into the Tower, where he was
hardly vsed, yet bare it cherefully, for when the Lieftenants
man vpon a time came to him: the aged father kept without
fire in frosty weather, & welnigh sterued for cold, he merily
bad the man tel his master, that if he did not loke the better
to him, perchance he would deceiue him. Which when the
Lieutenant heard, fearing he should make escape, chargeth
him with his words. *Pea* M. Lieutenant, saith he, so I saide:
for you loke I think that I should burne, but I am like here
to sterue for cold.

Smithfield
had long groa-
ned for M. La-
timer.

M. Latimer
almost sterued
for cold in the
tower.

Thus passing a long time in the tower: from thence he
was transported to Oxford with Ridley and Cranmer to di-
spute: as hath bene aforesaid. He wrote diuers and sundrie
letters. Among other enemies to Latimer at Oxford, there
was one Hubberden, who riding by a Church side, where
the youth of the Parishes were daunsing, came into the
Church, and caused the bell to be tolled, and there made to
the people a Sermon of daunsing. In which Sermon, he
made the Doctors of the Church to answere to his call, and
to sing after his tune, for the probation of the Sacrament of
the Altar, against Latimer, Frith, &c. and all Heretikes. At
the last, as he had made them sing, so after he maketh them
daunce also. And first he calleth out Christ and his twelue
Apostles: then the auncient Doctors of the church, as in a
round ring, all to daunce together, with pipe by Hubberde.

Latimers sun-
dry letters.

A Sermon of
piping and
daunsing.

John

How daunce Christ, now daunce Peter, now Paule &c. And in conclusiō, such a dauncing kept Hubberdin, that the pulpet fell, and doونه falleth Hubberdine and brake his leg, and died not long after. The people refused to repaire the pulpet, saying: it was not for dauncers.

Mr. Latimer to the king for restoring of the Scriptures.

Mr. Latimer also wrote to king Henry the big. for the restoring of the free reading of holy Scriptures, which was inhibited. Anno 1531. and Anno 1546. For the which Letter, hee received rather thanks then displeasure of the king: and not long after that, hee was advanced to be a Bishop.

Mr. Latimers newpeeres gift to the king.

Amongst other memorable acts of Latimer, this was one worthy to be remembred: that being B. of Worcester, where others gave newpeeres gifts of golde and silver &c. hee presented the king with a new Testament for a new years gift, and a napkin having this poesie about it. *Fonitiores & adulteros iudicabit Dominus.*

Anno 1555. In the month of October, Ridley & Latimer were both brought forth to their small examination and execution: the Commissioners whereof, were maister White, Bishop of Lincolne, maister Brookes Bishop of Glocester, with others.

Upon the 20. of September was sent doونه a commission to Drfozde from Cardinall Poole to the parties aforesaide, to procede against Ridley in iudgement, and Latimer, except they would recant. So the last of September, they were cited to appeare before the Lordes in the Diuinitie Schole at Drfozd, at big. of the clocke. Where first appeared Maister Ridley, and then Latimer. Mr. Ridley (while the Commission was read) standing bare before, when he heard the Popes holines named, and the Cardinal, put on his cap: and being thise admonished, would not (by putting it off) geue signe of reuerence unto the Pope or his Legate. At the last, the Bishop of Lincolne commanded one of the Beldes to pluck his cap from his head. Maister Ridley bowing his

Ridley couereth his head at the name of the Pope.

his head to the officer, gentlie permitted him to take away his cappe. After that Lincolne perswaded him with a long oration to recant: to which Rydley maketh answer, confuting the vsurped supremacie of the Pope &c. In the ende they objected articles, whereto presently they required answer: but they said such as should not be prejudiciall to that he should say to morrow. So they toke his answers, and appointed him againe the next morrow at eight of the clocke, willing the Maioz he should haue penne, yncke, and paper, &c. So dismissing Maister Rydley, they sent for maister Latimer. To whom after exhortation to recant, and other conference, they propounded the same articles to him which they propounded to maister Rydley. Where to he answered presently, and was assigned to appeare on the morrow againe: which maister Latimer was loth to do, willing them to make speed in that they would do. So y Maioz being charged with him, they brake vp for y day their sessiō.

The next day following, which was the first of October, maister Rydley appeared againe: and because he would not reuerence them, his cap was snatched hastily off his head.

After the articles were read, & he required to answer, maister Rydley toke a sheet of paper out of his bosome, and began to read that which he had writtē: but y B. of Lincolne commaunded y Beadle to take it from him. To whom Rydley sayd, why my Lord, wil you require my answer, and not suffer me to publish it. I beseech you, &c. so maister Rydley seeing no remedy deliuered it to an officer, that immediately deliuered it to the B. of Lincolne: who after he had secretly communicated it to other two Bishops, declared the sence, but would not reade it, saying, it contained words of blasphemie. Maister Rydley on the other syde would make no other answer then was contained in his writings: which being recorded by y register, the B. of Glocester fel to perswade maister Rydley to recant. To whō maister Ridley taking in hand to answer, the B. of Glocester interrupted

Ridley not suffered to make his answer.

pp.

him

him. The B. of Lincolne with his cap in his hand, desired him to returne to the unity of: heir Church: which intrratie, when he saw it moued not the constant seruant of God. He proceeded to sentence of condemnation against him, which being published, M. Ridley was committed to the maior, & M. Latimer called for: who also constantly standing to the defence of the truth, receiued sentence of condemnation, and was committed to the maior, and continued in durance till the 16. day of October.

Ridley and Latimer condemned.

Ridley refused his pardon.

Upon the fiftenth day of October, the B. of Glocester D. Brookes, and the Vicechancelor of Oxfozd, D. Marshall came to maister Irishes house, then maior of Oxfozd, where M. Ridley lay, and offered him the Quenes pardon, if he would recant. Which he refusing to do, they proceeded to disgrace him, & would haue had him put on the surplice himself, but he would not: and while he spake against that Romish apparel (as he called it,) one Edridge the reader of the græk lecture, gaue counsel he should be gagged. Neither would M. Ridley hold the chalice in his hands: but one was appointed to hold it in his hands. His degradation ended, D. Brookes called the Bailiffes, & deliuered to them maister Ridley, with charge to keep him safe from any mans speaking with him, and that he should be brought to the place of execution, when they were commaunded.

The night befoze he suffered, his beard was washed, and his legges. And as he sate at supper the same night at M. Irishes (who was his keeper) he bad his hostes and the rest at the boozde to his marriage: for to morrow (said he) I must be married, and so he wedd himselfe as merrie as at any time befoze. When they arose from the table, his brother offered all night to watch with him: but said he, no, no, that shall you not, for I minde God willing to sleepe as quietly to night, as euer I did in my life.

When euery thing was readie for their, execution in y^e ditch ouer against Baile Colledge, they were brought forth by

by the maior and bayliffes. Maister Ridley had a faire black gowne, furred and faced with foynes, such as he was wont to weare being B, and a tippet of Meluet furred likewise about his necke, a velvet nightcap vpon his head, and a corner cappe vpon the same, going in a paire of slippers to the stake.

After him came Maister Latimer in a poore Bissow frize frocke all wozyne, with his buttended cappe, and a herchiefe on his head, a new long shrowd hanging ouer his hose downe to the foote: which at the first sight stirred mens hearts to rue vpon them. Maister Ridley looking backe, espied maister Latimer comming after, vnto whom he sayd: Oh bee you there? Hea (sayd maister Latimer) haue after as fast as I can follow. First maister Ridley entering the place, marueilous earnestly, holding vpon both his hands, looked towards heauen: then shortly after espying maister Latimer, with a woonderfull chærefull loke, ranne vnto him and embraced him, and kissed him, and as they that stood neere reported, comforted him saying: be of good heart brother, for God will either auoide the furie of the flame, or els strengthen vs to abide it.

The behauiour of Ridley and Latimer at the place of execution.

With that, went hee to the stake, kneeled downe by it, kyssed it, and most effectually prayed: and beynde hym kneeled Maister Latimer, as earnestly calling vpon God as hee. Doctour Smith who recanted, preached a Sermon, scant in all a quarter of an houre, against them, in the meane while that they were a preparing to the fire.

M. Ridley being in his shirt, stood vpon a stene at the stake, and held vp his hands and saide: Oh heauenly father, I giue vnto thee most hearty thanks, for that thou hast called me to be a professour of thee, euen to the death, &c. When the Smith tooke a chaine of yron, and brought the same both about D. Ridleyes and Latimers middles: and as hee was knocking in the staple, maister Ridley took the chayne in

his hand, and shaked the same, for it did gyrd in his bellie, and looking aside to the smith, saide: Good fellow, knocke it in hard, for the flesh will haue his course. Then his brother brought both him and maister Latimer gunpowder: which he said he would take as sent from God: then brought they a sagot kindeled with fire, and laide it downe at Ridleyes fete. To whom maister Latimer spake in this maner: be of good comfort M. Ridley, and play the mā, we shal this day light such a candle by Gods grace in England, as (I trust) shal neuer be put out. And so the fire was giuen vnto them. When Doctor Ridley sawe the fire flaming vp towards him: he cried with a wonderfull loude voyce, *In manus tuas Domine commendo spiritum meum, Domine accipe spiritum meum.* And after repeated often in English, *Lozde, Lozde receiue my spirite: maister Latimer crying as vehemently on the other side, Oh father of heauen receiue my my soule: who receiued the flame as it were unbrycing it, and soone died M. Ridley, by reason of the euil making of the fire, had his nether partes all burnt, befoze the vpper parts were touched, and endured great torment with much patience: so they both slept in the Lozde, faithfull witnesses of his trueth.*

Diuers letters
and treatises.

Maister Ridley wrote diuers letters and treatises of exhortation.

M. Ridley.

Stephen Gardiner dieth, a man of an vconstant mind.

The next moneth after the burning of Ridley and Latimer, which was the moneth of Nouember, died Stephen Gardiner, a man hated of God and all good men. He was (during the time of Queene Anne,) anemie to the Pope: but after her decease the time carried him away, that he became a Papist: till agayne in King Edwardes time, he beganne to rebate from certaine pointes of poperie. Agayne, after the decay of the Duke of Somerset, he quite turned to poperie, and became a cruell Persecutour. He hauing intelligence of the death of Ridley and Latimer, deferring his dinner til thre or foure of the

the clock at after none, cometh out (reioysing) to the olde Duke of Norfolk, who tarried for his dinner till then, at Gardiners house, and said: Now let vs goe to dinner. And being set downe, began merely to eate: and had eaten but a few bittes, when the sodaine stroke of Gods terrible hande fell vpon him, so that immediatly he was taken from the table, and brought to his bed: where he so continued xij. dayes, and then died, his tongue being blacke, and swolne in his head. When Doctor Day Bishop of Chichester came to him, and began to comfort him with wordes of Gods promises, & with free iustification in the blood of Christ our Saviour, repeating the Scriptures vnto him: Winchester hearing that, what my Lozde (saide he) will you open that gap now? then farewel all together. To me, and to such other in my case you may speake it: but open this window to the people, then farewel all together.

Gods iudgement vpon Gardiner.

Winchesters words at his death.

After the death of Maister Ridley and Maister Latimer, followed thre other couragious Souldiers of Jesus Christ. Iohn Webbe Gentleman, George Roper, and Gregorie Parke. Iohn Webbe was brought befoze the sufferage of Douer, the sixteenth day of September befoze: the other two long after. Which (beside sundrie other times) the thre day of October, were all thre together brought befoze the said Iudge, and by him condemned. And about the ende of October, or in the latter end of Nouember (as it is otherwise found) they were brought out of prison to their martyrdom: who by the way said certaine Psalmes mournfullie. Roper was a young man, of a fresh colour, courage and complexion. The other two were somewhat moze elderly. Roper comming to the stake, and putting off his gowne, set a great leape. So soone as the flame was about him, he putte out both his armes from his bodie like a Rode, and so stode steadfast, continuing in that maner (not plucking his armes in till the fire had consumed them, and burnt them off. And thus these worthy Martyrs at Canterburie gaue witnesse

I Webbe, G. Roper, G. Parker, Martyrs.

to the trueth,

The xij. of December died William Wiseman in the Towr Tower, a Clothworker of London. Some thought that through famine, or other euill handling, hee was made away. After his death he was thowen into the fields, and charge geuen that none should burie him. But the brethren buried him in the night.

In the same yeare, about the vij. of September, James Gore deceased in prison at Colchester, being captiue for defence of the trueth.

Maister Iohn Philpot (after he had bene imprisoned by the Lord Chauncellour a yere & a halfe for his free speech in the conuocation house) was the second of October an. 1555. called for before the Quenes Commissioners, M. Cholmeley, Maister Roper, Doctor Storie, and one of the Scribes of the Arches, at Newgate Sessions Hall. Where they had nothing particular to charge him with by the Lawe: neither would he otherwise answer. So they sent him againe to prison. Afterwardes hee was commaunded to appeare the xxiij. day of October, which he did. And after much railing against him, and many threatenings, they sent him to the B. of Londons Colehouse, where he found Tho. Whittle Priest, in the stocks: who once (through infirmities) had relented to the Papistes, but feeling remorse and torments in his conscience, went to the B. Register, desiring to see his bill againe. Which as soone as he had receiued, he tare in peeces: and after that was ioyfull, & receiued comfort. Where the B. heard thereof, he beate him, and pulled a greates pece of his beard from his face, and cast him into prison. Which he endured ioyfully for Christs name.

Boner vnderstanding of maister Philpots imprisonment, sent him bread, and meate, and drinke, with faire wordes, and promise of fauour. And within a while after, one of his Gentlemen was sent for him, and brought him to the presence of Boner, who vnderstanding by Maister Philpot the

the cause of his trouble to haue risen by his speech in the conuocation house, said, he would not as then burthen him with his conscience, and said moreover, that he meruailed they were so merrie in prison, singing and reioycing. To whom M. Philpot answered, that they sang Psalmes, and that hee trusted he would not be offended therewith, since S. Paul saith. If a man be of an vpriight minde, let him sing: and we therefore (said he) to testify that wee are of an vpriight mynd to God, though we be in miserie, do sing. So he was had againe to the Colehouse, where he had other sixe companions of the same affliction.

He was examined in all 14. seuerall times: the fourth time in the Archdeacons house of London in the moneth of October, before the Bishops of London, Bath, Worcester and Gloucester: with whom after dispute, of the church of Rome and authoritie therof, he was againe dismissed.

The Bishops rose vp and consulted together, and caused a writing to be made, wherto they put their handes. So he was againe carried to his Colehouse M. Philpot thought then they conspired his death.

The 5. examination was before the Bishops of London, Rochester, Couentrie, saint Asles, with another. Doctor Storie, Curtop, Doctor Sauerson, Doctor Pendleton, with other Chaplens and gentlemen of the Quenes Chamber, and others in the Gallerie of the B. of Londons pallace. Where Boner, because he said hee minded on the morrow to sit in iudgement on him, exhorted him to play the wise mans part, and to comfort himselfe. To whom Philpot answered, he was glad iudgement was so nigh: but refused Boner, as not being his ordinarie.

After much dispute of the Romish church, and reuilings of Doctor Storie against Maister Philpot, he was had againe to the Colehouse, the Bishop of London promising him fauour, and that he had in his hands to do him good. To whom Philpot answered: my Lord, the pleasure that I will require

To hasten
iudgement a
pleasure to the
Party.

require of you is to hasten my iudgment, and so to dispatch me out of this miserable world vnto my eternall rest. The B. for all his faire promises performed no kinde of curtesie vnto him: for a whole fortnight after, he had neither fire, nor candell, nor good lodging.

The first examination was before the Lord Chāberlaine, the vicont Hereford: the L. Ritch, the L. S. Johns, the Lord Windfore the L. Shandoys, sir Iohn Brydges lieftenant of the Tower, with the B. of London, and Doctor Chadsey. The first of Nouember, Anno 1555. Before whom he was reasoned with touching the Romish Church, and of the Sacrament of the Altar. The Lordes tempoꝛall being halfe amazed at that which they heard, and not giuing P. Philpot an euill word.

The viij. examination was had the xix. of Nouember, before the B. of London, and Rochester, the Chauncelloꝛ of Mitchfield, and Doctor Chadsey.

A sharpe answer to Boners message.
The next morning Boner sent for maister Philpot to come to Masse. To whose messenger he answered, his stomacke was too weake to digest such raw meates of flesh, blood and bone.

The next day the B. sent againe for him, and ministred false articles against him, and could bring no witnesse: but would haue had his prison fellows sweorne against him. Which because they refused, they were put in the stocks, and also P. Philpot with them, where they sate from morning till night.

The Sunday after at night betwixt 8. and 9. the Byshop came to the Colehouse himselfe, and caused maister Philpot to be had into another place of imprisonment, and there caused him to be searched, but the searcher missed of his last examination which he had writtten: yet toke two Letters from him whiche were of no greate importance.

The viij. examination was before the B. of London, of
saint

Saint Davis, maister Mordant and others in the B. chapel: where the B. would haue had him answered onely, yea, or nay to certaine Articles. Which Philpot would not, but made his appeale; which the Bishop said he would stay in his owne handes. So was he had againe to the colehouse.

The 9. time he was examined of the B. alone with his Chaplains: the next day after in the Wardrope. Where maister Philpot would not heare so much as Articles read against him: refusing Boner as being not his ordinary. At the last, they fell to reason of the Sacrament of the altar, and the masse: the Bishop and diuers of his Chaplaines setting vpon maister Philpot. To whom hee gaue no place nor cause of triumph: but sufficiently mainteined the trueth therein. So for that time he was dismissed to his prison againe.

And the next day the tenth time was examined of the B. his register and others: and charged with the booke of Catechisme, made in king Edwards daies, and certain conclusions agreed vpon both in Oxfoꝛd and Cambridge, &c. But P. Philpot refused him for ordinary, & would not answer: but appealed to him that was in place of the Archbishop, ricke of Canterbury, because he knew not of his imprisonment, who was then Archbishop.

The xi. examination was on S. Andrewes day before the Bish. of Duresme, of Chichester, of Bath, of London: the Prolocutoꝛ maister Christophorson, Doctor Chadsey, maister Morgan of Oxfoꝛd, maister Hussey of the Arches, Doctor Weston, Doctor Harpesfield, maister Coofins, maister Iohnson, register to the B. of London: these disputed against maister Philpot touching the true Church, and of the Sacrament of the Altar, and of the antiquity of the religion which maister Philpot professed. Of which companie maister Morgan behaued himselfe aboue all the rest, most insolently against him: who asked maister Philpot howe
hee

hee knew that hee had the spirite of GOD, scoffingly. To whome Philpot answered: by the faith of Christ which is in mee: Ah by faith, doe you so, sayth Morgan? I weene it bee the spirite of the buttery, which your fellowes haue had, which haue beene burned befoze you: who were drunken the night befoze they went to their death: and I weene went drunke vnto it. To whome Maister Philpot answered: It appeareth by your communication, that you are better acquainted with the spirite of the the butterie, then with the spirite of God. Wherefoze I must needs tell thee thou paynted wall, and Hypocrite: In the name of the liuing GOD, whose trueth I haue tolde thee, that God shall raigne fire and brimstone vpon suche scorners of his worde, and Blasphemers of his trueth as thou art. Morgan, What, you rage nowe. Philpot. Why foolish blasphemies haue compelled the spirite of God which is in mee, to speake that which I haue saide vnto thee thou enemye of all righteousness. By thine owne wordes doe I iudge thee, thou blinde and blasphemous Doctor, for as it is writtten: By thy wordes thou shalt be iustified, & by thy wordes thou shalt be condemned. I haue spoken on Gods behalfe, and nowe haue I done with thee Morgan. Why then, I tell thee Philpot thou art an heretike, and shalt be burned for thine heresie, and afterwarde goe to hell fire. Philpot: I tell thee thou hypocrite, I passe not this for thy fire and fagot, neyther (I thanke GOD my Lorde) stande in feare of the same: my faith in Christ shall overcome them, &c.

In fine, Chadsey perswaded him to consider of himselfe, and to be wel aduised. To whom M. Philpot said, he would his burning day were to morow: for this delay, (said he) is euery day to die, & yet not to be dead. So for that time they dismissed him.

The 12. examination was on Wednesday the fourth

of December befoze the Bishop of London, Worcester, & Bangor. After Masse the Bishop called him befoze him into his Chappell, and recited the Articles, which oftentimes he had done befoze, with depositions of witnesses, of whom some were not examined. Philpot againe refused him for Judge.

So he was had away, and anone after he was called for to come befoze him, & the Bishop of Bangor. Who being befoze them, they cauled with him, where his religion was an hundred yeare ago, accusing him of singularitie &c. and so dismissed him til after none. At which time he appeared againe, and after reasoning with him touching the reall presence: they againe dismissed him till Thursday after, which was the 13. examination. On which day he appeared befoze the Archb. of York, and other Bishops, as the bishop of Chichester, Bath, London, &c. & they reasoned with him touching the true Church, and the authority thereof, and vniuersality. But being not able to deale or preuaile with him in strength of argument, nor verity of their cause, they departed.

The same day at night againe, Boner called for him, and required him to say directly, whether he would be conformable or not. To whom he answered, that he required a sure proue of that Church whereto Boner called him: which when Boner could not proue, they gaue him ouer vntil the xij. or xliij. daye of December. On which dayes the Bishop sitting iudicially in his Consistorie at Paules, caused him to be brought thither befoze him and others, and obiected vnto him 3. articles. 1. That he refused to be reconciled to the Church. 2. That he had blasphemed the masse, and called it Idolatrie. 3. That he denied the reall presence. And exhorted him to recant, and to returne to his Romish Church.

Whereto when M. Philpot had shewed that he was not out of the church, & that he had not spoken against the masse,

Articles against M. Philpot.

M. Philpots
zeale against
Morgan.

no sacrament of the Altar. He was once againe dismissed till the sixteenth day of the same moneth: on which day when neither threathninges, no faire allurements could moue him. The B. after he had brought forth a certaine instrument containing articles and questions, agreed vpon both in Oxforde and Cambridge: and had exhibited two booke in print: the one the Catechisme made in King Edwardes dayes, anno. 1552. The other concerning the true reporte of the disputation in the Conuocation house, which Philpot acknowledged to bee his penning, without any iust cause he could pretend against him by force of lawe, proceeded to his tyrannical sentence of condemnation. & so committed him to the Sheriffe: whose officers led him away. And in Pater noster row, his seruauant meeting him, lamented: to whom Philpot said, content thy selfe, I shal do well ynough, thou shalt see me againe. So the officers had maister Philpot to Newgate: whom Alexander the keeper vsed very rigorously, and would not strike off his yrons vnder foure pound, but put him in Limbo. Whereof the Sheriffe vnderstanding, caused Alexander to vse him more gently.

Vpon Tuesday at supper, being the 17. of December, he had worde from the Sheriffe to prepare himselfe: for the next day he should be burned. Maister Philpot answered, and said: I am readie, God graunt me strength, and a ioyfull resurrection. In the morning, the sherifes came about six. of the clocke, and called for him, and hee most ioyfully came down vnto them, When he was entred into Smithfield, because the way was soule, two Officers toke him vp, to bear him to the stake. To whom he said merily: what? will you make me a Pope? I am content to goe vnto my Iourneyes ende on my fate. But first comming to Smithfield, hee there kneeled downe vpon his knees, saying with a loude voice these wordes. I wil pay my vowes in thee, O Smithfield.

When

Boner con-
demneth Phil-
pot.

Philpot
payeth his
vowes in
Smithfield.

When he was come to the place where he should suffer, he kissed the stake, and said: Shal I disdaine to suffer at this stake, seeing my Redemer did not refuse to suffer most vile death on the crosse for me? When makely he said the 10. 107. and 108. Psalmes. The fire being put vnto him he yielded his soule vnto God (whose trueth he had witnessed) the eyghtenth day of December. He wrote many fruitfull Letters.

Anno. 1556. To beginne the new yere withall, about the xxij. of Januarie, were burned in Smithfield these seue persons following: Thomas Whittle, Priest, Bartlet Green Gentleman, Iohn Tudson Artificer, Iohn Went Artificer, Thomas Browne, Elizabeth Foster, wife, Ioane Warren, alias Lashford, maide: all together in one fire. The Articles objected against them: were, touching the seuen Sacraments; the Sacrifice of the Masse, the Sea of Rome, &c.

Thomas Whittle was apprehended by one Edmund Alabaster, and caried to the Bishop of Winchester lying sick, hoping to be preferred for his diligence: but the Bishop repulled him. So he was had to Boner, who did beate & buffet him, and cast him into prison. D. Harpsfielde offered him a Bill to subscribe vnto, consisting of generall tearmes, the rather to deceiue Whittle. So he subscribed, but afterwarde felt such hozro in his conscience, that he could not be in quiet till he had gotten his bill againe, and rent away his name from it. So the Bishoppe condemned him, after many perswassons to haue made him recant, and committed him to the Secular power. He wrote diuers Letters of comforte and exhortation.

The next day after was Bartlet Greene condemned. He had bene Student in Oxford, and there by hearing the lectures of Peter Martir, hee came to haue knowledge of the trueth. Afterward he was Student of the common lawes in the Temple.

The cause of his first trouble was an answer to a letter of

1556

Seven persons
burned toge-
ther in Smith-
field.

T. Whittle re-
penteth, and is
condemned.
T. Whittles
Letters.

B. Greene.

of Maister Goodmans, banished at that time beyonde the Seas. Wherein hee wrote that Quene Marie was not dead: whereof Maister Goodman desired to bee satisfied. These Letters came into the Counsels handes, and they would haue made treason thereof, if the lawes would haue serued. But after they had long deteyned him in the tower and elsewhere, they sent him to Bishop Boner, to be ordered after their Ecclesiasticall manner. Against whom Sir Iohn Bourne, then Secretarie to the Quene, was a principall dwer.

The xxij. of Nouember, at two of the clock in the after noone, he was presented befoze the Bishop of London, and two other Bishops: Maister Deane, M. Roper M. Welch, Doctor Harpsfielde, D. Dale, Maister George Mordant, and Maister Dee. Befoze whom, after he had shewed the cause of his imprisonment, to haue bene his Letter written vnto Maister Goodman: Doctor Chadsey (being sent for) reported, that in the presence of Maister Moseley, and the Lieftenant of the Tower, he should speake against the Reall presence, and Sacrifice of the masse, & that their Church was Antichristian. This Maister Greene confessed that he had sayde. So after some talke with other, Maister Welche desired of the Bishoppe, that he might haue licence geuen him to talke with him aparte, and then with flattering behaviour, and faire wordes, he laboured to peruert him, and reasoned wth him touching the marks of the church. Wherein Maister Greene (shewed himselfe able sufficientl^y to answer that which he did obie^t. Afterwarde, he had priuate conference with Boner, in his bedchamber: who also laboured him all he might, but the spirite of God was of moze power: and M. Greene (not withstanding) continued constant in his holy profession.

In the ende, the B. perceiuing himselfe not able to alter his constant minde, the xxvij. of Nouember he examined him vpon certayne poyntes of Christian Religion: and out

and out of his answeres drew articles, whereto Maister Greene set to his hand. The fiftenth day of January, in his Consistorie at Paules, accompanied with Fecknam, and other of his Chapleins, after he had condemned the other six, he called for maister Greene, and asked him if hee would recant. Which when he denyed, the Bishop proceeded in sentence and condemned him, and committed him to the Sherriffes of London, to bee carried to Newgate, where he continued in prayer and godly meditation, till the 28. of January. At which time he with the rest were carried to the place of execution. Whither going by the way, as also at the stake, he vttered often times Latine verses: *Christe Deus, sine te spes est mihi nulla salutis: Te duce, vera sequor: te duce, falsa nego.* He confessed himselfe to to one Maister Cotton of the temple his friend, that he had bene scourged with rodde of Boner: but else for modestie sake kept it secrete. Hee was of nature most milde, and gentle. He wrote diuerse Letters and exhortations.

M. Greene
condemned.

M. Greene at
the stake.

Thomas Browne bozne in the parish of Wynton within the dioces of Ely, came after ward to London, where hee dwelled in the parish of S. Brides in Fleetstreete, a married man of the age of 37. Who because he came not to his parish Church, was presented to Boner by the Constable. When Boner laboured to perswade him, and seeing himselfe not able to preuaile by the worde, to ouerthrowe him, proceeded to his cruell Sentence, and so committeth him to the Secular power. So hee abode the cruel fire amongst the rest.

Tho. Browne

The same daye also was Iohn Tudson, bozne in Ipswich, condemned. Who being complayned of to sir Roger Chomley, and Doctor Storie, was sent to Boner. And after much perswasion to recant, according to his maner, he pronounced sentence against him.

Iohn Tudson.

Iohn Went, bozne in Langham in Essex, within the dio-

Iohn Wena
ces

ces of London, of the age of 27. yeares, examined by Doctor Story, vpon the sacrament of the popish Masse, because they disagreed with him in the reall p[re]sence, was sent to Boner, and of him condemned for the p[ro]fession of the truth.

With the five aboue recited were condemned two women, Isabell Foster a wife, and the other a maide called Ioan Warne, alias Lashford. Isabell was married to one Iohn Foster Cutler of the parrish of saint Brides in Fleet-street being of the age of 55. yeares. She was sent to Boner for not comming to the church, and constantly mainteining the truth of her p[ro]fession, was of him condemned.

Isabell Foster.

Ioan Lashford.

Ioan Lashford bo[yr]ne in the parrish of litle Alhallowes in Thames str[ea]te, was the daughter of one Robert Lashford Cutler, and of Elizabeth, who after ward was married to Iohn Warne Upholster: who was persecuted for the Gospel of God to the burning fire, and after him, his wife, and after her this Ioan Lashford their daughter, after she had remained prisoner in the Counter 5. weekes, and certaine moneths in Newgate.

After these 7. aboue rehearsed, shortly after in the same moneth, the 31. of January, 4. women and one man were burned at Canterbury at one fire. Their names were Iohn Lomas a yong man, Anne Albright, Ioan Catmer, Agnes Snoth widow, Ioan Sole wife. Lomas was condemned the xviij. of January, Snoth, the xxij. Albright, alias Chamixes, the xviij. Sole, the xxij. and at the same time, Ioane Catmer; all five at one fire. Who (when the fire was flaming about their eares) sang Psalmes. At the sight whereof, sir I. Norton knight wept bitterly.

Five martires
sing a psalme
in the flaming
fire.

The Judges, and the other Assistentes which sate vpon them, were Richarde Faucet. Iohn Warren, Iohn Milles, Robert Collins, and Iohn Baker, the Payor.

The

The Historie of Thomas Cranmer Archyshop
of Canterburie, burned for the truth. Anno, 1556.



Thomas Cranmer was first of Jesus Colledge in Cambridge, a Master of Arts and fellow of the Colledge: after ward he married and gaue ouer his fellowship, and became reader in Buckingham Colledge. Whiles he was reader in that Colledge, his wife dyed, & he was receiued againe to be fellow of Jesus Colledge: where he grew in knowledge in such sort, that he became Doctor of Diuinitie, and was appointed one of the heads, to examine such as yearly were to commence Bachelers, or Doctors of Diuinitie. Who neuer would admit any to p[ro]ceede in Diuinitie, vnllesse they were substantially sene in the story of the Bible: whereby diuerse Fryers and other reitigious persons were reiected of him. He was greatly solicited by Doctor Capon to be one of the fellows in the foundation of Cardinall Wolseys Colledge in Oxford, but could not be drawen thereunto. Whiles he continued in Cambridge, the matter of the kinges diuorce with the Lady Catherin was in question now two or thre yeares among the Canonicques: who could not resolute vpon the matter. Now by reason the plague was in Cambridge, Doctor Cranmer remoued to Waltham crosse with two of his pupills to M. Cresseys house, where Doctor Steuens secretary, and Doctor Foxe Almosiner finding him, conferred with him about that matter of the kinges diuorce. He gaue them counsaile rather to cause it to be discussed among the Diuines, whether by the worde of God a man may marrie his brothers wife or not, for the satisfying of the kinges conscience: and that done, to referre it to iudgement how lawfull the diuorce might be, &c.

Thomas Cranmer Archb. of
Canterburie.

advice touching the discution for the diuorcing course

P. P.

Cranmer sent
for to the king.

course they declared unto the king, who caused Cranmer immediately to be sent for: and after talke with him concerning the matter, he appointed him to be chiefe doer in the dispute, and conference: and commaunded him to set downe his minde fully in the case, and willed the Earle of Wiltshire to giue him entertainment in Duresme house, and to furnish him with Bookes, and necessities meete for the busines: who provided for him accordingly. So docto Cranmer wrote his minde concerning the kinges question, adding to the same, besydes the authoritie of Scripture, of general counsaills, and auncient fathers, also his owne opinion, that the Pope could not dispence with y^e word of God. Whereupon y^e king sent certaine learned men abroad to the most part of the Uniuersties in Chyristendome to dispute the question: as also in Orford & Cambridge, wher the vnlawfulness of the matrimonie was concluded: so y^e the k. prepared a solempne embassage & sent to the B. of Rome, then lying at Bononie: whither went y^e Earle of Wiltshire, Docto Cranmer, Docto Stokesley, Docto Corne, Docto Bennet, and diuers other learned men and gentlemen: who when they came befoze the Pope, hee sitting in the chaire of estate, offered his foot, but none would kisse it saving a great spaniell of the Earle of Wiltshires, who ran & toke the P. by the great toe, & caused him to pul it in in hast. In y^e end the Embassadours were dismissed without disputation: & D. Cranmer gratified with y^e office of a penitenciariship. Whereupon the Earle, and the other commissioners, returned againe into England: but D. Cranmer went to the Emperour (being in his iourney towardes Wienna against the Turke) there to answer such men of his court as could say any thing on y^e contrary part. Where he fully satisfied Cornelius Agrippa an high officer in the Emp. court: for which cause Cornelius fel into such displeasure with the Emp. his M. y^e he was committed to prison; where for soze he ended his life. From y^e Emper. court he departed, & as he returned he

Embassage to
Rome concern-
ing the kings
diuorce.

None would
kisse the Popes
foot but a great
spaniel of the
Earle of Wilt-
shires, ran to
take the Pope
by the toe.
Cranmer go-
eth to the
Emperour.
Cranmer sa-
tisfyyeth Cor-
nelius Agryp-
pa.

he satisfied diuers learned men in Germany in that question.

In the meane space, while the matter thus prospered: W. Warrham the Arch. dieth, and the Archbishopricke was bestowed immediately on Cranmer, by the kings gift. In which place, he behaued himselfe with great liking to the king (who would heare no accusation against him) and all god men.

Cranmer
made Archb.

After the death of king Henry, in the raig of king Edw. his godsonne, his estate was moze advanced. Before which time of king Edward, it seemed that Cranmer was scarce thoroughly perswaded in the right knowledge of the Sacrament, til being instructed by Ridley, he grew so ripe, that he toke vpon him the whole defence of the cause against the popish deuises. To whose booke, concerning that matter, Stephen Gardiner answereth, an D. Cranmer replieth learnedly and copiously to him againe.

k. Edward
godsonne to
Cranmer.

Of this Archb. doing was also the booke of the refozma- tion, the Catechisme, with the booke of Homilies. Also there was a confutation against 88. articles, deuised by the Con- uocation house, of his doing, but not receined in the tyme of king Henry the 8.

Bookes of
Cranmer.

King Edward now not like to liue, bequeathed the succession of the Realme to the Lady Iane, niece to king Henry the 8. by his sister, with the consent of the Counsel & Lawyers, fearing least Mary should alter religion: but Cranmer would hardly be brought to assent, til he was informed by the lawyers that he might subscribe thereunto.

Cranmer not
brought to it
against his co-
science.

King Edward being now dead, and Quene Mary in possession of the crowne, she excepted Cranmer out of all pardon, and would not so much as vouchsafe to see him: but committed him to the tower, yet pardoned him of treason, and caused him to be accused of heresie.

The papists had raised a slander, that the Archbishoppe, had promised to save a Wyge masse for king Edwardes

funeral, to curry fauour of the Quene: which he endeou-
ring to stay, gaue forth in witing his purgation, and was
challenged of the Quens commissioners for his bil. To whō
he said: he was sozry it passed him so as it did, (soz he graun-
ted a copie to Doctoꝝ Story who did disperse it) soz his mea-
ning was to haue made it moze at large, and to haue set it on
Paules Church doze, and on the dozes of all the Churches
in London, with his seale set thereto. At which wordes, they
soz the time dismissed him.

At length it was determined that Cranmer shoulde bee
remoued from the Tower to Wyfords, there to be disputed
with, soz colour sake: although they had determined what
to do with him befoze.

Forasmuch as the sentence giuen against Ridley and La-
tiner, by D. Weston was void, because the authority of
the Pope was not yet receiued into England: there was a new
commission sent from Rome, and a new processe framed soz
the conuiction of Ridley, Latimer, & Cranmer. In the which
commission, was D. James Brooks B. of Gloucester & popes
subdelegate, with Doctoꝝ Martin and Doctoꝝ Story com-
missioners in the king and Quenes behalfe.

These commissioners being set in place, in the Church of
S. Mary in Wyfords: one of the Popes Proctoꝝs, or els his
D. called, saying: Tho. archb. of Canterbury, appeare here, &
make answer to that shalbe laide to thy charge: that is to
say, soz blasphemy, contumacie, and heresie: and make an-
swere here to the B. of Gloucester, representing the Popes
person. He being brought nēer the scaffold where the Bi-
shoppes sat, gaue reuerence to the Quenes proctoꝝs, but
would not to the Bishop, who represented the Pope: allea-
ging, he had taken an oath, neuer to consent to his authority
again. When after many meanes vled, the Archb. would do
no reuerence: the Bishop fell to declare vnto him the cause
of their comming, and their commission, exhorting him
with a long Oration to returne to the Popish church. Who
hauiug

Cranmer would
do no reuerence
to the Popes
subdelegate.

hauiug finished his Oration, D. Martin beginneth, and de-
clareth vnto him as much. Who hauiug also finished, doctoꝝ
Cranmer (after he had knoeled do wne on both his knees, to-
wardes the West, and saide the Lordes praier, and rising
vp, had repeated the Articles of the beleefe) began to make
pꝛofession of his faith vnto them: and pꝛotested against the
popes authoritie, and chalenged the B. of periuꝛie, soz ad-
mitting the Pope contrarie to his oath.

After Gloucester had done, D. Story then entereth to bere
the seruant of God, and laboureth to vphold the Popes Su-
premacie: and required the Bishoppe to make a directe an-
swere to the Articles. After he had played his part, Doctoꝝ
Martin taketh him in hand, and laboureth to pꝛoue his oth
(made to the king against the Pope) vnlawfull. In the end
the Judges willed him to answer directly to certaine Ar-
ticles. Wherefo (after the Archbishop had answered) the
Bishop Brookes concludeth his examination with an Ora-
tion, to satisfie the people: geuing the Archbishop vp, (hee
said) as an abiect, and outcast from Gods fauour. Wherein
he established (as much as he coulde) the Supremacie of the
Pope; Seruice in Latine; the Sacrament in one kinde; Real
pꝛesente; Rites, &c. This Oration ended, D. Storie most ar-
rogantly dealeth with him, and laboureth to pꝛoue the in-
sufficiencie of the Archbishops oath against the Pope. And
so (seeking to breake vp the Session) calleth soz witnesses to
be depoled against the next day, whose names were: Doctoꝝ
Marshall, Commissarie, and Deane of Chyffes church: Do-
ctoꝝ Smith, Undercommissarie: D. Tresham; D. Cooke; D. London; D. Curtop; D. Wade; D. Searles. Against whom
the Archbishop toke exception, because they had beē periu-
red in breaking their oath made to K. Henry the eight.

Among other communication, Doctoꝝ Martin deman-
ded of him, who was Supreme head of the church of Eng-
land. To whom the Archbishop answered, Chyff, as of the
whole body. Why (quoth D. Martin) you made K. Henrie

Periured per-
sons soz wit-
nesses.

The meaning
of Supreme
head.

the big. the right Supream head of the church. *Pea* (said the Archb.) of al the people of england, as wel Ecclesiastical as Temporal. And not of the church (said Marten?) *Peo.* (said he) *What* (quoth Marten) you durste not tell the king so. *Yes* that I durst (q the Archbishop) and did. In the publication of his Stile, wherein he was named Supream head of the Church, there was no other thing meant.

Thus after they had asked him many friuolous questions, they cited him to appeare befoze the Pope, at Rome, within fourtie daies. Which he said he would (if the king and Quene would permitte him) be content to doe. But from thence they carried him to prison againe: where he continued, notwithstanding hee was commaunded to appeare at Rome.

Before twenty daies of the fourtie were spent, the popes holinesse sente his Letters executozie vnto the king, and Quene, to degrade, and depriue him of his dignitie. And although (by reason of his straight imprisonment) he could not appeare at Rome, yet was hee condemned to be put to death, as one wilfullie absent, and failing (of forwardnesse) in his appearance.

The Popes definitive Letter was dated about the firste of Januarie, and deliuered here about the middest of Februarie. Upon the receipt of which Letter, another Session was appointed for the Archbishop to appeare, the xiiij. of Februarie, before D. Thurlebie, (whom the Archb. alwaies befoze vsed as his deere friend) chiefe Comissioner, & Boner. Who vpon S. Valentines day, came to Oxford, and calling the Archbishopps befoze them in the Quere of Christes Church read their Commission, full of lies: as, that witnesses were there at Rome examined on both parties, and all thinges indifferently considered: (he being kept close Prisoner in Oxford.) And there put vpon him the Robes of an Archbishop, made of canyas, and old cloutes, in scoyne: with a miter, and a pal of the same sute in mockery, and

and then put they the Crosser staffe in his hand. Which being all done, Boner falleth to triumph ouer him, making an oration to the assemblie: in which he said to the people, this is the man that hath euer despised the Popes holynesse: this is the man that pulled downe so many churches: this is the man that lyke Lucifer sate in place of Christ &c.

And so prosecuted his oration, lying and railing on the good Archbishop: & afterward went to his degradation. At what time the Archb. pulled an appeale out of his sleeve, which he deliuered to them, saying: I appeale to the next generall Councell, and thereof take witnesses of the standers by. Which appeale being put vp to the Bishop of Ely Thurleby, hee said, their Commission was to proceed against him without admitting any appeale. To whom when the Archbishop answered, that then they offered him wrong.

Ely said: if it may be admitted it shall, and so receiued it of him: but proceeded to his degrading, and stripped him out of his owne gowne, and put vpon him a poore yeoman bedels gowne very bare wozone: and euil fauouredly made, and a townsman's cappe on his head: and so deliuered him to the secular power, without one penny in his purse to helpe himselte: so that a gentleman of Glocester shire gaue money to the Bailiffes to bestow vpon him. For which dede he was stayed by Boner, and Ely: and if friends had not bene made, he had bene sent to the Councel.

In this meane time, while the Archb. was thus remaining in durance (whom they had kept in prison now by the space of 3 years) by all flattering perswasions and threatnings they laboured him to recant: especially Henry Sydall, and Fri-er Iohn (a Spaniard,) de Villa Garcina, were most earnest with him, and in the end so preuailed, that he set to his hand to a recantation that they had drawen. Which recantation was not so soon gotten, but the prelates without delay

Boner deribeth
the Archb.

The poore estate of the
Archbishop.

Cranmer set-
teth his hand
to a recanta-
tion.

Impudent
lies.

caused the same to be impzinted.

Now all this while Cranmer was in no certayntie of his lyfe, notwithstanding his recantation, although it was faithfully promised him by the Doctors. In the meane tyme whyle these thinges were a doyng, the Quene taking counsaile how to dispatch him out of the way, (who as yet knew nothing of hir secreete hate against him, and looked for nothing lesse then death) appointed Doctor Cole, and secretly gaue him commaundement, that against the 21. of March he should prepare a funerall sermon for Cranmers burning. Some after, the Lord Williams of Thaine, and the Lord Shandoys, Sir Thomas Bridges, and Sir Iohn Browne were sent for with other Gentlemen and Iustices, and were commaunded to bee at Wyndesore with their retinue, lest Cranmers death should rayse there any tumult.

On the 21. day of March Doctor Cole commeth to the Archb. in the morning, the very same day which was appointed for his execution, & asked him if he had any money. To whom he answered that he had none: he gaue unto him 15. crownes, to giue them to the poore where he would, and so went about his Sermon. By which dealing the Archbysshop began to suspect more and more what they went about.

Afterward came to him the Spanish Frier byyinging, a paper with articles, which Cranmer should openly professe in his recantation befoze the people, earnestly desiring him that he would write the same instrument with the articles with his own hand, & signe it with his name. Which when he had don, the Frier desired y he would write another copy therof, which should remaine with him, and that he did also. Yet the Archb. thinking his time was at hand, wherein he could no longer dissemble, put his prayer in his bosome with his exhortation to y people writte in another paper, which he minded to recite to y people befoze he should make y last profession of

his faith, fearing least if they had heard the confession of his faith first, they would not afterward haue suffered him to exhort the people.

About 9. of the clocke, the L. Williams of Thame, Syr Thomas Bridges, Sir Iohn Browne, &c. came with their retaine, and Cranmer was brought out of Bocardo, unto St. Maries Church: where hee had his standing on a scaffold of a meane height, there wayting til maister Cole made him ready to his sermon. In which, he declared causes why iustly the Quene had determined his death: for that he was a Traitor, and an heretike, &c. And that it seemed mete according to the lawe of equality, that as the death of the Duke of Northumberland made euen with Tho. Moore, so there should be one that should make euen with Fisher of Rochester. And because that Ridley, Hooper, and Farrar were not able to make euen with that man, it seemed mete that Cranmer should be ioyned to them, to fill vp this part of equality, &c. And then turning himselfe to the people, bad them all beware of this mans example. The latter part of his sermon he directed to the Archb. whom he encouraged and comforted: and did promise in the name of al the priests that were present, that immediatly after his death, there should be Diriges, masses, and funerals executed for him in Wyndesore for his soules health.

Cranmer all this time stood heauy, and more then twenty times the teares gushed out of his eyes, and dropped in abundance all the time of Coles sermon. Which being ended, hee calleth backe the people being ready to depart, to prayers: and prayed Cranmer to expresse the vndoubted profession of his faith that he might take away all suspicion from men.

I wil do it (said the Archb.) and with a good wil. So hee first read a prayer to the people, which he pulled out of his bosome, & gaue them exhortation of contempt of the world, of obedience, of brotherly lone, and about all thinges bewailed

Queene Mary
bare speciall
hate to Cran-
mer.

Law of equa-
lity.

The pitiful
case of Cran-
mer.

Cranmer be-
waileth his re-
cantation.

wayled his recantation, saying: that when he came to the fire, that hand which had subscribed thereunto, should first burne. And so defyed the Pope, with his detestable doctrine &c. The standers by that looked for other matter, were all amazed at his wordes, and the filthy priests & prelates greatly deceiued, who raged against him, especially Cole: so they pulled him downe from the stage, and led him to the fire: the Spanish Frier and the other railing on him in the way. When he came to the place of execution, hee not long tarrying in his prayers, put of his apparell to his shirt, & prepared himselfe to the fire: which being put vnto him, and burning nere him, he put his right hand in the flame: which hee held so stedfast, sauing that once with the same hand, he wiped his face, that all men might see his hande burned before his bodie was touched: which hee held immoueable all the time of his burning: lifting his eyes vp to heauen, and oftentimes repeating his vntwoorthy right hand: and so long as his voyce would suffer him, vsing oftentimes the wordes of Stephen. Lord Iesus receiue my spirite. And in the greatnesse of the flame, hee gaue vp the Ghost.

Cranmer burneth first the hand where-
with he sub-
scribed.

Cranmer
burned.

The wicked
cannot discern
the spirits.

The Spaniard beholding this constancie of the Archbishop ran, to the Lord Williams of Thame, crying, that Cranmer was vexed in minde, and died in desperation. And this was the ende of that woorthy seruant of GOD, who suffered in the middest of Quene Maries raigne, and was almost the very middle man of all the martyrs of her daies.

Why Cran-
mer desired
life.

It was thought he desired life, to finish certaine workes, and to reserue himselfe for better times, for the vse of the Church.

About the same time that the Archbishop was burned at Oxforde, suffered likewise in Ipswich two women: the one named Agnes Potten, the other called Ioan Trunchfield, either in the same moneth of March, or (as some said) in the

end

end of Februarie the next before. They suffered for the matter of the Sacrament, and bare their martyrdom with great patience, and godly courage.

After these women, the same moneth suffered three men at one fire in Salesburie for the testimonie of the Gospell. Their names were, Iohn Spicer, free mason, William Coberley Tayler, Iohn Maundrell husbandman. Upon a Sunday, they being at the Parrish church called Keuell in Wiltshire, and seeing the parrish in procession to follow and worship the Idoll there caryed, aduised them to leaue the same, and to turne to the living God: namely speaking to one Robert Barkeisdale headman of the parrish, but hee took no regard to their wordes. After this the Vicar came into the pulpet, who there being about to read his beadrill, and to pray for the soules in purgatorie, Iohn Maundrell speaking with an audible voice, said, that that was the popes pinfeld, the other two affirming the same. After which wordes (by the commaundement of the priest) they were had to the stocks, where they remained till Seruice was done: and then were brought before a Justice of Peace, and the next day were caryed to Salesburie, and presented before Bishop Capon, and William Jeffrey Chaunceller of the Dyoces: by whom they were imprisoned, and often examined priuately. At the last they were examined publickly before them, in the presence of the Sheriffe of the Shire, one M. Saint-Iohns, and other popish priests, in the Church of Fisherton-anger. Where the Chauncellour objected to them, touching the Sacrament, the Popes Supremacie, Images, &c. To which when they answered frankly, according to the truth, they were all there condemned, an. 1556 the xxij. of March.

Iohn Spicer.
Wil. Coberley.
Iohn Maundrell.

Purgatorie the
Popes Pinfeld.

And the foure and twentieth day of the same moneth, they were carried out of the gaole, to a place betwixt Salisburie and Milton, where they were committed to the fire. Which they endured constantly, witnessing the truth. Of which 3.

Ca-

Caberley had the painfulllest death, by reason of the standing of the winde, which notwithstanding patiently he did endure.

vi. at one fire
in Smithfield.

Robert Drakes
Wil. Timmes.
Rich. Spurge.
Tho. Spurge.
John Cauell.
Geo. Ambrose

About the 23. of Aprill, Anno, 1556. were burned in Smithfield at one fire, by constant Partyes, suffering for the testimonie of the truth, viz. Robert Drakes minister, William Timmes Curate, Richard Spurge Shereman, Thomas Spurge Fuller, John Cauell Weauer, George Ambrose Fuller, all of Essex, and so of the dyoces of London, and were sent by some by the L. Ritch, and some by others at sundrie times vnto Stephē Gardiner B. of Winchester about the 22. of March, Anno. 1555. who vpon smal examination sent some of them vnto the kings bench, others vnto the marshalsea: where they remained almost all the yere, vntill the Bishops death, and had nothing said vnto them till Doctoz Heath was chosen Chauncellour: to whom foure of these prisoners made their supplication, requiring fauour and deliuerance. Upon the receipt hereof, by Richard Reade knight, one of the officers of the Court of Chauncery, was sent the sixtē of January vnto the marshalsea to examine those foure: Richard Spurge, Thomas Spurge, George Ambrose, & John Cauell. The effect of which was, that they were complayned vpon, for not comming to the Church, by the parson of Barking, vnto the L. Rich: which they confessed to be true, and declared what moued them to absent themselues.

About the iij. day of March next after, Robert Drakes, Parson of Thunderley in Essex, was also examined.

In Quēne Maries dayes there were two sermons preached in Masser Tirrels Wooddes, the one named Plumbo-rowe-woodde, and the other Becherf-wood: and an hundred at once were at the Sermons. The Sermons were preached by Masser Timmes, Deacon, and Curate of Hocley in Essex. This preaching the saide Masser Tirrell tooke for a hainous matter, & charged one Gye which was his heard-

man

man, that frequented Sermons, and the societie of the godly, to fetch M. Timmes vnto him. Who made excuse, and saide he could not finde him. Then stepped forth another of his men, one Richard Shierife, that with the Constable, went and fetcht him to M. Tirrel. Who had talke with him alone thre houres together, and ended his talke with M. Timmes, in a heate, calling him traytozly knaue. Why (saide Timmes) in king Edwards daies you did affirme the trueth as I doe now. Affirme (quoth Tirrel,) Nay by Gods bodie, I neuer thought it with my heart. Wel (saide Tim,) then I pray you M. Tirrel, beare with me, for I haue bene a traytoz but a while, but you haue bene a traytoz by. yeares. After this he was sent to the B. of London, and from him to the B. of Winchester, and so to the kings Bench.

When he came to the Bishop of London, there was with him the B. of Bangor, before whom he behaued him selfe in such sorte, as the Constables that brought him reported, that they neuer heard the like. In the kings bench he was mightely strengthened by the good men which he found there with the other five.

The xxi. of March hee was brought to publike examination. First in the Bishops Pallace at London, where hee enquired of him, touching the Sacrament of the Altar: Whereunto he answered contrarie to the Popish doctrine, and was reasoned with of the B. Chaplens, with no great authoritie of scriptures, or fathers.

The xxiij. day of the same moneth next after, the Bishop sent againe for Timmes and Drakes, and ex officio objected articles. And on the xxvi. day of the same moneth, he ministered also the same Articles to the other foure. To which Popish articles they answered negatiuely. And in conclusion, the xxvij. of March, they were all brought particularly to the Consistorie, before the Bishoppe of London, to bee condemned for heresse. Where (when he required Timmes and the rest to recant) he replied vnto him, that he himselfe

A most answer of master Timmes.

had

had written against the usurped power of the Bishoppe of Rome, having prefixed his Preface to *Winchester's booke*, *De vera obedientia*. After much debate, partly of Bishop Boner, and partly of one Doctor Cooke, & Doctor Pendleton, to peruerse the constant Professour of Iesus Christ: when they could not preuaile against him, they condemned him (as an Heretike) to be burned. And proceeded against the other 5 godly men, fellow Prisoners with M. Timmes. who all together the xij. of Aprill, suffered for witnessing to the truth.

Commissioners into Norfolke and Suffolke. About this time, or somewhat before, came down certain Commissioners, assigned by the Quene and Counsell, into Norfolke and Suffolke, to enquire of matters of Religion. Unto which Commissioners there was a Supplication put up by some well disposed men in those quarters: praying them to haue pittie and compassion, & praying God to moue the Queenes heart, according to the examples of Darius, Assuerus, Traianus, Theodosius, &c. to call back those commandementes and Commissions, which had passed against the Saints of God.

John Harpool. Ioan Beats. The first day of April this present yere, John Harpool, of the Parish of Saint Nicholas in Rochester, and Ioane Beates widowe, were condemned by Maurice, the Bishop of Rochester: and suffered death by fire in the same Towne, for the testimonie of Iesus Christ, against the Sacrifice of the Popish Altar.

John Hullier. Next after these ensued the death of Master John Hullier, Conduct in the kings Colledge at Cambridge: who suffered vnder Doctor Thurbie, bishop of Ely, and his Chancellour, for the sincere setting forth of Gods Gospel, the second of April.

Six martirs at one fire in Colchester. Chr. Lytler. Not long after the death of Robert Drakes, and William Timmes, and the other Essex martirs, vi. other blessed martirs suffered al at one fire in the towne of Colchester, whose names were these: Christopher Lister, of Dagneham, husband,

bandman, John Mace of Colchester Apothecary, John Spenser of Colchester weauer, John Hammon of Colchester Tanner, Symo Iaine sawyer, Richard Nicholas of Colchester weauer. With these 6. was also ioyned another, named Roger Grasbrooke, but he submitted himselfe. Of these 7. B. made a quicke dispatch: for sone after they were deliuered to one John Kingstone bachelor of the ciuill Law, and then commissary to the B. by the Carle of Drf. & other commissioners, and by him sent vp to his Lord and M. The B. caused them to be brought vnto his house at Fulham, where in the open church were ministred vnto them articles touching the Romish church, the masse, transubstantiation, and other the Popes trumperie. To which when they answered according to the veritie of the Gospel, they were of him condemned, and sent to Colchester, where the 28. of April most cherefully, they suffered, (to the great encouragement of others) for the testimonie of Iesus.

The sixteenth day of Maye, Hugh Laueroock of the parish of Barking, painter, of the age of sixtie eight, a lame creeple, and John Ap Price a blinde man were burned at Stratford Bow for the constant profession of the Gospel, against the superstition of Antechrist, being condemned by Boner.

Hugh Laueroock of 68. yeers.
John ap Price

At their death Hugh Laueroocke, after he was chained, casting away his crotch, and comforting John Ap Price his fellow Martir, said vnto him: Be of good comfort brother, for my Lord of London is a good Physitian, he will heale vs both shortly: Thee of thy blindnes, and me of my lamenes. And so patiently they suffered together.

Laueroock comforted his fellow.

The next day after the martirdome of these two, there suffered in the fire in Smithfield, iij. womē: Katherin Hut of Barking, widow, Ioane Hornes of Bellerica, maide, Elizabeth Thackuis of great Burstead, maide, Margaret Ellis of Bellerica, maide: these 4. other mo. were persecuted, and sent vp to Boner, specially by sir I. Mordāt, & Edmund

Tyrrell Esquire, and were condemned by him the third of April, and burned the sixteenth of Maye.

The 5. day of May was Thomas Drewry a blinde boy, and Thomas Croker Bricklayer martyred in the fire at Glocester, being condemned by D. Williams then Chaunceller. Who when he said that the Chaunceller taught him that which he called Heresie in the pulpit, and the Chaunceller had him doe as he had done. So said the boy to him, though you can so easily dispense with your selfe, and mocke with God, the world and your conscience: yet I will not so do. Then God haue mercie vpon thee (said the Chaunceller) for I will reade sentence against thee: and so did, and committed him to the secular power to be burned with Thomas Croker.

Tho. Spicer.
Ioh. Denny.
Edm. Poole.

The 21. of May Anno 1556. Thre men, Thomas Spicer of Winstone laborer, Iohn Denny, and Edmond Poole, were burned at Beckles for witnes bearing to the trueth. They were persecuted by Syr Iohn Tyrrel Knight, of Gipping hall in Suffolke: and were condemned by Dunning Chauncelour of Norwich, and maister Monges the register, sitting at the towne of Beckles. Where the Chancelour himselte burst out in teares, exhorting them to returne to the papistical Church. Which when they refused, he read the sentence against them euen with teares, and deliuered them to the Secular power (Sir Iohn Sylliard being then high Sheriffe of Norfolke and Suffolke) notwithstanding that the writ de comburendo, was not yet come downe.

After they had prayed, they (making confession of their Faith) came to, I beleue the Catholike Church. What is well saide (quoth Sir Iohn Sylliard) I am glad to heare that. It is the best word I heard of you yet. To the which wordes Edmunde Poole answered, that though they beleue the Catholike Church, yet doe they not beleue in their Popishe Church: and therefore no parte of their beleafe. They (being all at the stake, and the fire burning about them,

them, praised God in such an audible voice, as it was wonderfull to all those that stood by.

The Martyrs
praise God in
the flames of
fire.

By the procurement of sir Iohn Tyrrel knight, and other his fellow colleagues, there were persecuted, out of y^e towne of Winson in Suffolke these persons here, following: Anno. 1556. Mistris Ales Twaites gentlewoman, of the age of 60. yeares and moze, and two of her seruantes, Humfrey Smith and his wife, William Catchpoole and his wife, Iohn Mawlin and his wife, Nicholas Burlingham and his wife, and one Rought and his wife. There were also dyen out of the towne of Mendlesame in Suffolke, Simon Harlestone and Catherin his wife with his five Children, William Whitting and Catherin his wife, Thomas Dobson and his wife, Iohn Deacon, his wife and his maide, William Deacon, Thomas Woodward the elder, one Reynoldes wife a poze widowe, one mother Symons maide, besydes those that were constrained to do against their consciences. The cause of their persecution was, y^e they denyed the Popes supreamacie, held the Quene to bee supreme, y^e ministers might marry, &c. Many of these persons were of great substance, & had possessions of their owne.

The last day of the moneth of May Iohn Slech being imprisoned in the kinges bench for the doctrine of the Gospell there died & was buried on the backsyde of the same prison.

Tho. Harland.
Iohn Oswalde.
Ih. Auington.
Tho. Read.

About the 6. day of June next following Thomas Harland of Woodmancote Carpenter, Iohn Oswalde. ibid. husbandman, Thomas Auington of Ardinglye Turner, & Thomas Read, suffered at Lewis together for the testimony of the Gospel. In the same towne of Lewis and the same moneth suffered, Thomas Wood, and Thomas Milles, the 20. day of the same moneth, for the testimonie of Jesus.

Iohn Milles.
Tho. Wood.

In the which moneth William Adheral minister dyed in the kinges bench the 24. day of the same moneth, and was buried on the backe side. And so also Clement whelwright dying there, was buried vpon a dunghill the 25. of June.

DD.

The

A merchants
servant at Le-
cester.

Thirtene at
one fire.

H. Adlington.

L. Pernam.

Henry Wye.

W. Hallywell.

Th. Bowyer.

C. Searles.

Edm. Hurst.

Lyon Couch.

Rafe Jackson.

John Derifall.

John Routh.

Eliz. Pepper.

Agnes George

The xxvj. of June suffered a merchants servant at Le-
cester, for the testimonie of the gospel.

The xxvj. of June, xj. men and two womē were burned
in one fire at Stratford the Bow by London: whose dwell-
ings were in sundry places in Essex. Their names were
Henry Adlington, Laurence Pernam, Henry Wye, Wil-
liam Halliwell, Thomas Bowyer, Georges Searles, Ed-
mund Hurst, Lion Couch, Rafe Jackson, John Deryfall,
John Routh, Elizabeth Pepper, Agnes George: unto whom
the sixt of June Anno 1556. Doctor Darbyshire Boners
Chancelloz in forme of law ministred articles of Paperie, to
which they made their answeres in simplicitie of good con-
science. When they were condemned and the day appoin-
ted that they should suffer, which was the xxvj. of June, they
were carried to Stratford howe, and divided in two partes
into severall chambers. Afterward the Shirisfe came to
each part, and told them that the other parte had recanted,
and should not therfore suffer death, counsailng them to
do the like, &c. To whom they answered: as their bzyethzen
had done befoze, that their faith was not builded on Man,
but on Christ and his sure worde. So the Shirisfe seeing no
hope to pzeuaile, had them to the stake, which they kissed
and embraced very hartely. The two womē were loose and
not tied to any stake, and so they all gladly suffered (for the
gospels sake) the extremitie of the fire.

In the company of those befoze said, were thre moze
condemned to die, whose names were: Thomas Freeman,
William Stannard, & William Adams. These being in the
hands of the secular power, Cardinall Poole sent dispensa-
tion for their liues, by meanes whereof they escaped.

The Sunday after the condemnation of the sixtene afoze-
said, Fecknam Deane of Paules preached at the crosse, that
they had as many sundry opinions, as they were persons:
whereupon they set forth a confession of their sayth, and set
to their handes.

After

After the burning of these in Stratford, the same moneth
died in the prison of the kings bench in Southwarke, one
Tho. Parret, and was buried in the backside the 27. day of
June. Also Martine Hunt (as is reported) in the same pri-
son was famished the 20. day. At which time like wise died
in the same prison Iohn Norice, and was buried on the back-
side.

After the death of the thre afozesaid, Roger Bernard, a
labouring man, dwelling in Fransden in Suffolke, was ta-
ken in the night by maister Tamages men, because he
would not goe to Church. Adam Foster of the age of sixe
and twentie yeres, husbandman, dwelling in Mendlesham
in Suffolke, was taken at his owne house by the Con-
stables of the Towne, George Kiuert, and Thomas
Moufe, and carryed to Syr Iohn Tyrrell afozesaid knight,
who sent him to Aye dungeon, and from thence to Por-
twich, where he was condemned of the Bishoppe Hop-
ton, Robert Lawson a single man of thirtie yeres, a lin-
nen Weauer, was apprehended in the night by one Robert
Keerich, at the commaundement of Sir Iohn Tyrrel a-
fozesaid, and sent to Portwich, and then was there condem-
ned of the Bishop.

These 3. were, after they were condemned, had to Ber-
rie where they chæresfully and ioyfully suffered for the testi-
mony of Iesus.

Bernard being threafned at Portwich of the priests whip-
ping, burning, stocking, and such like, to terrifie him, when
flattery would not serue, said unto them: Friends I am not
better then my maister Christ, and the prophets which your
fathers serued after such sort, and I for his names sake, am
content to suffer the like at your hands, if God shall so per-
mit, trusting that he will strengthen me in the same accor-
ding to his promise, in spite of the Diuell and all his mini-
sters.

The 20. of Aprill, the same Bishop had befoze him one

DD 2.

Iohn

Roger Ber-
nard.
Adam Foster.
Rob. Lawson.

A worthy an-
swere of the
martyr.

The subtiltie
of the diuell.

Two women
stood loose at
the stake.

Cardinall
Poole pardo-
neth certaine
condemned for
the gospel.

A merchants
servant at Le-
cester.

Thirtene at
one fire.
H. Adlington.
L. Pernam.
Henry Wye.
W. Hallywell.
Th. Bowyer.
G. Searles.
Edm. Hurst.
Lyon Couch.
Rafe Jackson.
John Derifall.
John Routh.
Eliz. Pepper.
Agnes George

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ings were in sundry places in Essex. Their names were
Henry Adlington, Laurence Pernam, Henry Wye, Wil-
liam Halliwell, Thomas Bowyer, Georges Searles, Ed-
mund Hurst, Lion Couch, Rafe Jackson, John Deryfall,
John Routh, Elizabeth Pepper, Agnes George: unto whom
the sixt of June Anno 1556. Doctor Darbyshire Boners
Chancelloz in forme of law ministred articles of Poperie, to
which they made their answers in simplicities of good con-
science. When they were condemned and the day appoin-
ted that they should suffer, which was the xxvj. of June, they
were carried to Stratford howe, and devided in two partes
into severall chambers. Afterward the Shyriffe came to
each part, and told them that the other parte had recanted,
and should not therefore suffer death, counsailing them to
do the like, &c. To whom they answered: as their bryethren
had done before, that their faith was not builded on Man,
but on Christ and his sure worde. So the Shyriffe seeing no
hope to preuaile, had them to the stake, which they kissed
and embraced very hartely. The two womē were loose and
not tied to any stake, and so they all gladly suffered (for the
gospels sake) the extremitie of the fire.

In the company of those before said, were thre moze
condemned to die, whose names were: Thomas Freeman,
William Stannard, & William Adams. These being in the
hands of the secular power, Cardinall Poole sent dispensa-
tion for their lives, by meanes whereof they escaped.

The Sunday after the condemnation of the sixtene afore-
said, Fecknam Deane of Paules preached at the crosse, that
they had as many sundry opinions, as they were persons:
whereupon they set forth a confession of their faith, and set
to their handes.

After

After the burning of these in Stratford, the same moneth
died in the prison of the kings bench in Southwarke, one
Tho. Parret, and was buried in the backside the 27. day of
June. Also Martine Hunt (as is reported) in the same pri-
son was famished the 20. day. At which time likewise died
in the same prison Iohn Norice, and was buried on the back-
side.

After the death of the thre afore said, Roger Bernard, a
labouring man, dwelling in Fransden in Suffolke, was ta-
ken in the night by maister Tamages men, because he
would not goe to Church. Adam Foster of the age of sixe
and twentie yeres, husbandman, dwelling in Mendelham
in Suffolke, was taken at his owne house by the Con-
stables of the Towne, George Kiuert, and Thomas
Mouise, and carryed to Syr Iohn Tyrrell afore said knight,
who sent him to Ape dungeon, and from thence to Nor-
wich, where he was condemned of the Bishoppe Hop-
ton, Robert Lawson a single man of thirtie yeres, a lin-
nen Weauer, was apprehended in the night by one Robert
Keerich, at the commaundement of Sir Iohn Tyrrel a-
fore said, and sent to Norwich, and then was there condem-
ned of the Bishop.

These 3. were, after they were condemned, had to Ber-
rie where they chærefully and ioyfully suffered for the testi-
mony of Jesus.

Bernard being threafned at Norwich of the priests whip-
ping, burning, stocking, and such like, to terrifie him, when
flattery would not serue, said unto them: Friends I am not
better then my maister Christ, and the prophets which your
fathers serued after such sort, and I for his names sake, am
content to suffer the like at your hands, if God shall so per-
mit, trusting that he will strengthen me in the same accor-
ding to his promise, in spite of the Diuell and all his mini-
sters.

The 20. of Aprill, the same Bishop had before him one

DD 2.

Iohn

Roger Ber-
nard.
Adam Foster.
Rob. Lawson.

A worthy an-
swere of the
martyr.

John Fortune otherwise called Cutler, of Hittleham in Suffolke a blacke smith, a man in spirit zealous, and ardent: in the scriptures ready, in Christs cause stout, & valiant: in his answers maruellous: patient in suffering, and constant in the doctrine of the Gospel.

Him the B. of Norwich, very likely condemned also after diuers examinations. Whether he died in the fire or otherwise was prevented by death, it is vncertaine. But his sentence of condemnation, was done and registred.

John Careles
a worthy con-
fessor.

About this time the first of July, died one John Careles of Couentry, a weauer, in the Kings bench, after long imprisonment the space of two yeeres. In which captivity, first being in Couentry gaole, he was there in such credite with his keeper, that vpon his worde onelie, he was let out, to plaie in the Pageant about the Cittie with other his companions: and that done, keeping trueth with his keeper, returned agayne into prison at his houre appointed.

After that, being brought vp to London: he shewed such patience, and constant fortitude, that hee longed for nothing more earnestly then to come to the promotion to dye in the fire for the profession of his sayth: but hee was prevented by death in the prison, through sickness, and was buried on a dunghill in the fieldes.

In the mean time y he was in the kings bench, he was in great perturbation of minde and conscience: wherevpon hee wrote to maister Philpot, then being in the Cole-house, and receyued from him a comfortable letter. Hee had ben examined of Doctor Martin, who vrged him to detect his fellowes, and reasoned with him about Predestination, cauilling and scoffingly. Hee was a man of a most heavenly spirite, and wrote diuers letters to sundry afflicted then for the Gospel, as to Philpot, to Bradford, to maister Greene, maister Whitle, M. Timmes, Henry Adlington, &c. a great number.

John Careles
letters.

The

The same moneth of July suffered at Newbery 3. godly and constant martirs of Christ, Iulius Palmer, John Guin, Thomas Askine. Iulius Palmer was sometime a student and fellow of Magdalen Colledge in Oxford, and afterward Scholemaster in the Towne of Keding. He was borne in Couentræ, and before his calling to the knowledge of the trueth, a great aduersarie to the Gospel, and a contemner of the ministers of the trueth. In so much as hee was expelled his Colledge in the end of king Edwards daies, for popery. So that for his maintenance, he was faine to apply himself to teach children in the house of Sir Fraunces Knolles. In which trade he continued til the coming of M. Marie. In whose daies he was restored againe to his place by her sitors. Where being placed a while, and vnderstanding the cruell dealing of the Papistes against the seruantes of God: and seeing their constancie: in the hearing of diuers of his friends, he burst out into these words, or such like: Oh raging crueltie, & tyrannie tragicall, and more then barbarous.

Iulius Palmer.
John Guin.
Th. Askine.

Iul. Palmer
expulsed his
Colledge in
K. Edwardes
time for po-
perie.

From that day forward, he studiously sought to vnderstand the trueth, and seriously studied P. Martires Commentaries vpon the first to the Corinthians. And at length grew vp in such ripenes of the trueth, that he spared not to declare certaine sparkes thereof in his outward behaviour and doings. Wherefore, being abhorred of diuers (especially of M. Cole, the President) which were before his friends: hee addrested himselfe to depart the house. And being demanded by a friend of his, how he would liue, answered: The earth is the Lords, and the fulnes thereof, &c.

After the geuing ouer of his Fellowship, he was placed by Patent, Scholemaster at Keding, and there was accepted of those that feared God. But there hee remayned not long. For certain dissembling Hypocrites, who (pretending zeale to the Gospel) crept into familiaritie with him, and in his absence, spared not to rise his studie, and writings. A

mong which was his Replikation to Meruines verses, touching Winchester's Epitaph, and other Arguments both in Latine and English, against the Popes proceedings, and especially against their brutish tyrannie towards the servants of God.

Th. Thackham
a false dissembling hypocrite

Which these companions having found, did threaten him that except he would geue by his schole to a friend of theirs, (Thomas Thackham, a false dissembling knave, and a chiefe worker of his death) they would deliuer those his writings to the Counsell. Whereupon, for sauegarde of his life, he was forced to depart vpon the sodaine, and toke his iorney towards Guesham, where his mother dwelt, Hoping to receiue of her certaine Legacies, by his Fathers will due vnto him certaine yeares before. Who so soone as he came to his mother, and asked her blessing, she cursed him, vpbayding him with his forsaking of Oxford, and his comming from Reading. She threatenng him fire and faggotte, in steade of his Legacies. So being destitute of all worldly helpe, he aduised himselfe to goe closely to Reading, there to receiue his quarters stipende, which he leste vnreceiued at his departure, and to conuey from thence his kuffe. Which he did not so secretly, but that he was espied, and there by meanes of one Master Hampton, a false hypocrite, vnder pretence of friendship, he was betrayed, and within short space was taken at the signe of the Cardinals hatte in Reading, and was put into a vile, stinking, and blinde Dungeon. Where tenne dayes he hanged by the handes and fete, so high, that welneere no part of his bodie touched the ground.

The mother
threatneth her
sonne Iulius
Palmer with
fire and fagot.

After all this, hee was brought before the Mayor of Reading, and there those false Brethren which before had robbed his studie, objected against him, Treason, Sedition, Murther, and Adulterie, &c. Which when they could not proue, they laide vnto his charge the writings that they had tolne out of his Studie.

Where

Wherefore once againe he was called out of prison, and appeared before the Mayor, and Byrd the officiall, and two other Iustices, to render an accompt of his faith. And when they had gathered of his owne mouth sufficient matter to entrap him, they deuised a booke of instructions against him, to be directed to Doctor Gessery, who had determined to hold his visitation the next tuesday at Newbery, being the sixteenth day of July. So he was sent to Newbery, and came thither on the Sunday at night, and with him Thomas Askins his fellow prisoner, where they found Iohn Grome their faithfull brother in the Lord.

So the xv. of July the prisoners appeared before Doctor Gessery and other Commissioners, where after reasoning of the authoritie and vniuersalitie of the church of Rome, and of the presence in the Sacrament &c. when no allurements nor persuasions would preuaile, they were all thre condemned and burned together.

Being at the place of their martyrdome, Palmer comforteth his fellows with the promises of God, and pronounced with an audible voice the xxxi. Psalme.

But the other two made their prayers secretly to almighty God, all thre falling to the ground: and as Palmer beganne to rise, there came behind him a popish priest, exhorting him to recant, to whome Palmer answered: Away, away, tempt me no longer, away, I said, from mee all yee that worke iniquitie, for the Lord hath heard the voyce of my teares. And forthwith they put of their rayment, went to the stake and kissed it, and when they were bound to the post, Palmer said: good people pray for vs, that we may perseuere to the end, and for Christes sake beware of popish teachers, for they deceiue you.

Palmer at the
stake.

Which as he spake, a seruant of one of the Bayliffes, threwe a faggot at his face, that the bloud gushed out in diuerse places. Thus fire being put to them they all crying Lord Iesu strengthen vs, Lord Iesu assist vs, Lord Iesu receiue

receiue our soules, they ended this mortall life.

Palmer was about 24. yeares old when he suffered. The last time of his being at Oxford, one Barwicke then fellow of Trinitie Colledge a rancke papist began to reason with him, and perceiuing him to be earnest and zealous, said vnto him in the hearing of Maister Thomas Perrey & others there present. Well Palmer, well, now thou art stout and hardie in thyne opinion, but if thou were once brought to y^e stake, I beleue thou wouldest tell me another tale. I aduise thee beware of y^e fire: it is a shrewd matter to burne.

Palmer diuers times in danger of burning.

Truly said Palmer I haue bene in daunger of burning once or twise, and hetherto I thanke God I haue escaped it, but I iudge verily it wil be mine end at the last: welcom be it, by the grace of God.

In deed it is an hard matter for them to burne, that haue the minde and soule linked to the bodie, as a thiefe is tyed in a paire of Fetters. But if a man be once able through the helpe of Gods spirite to separate and deuide the soule from the bodie: for him it is no moze maisterie to burne, then for me to cate a peece of bread.

For whom it is easy to burne.

About the same moneth of July Agnes Ward of the towne of Ipswich, a vertuous woman, and one that hated the Romish trash, was persecuted by Richard Argentine a phisition in the towne, Phillip Vlmes, Edmond Leach John Steward, and Mathew Butler, malicious enemies of Gods children. But by Gods great prouidence they escaped their handes, and was deliuered.

In the same moneth also Peter Mone a Tailor of the towne of Ipswich with his wife were called before the B. keeping visitation at Ipswich, and through frailtie yelved to the B. yshop. Whereof after they fell into great grieve of conscience, when they came home to their house: and looking when they should be sent for againe to the B. the next day, who had appointed them then to appeare. The time appointed drawing nigh, they heard the belles ring for the

15.

B. departure out of the towne. So they escaped farther trial.

Against these, was one Richard Smart a Portman of the towne, an earnest member of the Popish Church: but afterwarbes he repented him thereof with teares.

In the Isle of Wernesey 3. women, Katherine Couches the mother, and one Guillemme Gilbert, and Perotine Massey her daughters, were burned for the cause of the Gospel, & refusing to come to Church. Notwithstanding, they protested to hold nothing against the Popish Church: neither was there heard any information against them: neither were they examined before of their religion at any time, yet were they condemned by Syr James Amy Dean, and the Curates of the Isle to be burned for Heretikes.

Catherine Couches. Guillemme Gilbert. Perotine Massey. The mother and 2. daughters at Wernesey.

Which, when the Baylieses and Iurates vnderstood, holwe they had not examined them of their faith, & yet condemned them for heretikes: they would not sit in iudgement that day, but ordeyned they should first be examined of them. Which being done, an Act and sentence was deliuered against them to the former effect, that they should be executed as heretikes: no accuser hauing bene heard against them, and the innocent parties protesting they would entirely obey the ordinances of the Church. So sentence being given against them by Elier Gosseline Bailieffe, (notwithstanding they had appealed from the same to the king, Quene, and Councel) yet were they the 18. of July all burned together at 3. stakes. the mother in the midst, the eldest daughter on the right side, and the youngest on the left.

Cruelty against the mother and her 2 daughters.

They were first strangled, but the rope brake before they were dead: so the poore women fell into the fire, Perotine great with child, brast asunder by the behemencie of the fire, and her infant being a faire manchild fell into the fire, and estones taken out of the fire by one W. Howse, was laid vpon the grasse, from thence it was had to the prouost, and from him to the Baylife. Whose sentence was, that it should be caried backe, and cast into the fire.

Baruelous cruelty.

16

so was the child baptized in his owne blood to fill up the number of the saints.

Tho. Dungate.
Iohn Forman.

There about the same time that these 3. women with the infant were burned, there suffered for the doctrine of the Gospel at Greensted in Suffex two men Thomas Dungate, and Iohn Foreman, and one woman called mother Dree, the 18. of July.

Tho. More.

About the 26. of June, one Tho. Moore of the age of 24. seruant in a mans house in Leicester, was condemned and burned, because hee said, his maker was in heauen and not in the pice.

About the same time, the 11. of March, Iohn Jackson was examined of Doct. Cooke, concerning the Church and Sacrament of the altar. In which quarrel, the godly confessor behaued himselfe boldly and wisely against the Bishop. Who when no other argument would serue, he commanded him to prison againe: but what became of him it is vncertaine.

Ioan Wast a
blind woman.

The first day of August Anno 1556. Ioan Wast a blinde woman from her birth of the age of two & twenty, was condemned and burned in the towne of Darbie, for maintayning the doctrine in King Edwardes daies. They that late upon her, were Sir Rafe Bayne Bishoppe of the dioces, Doctour Dracot his Chauncelour, Hy: Iohn Port knight, &c. Shee being prest and halfe astonied through their terrours and threates, and desirous (as it seemed) to prolong her life, offered vnto the Bishopps then present, if he would befoze that companie take it vppon his conscience that the doctrine which hee would haue her to beleue concerning the Sacrament, was true; and that he would at the dreadfull day of iudgement, aunswere for her therein (as Doctour Taylor in diuers of his Sermons did offer) shee would then further aunswere them. Which when it would not bee stood vnto, the poore woman perceiving the same, answered againe: that if they refused to take

Her offer to the
Iudges.

take of their conscience, that it was true which they would haue her to beleue, shee would answer no further: but desired them to do their pleasure. And so after certaine circumstances, they pronounced sentence agaynst her, and deliuered her to the Wayliffes of the towne of Darbie, to be put to death: where cherefullie she suffered in the fire for the testimonie of the truth whiche shee befoze had professed.

This poore blinde mayde would hyze with mony such as would not freely, do so much, for to read certain chapters of the New Testament vnto her, and would bargain with them, how often to read one chapter vpon a pice. Although shee was borne blind, yet could shee without a guide goe to any Church in the towne, or to any other place or person, that used to reade vnto her, or had anie godlie exercises.

The 8. of September suffered Edward Sharpe borne in Wiltshire, of the age of 60. years, at Wistow: where he constantly mainteined the quarrel of Christ against Antichrist, to the death.

Edw. Sharpe.

The 24. of September suffered 4 men, Iohn Hart, Tho. Rauensdal, a Shoemaker, and a Collier, all foure together at Mayfield in Suffex, for the testimony of Iesus, &c.

Foure at May
field in Suffex.

The next day after was a young man put to death at Wistow for the like testimonie. Not long after whose death suffered the xxij. of September, Iohn Horne, and a woman at Wotton Under-hedge, in Glocestershire.

A young man
at Wistow.

I. Horne, and
a woman.

In the parish of Wotton Under-hedge, William Dangerfield, (after he had bene a space from home for feare of the crueltie of the time) being a professor of the Gospell, repayed to his wife lying in childbed of the tenth child: who was not so soone come home, but was espied, and apprehended, and had to pation by the cruel sentence of D. Brookes, bishop. In whose cruel handling he remayned so long, till his side were almost fretted off with Irons.

W. Danger-
field.

After.

Great crueltie.

After the apprehension of the husband, the wife also was taken with hir yong bozne childe (being but four teene daies old) out of her childebed, and carryed into the common gaole, and there placed among thæues and murderers, where both she and hir infant could neuer come to fire, but shee was driuen to warme the clothes that she should put about the childe, in hir bosome.

The wife encouraged her husband.

While they both lay thus inclosed, *h* B. subtilly got promise of the husband to recant, declaring vnto him that his wife had so done already. (which was vnto truth) So they suffered him vpon that promise to go to his wife. To whom he declared with a sorrowful hart, how hee had bin circumvented: and pulled out of his bosome a copie of his recantation, wherto he had granted his promise. At the sight wherof, his wiues heart claue asunder, saying: hath Sathan so preuailed, &c. So hee departed from hir with teares, and prayed *God* he might not liue so long as to call euill good, and good euill: so going homeward to his house, he took his death, and shortly after dyed, according to his prayer. After this, Ioane his wife continued in prison with her infant: which being starued in prison with cold and famine, (the milke of the mother failing through euill vsing,) was sent away when it was past all remedie: and shortly after died. And not long after the mother died also, besides, an old woman of 90. yerres, mother of her husband, being lefte alone in the house comfortlesse.

A Shoemaker at Northampton.

In the Moneth of October next following, suffered a Shoemaker, at Northampton, for the steadfast professing of the trueth.

After whom, not long, in the same moneth died three godly Confessors in the Castle of Chichester, and were buried in the fieldes.

Hooke.

In the same moneth was burned also one Hooke a true witnesse of the Lord, at Chester.

As Boner was the cruellest among the bishops, so Harpfield

field among all the archdeacons (except Dunning of *Posw.*) was the cruellest: by whose meanes there were now xv. Professors of the Gospel together in prison, in Canterburie Castle. Whereof five were furnished to death, and ten burned. The names of the furnished were these: Iohn Clarke, Dunstan Chittenden, vndercondemned: Walter Foster, of Stone, Alice Potkins, wife, of Staplehurst, Iohn Hurst of Cranboock, Weauer, condemned to be burned. Alice Potkins being asked of her age, said she was 49. yerres olde, according to her old age: and according to her young age, since she learned Christ, she was of one yeaeres age.

Five furnished and burned at Canterbury. A witty and godly answer of Alice Potkins.

In the moneths of September, Nouember, and December, in the Dioces of Couentræ and Lichfield, much trouble fell to diuers persons, for the profession of *h* Gospel, through the crueltie of the Bishoppe, named Rafe Bane, and a more cruell Chauncellour, called Doctor Draicotte. By whose meanes many persons were driuen to beare sagots in those quarters.

Thus endeth the fourth yere of Quene Maries Reigne, In which yere, the number of the slaine for the Gospel, came to 84. persons. Besides such as fled, and priuately by practises were made away.

The ende of the fourth yere of Q. Marie. Eightie foure persons put to death in the fourth yere of Q. Marie.

About this time, Sir Iohn Cheeke, sometime Scholemaster to King Edward the sixt, being in Germanie, out of all danger, would needs take his iourney with Sir Peter Carewe, to Wurels, with king Philips safe conduct to passe and repasse, by the meanes of the Lorde Paget, and Sir Iohn Mason, who pledged for his safe conduct, king Philippes fidelitie. But in his returne, when hee had brought the Lorde Paget on his way, from Wurels towarde England, he, (with Sir Peter Carewe,) was taken by the post-marshall, spoiled of their horses, and clapped into a Carte, their legges, armes, and bodies, tied with halters to the bodie of the Carte: And so shipped (being blindfolded) under

Sir I. Cheeke.

under the hatches, and brought to the Tower of London, where at the length, Sir Iohn Cheeke was brought to recant, and was drawen (vnwares) to sitte in place where the poore Martirs were brought befoze Boner, and other Bishops, to be condemned. The remorse where, of wrought such effect in him, that not long after he left this mortall life, repenting him greatly of his fall befoze his death.

The ende of the eleuenth Booke.



The twelfth and last Booke.



Cardinall Poole thre yeres after his returne into England, aduised himselfe of the reforming of the Uniuer-
sitie of Cambridge. To performe which charge, were chosen Cutbert Scot, not long befoze consecrated B. of Chester, Nicholas Ormanet an Italian, archpriest of y^e people of Bodalon in the dioces of Ueron, professed in both lawes, bearing y^e name of Lord Pope his Datary, T. Watson elected B. of Lincoln, Iohn Christophorson elected B. of Chichester, and Henrie Cole, prouost of the Colledge of Eaton.

The 9. of January. Anno 1556. The inquisitors aforesaid came to Cambridge, & took vp their lodgings all of them in Trinity colledge with P. Christophorson maister of the Colledge. The next day after their comming, they interdicted two Churches, namely, S. Maries, where Martin Bucer, and S. Michaels, where Paulus Phagius was buried, now thre or foure yeres past. During which time vnto that day, the Priests neuer ceased to celebrate masses and other ceremonies in these Churches, and that without scruple, till the comming of these Commissioners. Who commaunded hereafter, that the assemblies which should be made for executing of holy ceremonies, should be remoued to y^e kings Chappell.

On the xi. day the Vicechancellor of the Uniuerstie, wth the Masters of houses, and the rest of the Graduates, were commanded to appeare befoze the Commissioners in their habites: & so did in the gatehouse of Trinity colledge, which was adorneed for the Commissioners. Where the vicechancellor aforesaid, hauing on a tissue cope, sprinkled the Commissioners with holy water, and purposed to cense the, but they

The uniuer-
sitie of Cam-
bridge to be
reformed.

Inquisitors
came to Cam-
bridge.

S. Maries and
S. Michaels
Churches
were inter-
dicted.

they refused it there. Which notwithstanding afterward in the Duanes Colledge, and elsewhere they refused not.

Where M. Iohn Stokes orator of the Uniuersitie welcomed them with an oration, whereto the B. G. Chichester answered, with thankfull acceptation of the curtesie of the uniuersitie, and so declared the cause of their commission. From thence they were brought to the kinges Colledge, where was longe a masse of the holy Ghost. From thence they went to the interdicted Church of saint Maries: wher Pecocke preached against heresie and hereticke, naming Bynney, Cranmer, Latimer, Rydley, &c. That being ended, they proceeded to their visitation, which Robert Brassey maister of kinges Colledge, a worthy aged man would not admit in his colledge, because the visitation of his house was wholly reserved to the B. of Lincolne. Which exception they take all in great displeasure.

Kinges colledge refuseth the inquisitors.

The 12. of January, they resorted to kinges colledge, for that Colledge, (time out of mind) had been counted neuer to be without an heretike or twaine. The M. of that Colledge, maister Brassey maketh his exception againe to their visitation: but it would not serue.

K. colledge neuer without an heretike. Robert Brassey a good old man maister of K. Colledge.

In that Colledge some there were that refused to take their oath, because they had given it to their Colledge before: and also would not be brought thereby to accuse themselves: yet at the length (with much a doe) they were consented to be sworn. These daies long lasted the Inquisition. Where after this it was advised, that the Uniuersitie should themselves first decre against Bucer and Phagius, and after make supplication to the Commissioners, for the confirming of this decree. So the Uniuersitie authorized their Vicechancellor, to be the common factor for the Uniuersitie. Which supplication being put up to the Commissioners the xij. day, was of them graunted: and afterwarde confirmed by the whole consent of the Uniuersitie, and signed with the common seale the fourteenth day, by the Vice-

chancellor.

Chancellor by Doctor Yong Doctor Harney, Swineborne, Marpetide, &c. After they had all dyned together at maister Bacons, maister of Gonwell hall: by and by they carried it to the Commissioners to their Lodging. Their condemnation being openly read, then was it desired to send out proccesse to cite Bucer and Phagius to appeare, or any other that would take upon the to plead their cause against the next Monday. So the next day proccesse went out to cite the offenders.

But when neither of the parties accused would appeare at the time appointed, although they might at the first haue condemned them: yet a second proccesse was published, and sentence deferred till the 26. of the same moneth. On which day the Maior was also warned with his brethren to be present to behold what should be determined.

When they had taken their places, there was exhibited to the commissioners the proccesse that was lastly published to cite them.

This being done, the B. of Chester maketh a speech, & reciteth the sentence out of a scroll, and condemned Bucer & Phagius of heresie. After sentence thus read, he commaunded their bodies to be digged out of their graues, & cast to be disgraced from holy orders; he deliuered them to the secular power.

Bucer and Phagius digged out of their graues.

All this being ended, they dispatch a putesnante to aduertise the Cardinall what they had done, and required the writ de comburendo. And while he went on his message, they killed all suspected bookes to be brought for to be burned with the corpes of Bucer and Phagius.

The putesnante being returned with the writ: upon the receipt thereof they appointed the 6. day of Februarie for the accomplishment of the matter.

So the Vicechancellor on that day taking with him, Marshall the common notarie: went first to saint Michaels church, where Phagius was buried: there he calleth forth Andrew Smith, Henry Sawyer, and Henry Adams, men of the same parrish, and bound them with an oath to digge up

Phagius.

Phagius.

Phagius bones and to bring them to the place of execution. Marshall took their othes, receyving the like of Roger Smith, and William Hasell the towne Sergeants, and of John Capper warden of the same Church, so doing the like with Bucer. Their coffins being taken up, they were lined with a chaine to a post on the market hill, and first put to, were burned: and a number of condemned booke with them; which while they were burning (that gaue the people cause greatly to mislike their crueltie) on the market hill, Doctor Wacion enueryeth against them in the pulpet in St. Maries church: although Bucer taught no other thing, then both he and Scot had subscribed to in king Edwards daies.

The next day after the B. of Chester went with great solemnitie to the Church of our Lady and Saint Michaele. Which done, the Commissioners bestowed a few daies in punishing such as they thought had offended, and enacted cerfaune statutes prescribing, at how many spaces euery man should be, day by day, and how many Pater noster and Auesmery man should say, when he should enter into the Church, and in his prayers, after what manner he should pray, and in the Mass, and at what time of the Mass a man should stand; when he should kneele, with a number of such superstitious toyes. Which things being considered, the same statute bestowed the degree of Doctor upon Ormanet and Cole, and so they departed, and departed whether before they departed, the commandment that the officers of every house should take out their statutes, which contained certayne statutes for euery house particularlie. Swineborne maister of Chace-hall, being demanded whether he would have them engroued in paper, or parchment, answered no matter, paper would do for continuance longer the time well enough.

After theyng as they dealt with the bodies of Bucer and Phagius at Cambridge, so likewise at Oxford, they bled

Bucer & Phagius corpes burned with many good booke.

The holy commissioners departed from Cambridge.

Per Martyrs wife (while she liued, a graue and sober matrons.) Anno 1552. she departed this life.

Now when B. Brookes of Gloucester, Nichol, Ormanet, Datar, Robert Morwen, president of Corpus Christi College, Cole & Wright, Doctors of the Ciuil law, came thither as the Cardinals visitors. They among other things hauing commission for the same, ministred an oath to such as had acquaintance with her, that they should not conceale what they knew touching religion, concerning her faith. Who because they understood not her language, answered: they could know nothing. Which the commissioners also certified the Cardinal. But that notwithstanding, he left not the matter so, but wrote down his letters, a good while after, to Marshall, the Deane of Friswides, that he should digge her up, and lay her out of Christian burial, because she was buried nigh St. Friswides reliques. Whose commandement Doctor Marshall calling his spades and mattoches together in an Evening, when he was well whittled, did fulfill and buried her in a dunghill.

Anno 1557. 10. of the 15. persons mentioned in the other booke that were in prison in the castle of Canterbury, where of five were furnished, were committed to the fire by Thornton called B. of Saffragan of Dover, other wise called Dick of Dover, and by Nicholas Harpesfield Archdeacon of the same prouince.

The names of those tenne be these: John Philpot of Lenderden, W. Waterer of Bedington, Stephen Kempe of Margate, W. Haidhith, Th. Hudson of Chelenge, Mathew Brodbridge of Lenderden, Thomas Stephens of Bedington, Nicholas Finall of Lenderden, W. Lowicke of Cramboke, W. Prowting of Thoncham. Of these five were burned at Canterbury about the 13. of January, 1560, that is, Stephen and Philpot at Margate. About the same month other two, Finall and Brodbridge, at Ashford the 16. of the same month.

They take Peter Martyrs wives corpes at Oxford.

1557

John Philpot.
W. Waterer.
Steph. Kempe.
W. Haydhith.
Th. Hudson.
Mathew Brodbridge.
Tho. Stephens.
Nich. Finall.
W. Lowicke.
W. Prowting.

Another bloody commission. In february following came out another bloody commission from the king and Queene, yet moze to inflame the fire of persecution. After the publishing of which Commission the eight of february, persecution did rage most fiercely in all quarters: so that the prisons were full of prisoners: namely, in the dioces of Canterbury. And in the towne of Colchester, it was so fierce, that 22. together, men and women were apprehended at one clappe, 14. men and 8. women: of which, some escaped; the other were dyuen bp like a flocke of Christian lambes to London, with 2. or 3. leaders at the most.

Cardinall
Poole merci-
full.

The blood of which people, Boner would have sucked, had not Cardinall Poole staid his rage. Who although he were a papist and an enemy, yet was he not so bloody as the other were.

So these people, being suffered to draw themselves out a submission, were deliuered, notwithstanding diuers of the afterward were taken and suffered.

The names of that multitude were these: Robert Coleman of Walton, in the Countie of Essex, labouring man, Ioan Winsley of Hoxley magna in the same Countie, Stephen Glouer of Hailley in the same Countie, Glouer, Richard Clarke, of much Holland in the same Countie, mariner, W. Munt of much Bentley in the same Countie, husbandman, Thomas Winsley, of much Hoxley in the same Countie, sawyer, Margaret Field of Ramsey in the same Countie, Agnes Whitlocke of Doutercote, Alice Munt of much Bentley, Rose Allen of the same towne, Richard Bongeor of Colchester, Currier, Richard Atkyn of Hallsed weauer, Robert Barcock of Whistone, carpenter, Rich. George of Westbarfolt, labourer, Rich. Gelly of Colchester mariner, Tho. Feresham, mercer of Colchester, Robert Debnam late of Dedham, Cislei Warren of Cockshall, Christian Pepper widow, of the same towne Allen Sinfon, Eline Euring, Alice the wife of Rob. Wil. at Colchester, William

liam Bongeor of Colchester Glaster. Their chiefe trouble was for the article of the Lords supper.

The same yeare, 1557. the xij. of April, suffered v. godly Partirs in smithfielde: Thomas Losebie, Henry Ramsey, Thomas Thyrtel, Margaret Hyde, and Agnes Stanley. The vij. of Januarie they were examined by Darbshire then Chancellour to Boner. Who dealt so with them, that they were dismissed for that time: but the B. taking the matter into his handes, the vi. of March, dealt moze hardly wth them. And againe, the first day of April conuented them: and finding them constant in the truth, neither to be moued by his threates, nor allurements, proceeded to their condemnatio. The afternone, the B. first called for Loseby (who when in reading of his articles) mention was made of the Sacrament of the altar) the Bishop putting off his cappe, & his felowes, said: My Lorde, seeing you put off your cap, I will put on mine, and therewithall did put on his cap. So sentence was pronounced vpon him, and the rest severally. Who courageously, and constantly defied to the bishops face, their Popish Idolatrie and superstition. And so were they deliuered to the Sheriffes of London: who the xij. day of Aprill brought them into Smithfielde. Where all together in one fire ioyfully they slept in the Lord.

In the Moneth of May following, three other suffered in Saint Georges fieldes in Southwarke: whose names were, William Morant, one King, and Steeuen Gratwicke. Who was aboue all most unlawfullie put to death: For first he was condemned by the Bishoppe of Winchester, and the Bishoppe of Rochester, which were not his Ordinaries: neither could his appeale be taken. Then when they had no colour, they suborned one of the Priestes to come in for a false Ordinarie, and sitte vpon him, and pretended false articles, which were no part of his examination. And hauing no other ground, nor iust matter against him, but onely for saying these wordes: That which I said,

I 5 5 7

T. Losebie.
H Ramsey.
T. Thyrtell.
M. Hyde.
A. Stanley.

The valeant
Partir.

W. Morant.
King.
S. Gratwicke.

Unjust proceeding.

I haue saide, they read the Sentence of Condemnation against them.

So he with the other two, about the ende of May, was burned for the testimonie of Iesus Christ in S. Georges fieldes. While the Bishoppe was reading Sentence against Gratwicke, his Chaplaines cryed out, saying: stoppe; stoppe my Lorde, for now hee will recant. Then the Bishoppe asked him what he would doe. To whom he answered, My Lorde, my faith is grounded more stedfastly, than to change in a moment. It is not proceesse of time that can alter me, vnlesse my faith were as the wanes of the sea. So the Bishoppe made an ende, and deliuered him to the Sheriffe.

Faith surely grounded.

In the xxvij day of the moneth of June, were by Christen, and faithfull Martirs burned at Maidstone in Kente, through the cruelty of Richard Thornton, suffragan of Dover, & the bloudy Archdeacon of Canterburie. Their names were, Ioane Bradbridge of Staplehurst, Walter Applebie of Maidstone, Petronell his wife, Edmund Allen of Frittenden, Katherin his wife, Ioan Mannings, wife, of maidstone, Elizabeth, a blinde mayden. Edm. Allen was a Miller, in the parish of Frittenden in Kent, who in a dreere yeare would feede the poore, and would reade vnto them the scriptures, and exhort them. Hee was taken by the meanes of Iohn Tayler, Priest of the Parish, and committed (after much vile taunting and rayling) to prison, by sir Iohn Baker knight.

The nineteenth day of June, were burned seven: foure women and thre men, at Canterburie, for the testimonie of Christ. Their names were these: Iohn Fishcock, Nicholas White, Nich. Pardue, Barbara Final, widow, Bradbridge, widow, who was thought to haue bene with childe, Wilsons wife, and Bendens wife. The vsage of Alice Bendens was most cruell. Shee being deliuered, was by the foolish wordes of her owne husbände imprisoned againe, who

take

tooke mony of the Constable to carrie her to prison himselfe: but that the wife tendering her husbands fame, and that the world should not witness against him so facinoruous a fact, went to the Constable, desiring him to go with her: who answered that he could not, but lent her his boy to go with her, with whom she went to Canterbury castell. Where she being in prison, practised with a prison fellow of hers, the wife of one Potkin, to liue both of them with two pence halfe penie a day, to trie thereby, how well they could sustaine penury, if they were put to it: for they had heard when they should be removed to the Bishops prison, their liuings should be but thre pence halfe penie each day: & did in dede so liue both, fouretene daies, ere she were from thence removed.

The martyrs diet in prison.

The two and twentieth day of January following, her husband went and told the Bishop, that shee had a brother, whose name was Roger Hall that resorted vnto her, who if hee were kept from her, hee sayd shee would turne: for hee comforteth her (saith hee) and giueth her mony, and perswadeth her not to recant. Vppon which reporte of her husband, shee was removed to a prison called Munday hole, and straight charge giuen, that if her brother came, hee should be taken: but hee comming earely in the morning when her keeper was gone to ringe, (for he was a bell ringer) otherwise did not know where shee had bene imprisoned, but by hearing her voyce as shee powzed out vnto God her sorrowfull complaints, saying the Psalmes of Dauid. And there putting mony in a loafe of bread, & sticking the same on a pole, so did he reach it vnto her: & this was his wakes after her comming thither: all which time no creature was knowne to come at her, more then her keeper. Her lying in that prison was vpon a litle short straw, betwixt a payze of stocks and a stone wall, & her allowance thre farthings a day: that is, an halfe penny in bread and a farthing in drinke, neyther could she get any more for her mony:

Three farthings a day the martyrs allowance. Alice Bendens a constant martyr.

wherefore she desired to have her whole allowance for bread, and used water for drinke. Thus did she live nine weekes: during which tyme she neuer changed apparell.

At the first comming into this place she did grievously bewaile her state, with great sorrowe, and reasoned with her selfe why the Lord God, with his heauie iustice suffered her to be sequestred from her louing fellows in so extreme misery. In which she continued till on a night as she was in her sorrowfull supplications, in rehearsing this verse of the Psalm: Why art thou so heauy O my soule, and againe the right hande of the most highest can chaunge all: she receiued comfort in the midst of her miseries, and after that continued ioyfull untill her deliuerance from the same. So she with the rest the ninth of June were consumed with fire for the testimony of Jesus, after they kneeling downe together had called vpon the name of God.

Bradbriges wife when she was condemned of the Bishop to be burned, had two children named Patience and Charitie. Who then said to the Bishop, that if he would needs burne her, yet she trusted that he would take and keepe Patience and Charitie, meaning her two daughters: say quoth the Bishop, by the faith of my body, I will meddle with neither of them both.

About this tyme Matthew Plase weauer of the parishes of Stone in Kent, was examined before Thorne-ton, Harpsfield, &c. And constantly maintayned the truth against the popish hypocrites: but what became of him it is vncertaine.

In the towne of Lewes were ten saythfull seruants of God, put in one fire the two and twentieth day of June. Their names were Richard Woodman, George Stephens, Robert Maynard, Alexander Hoseman, his seruant Thomas a Wood, Maynards maide, Margery Moris, James Moris, masin a Wood, Maynards maide, Margery Moris, James Moris, Denis Burgis, Ashdons wife, Groues wife, Groues wife,

wife. Rich. Woodman was twice imprisoned for the testimony of Jesus. At the first apprehension, he was imprisoned a yere and a halfe in the kings bench, and afterwards 8. weekes in the Bishops colehouse, lacking one day. His first apprehension was for reproving a Preacher in the pulpit, in the Parish of Wambleton, where he dwelt. For which hee was twice before y Bishoppe of Chichester, and five times before the Commissioners, and then sent to Londons Colehouse, and manie times called before him.

He was five times examined in the Colehouse, and 26. times before, so that his examinations in all were 32.

The second time he was found out, and taken by means of his father and brother: who had as much goodes of his in their handes, as were well worth five and fiftie pounds a yere, a Lordship, and an honor and halfe a Lordshippe, which hee had deliuered vnto their handes to pay his debtes, and the rest to remaine to his wife and children, which was two hundred pounds better then the debt came to.

The same day that Philpot was burned, which was the 18. of December, hee with foure more, were deliuered out of Boners hands with very good conditions: in such sort as Woodman said of him, that his heart was so drunken with y blood of Philpot, that he thought he could not tell what he did. For two daies before (said he) he promised them they should be condemned, that same day they were deliuered. Yet the morning after they were deliuered, hee sought earnestly for some of them again, waxing dry after his great drunkenness.

Before his second apprehension, he continued in a Wood vnder a towre, 6. or 7. weekes: with his Bible, penne and ynke, and other necessaries: his wife byning him meate daily.

Anno 1557. the 14. of April, he was brought before the

God tenderly
the spirit of
comfort.

The B. will
neither meddle
with Patience
nor Charitie.

Ten at one fire
Rich. Woodman
G. Stephens,
R. Maynard,
Alex. Hoseman,
Tom. a Wood,
Marg. Moris,
James Moris,
Denis Burgis,
Ashdons wife,
Groues wife,

father against
the sonne.

Boner drunke
with the blood
of Philpot.

W. R. p.

Bishop of Chichester, Doct. Story, and Doct. Cooke, of wh^{ch} after examination of diuers pointes, as of marriage of priests, concerning the assurance of hauing the spirit of God, (which the Papists account arrogancie to affirme,) and concerning the 7. sacraments, he was had to the marshalsea, and there remained till the 27. of Aprill. At which time he appeared againe before Chichester, two of his Chaplains, and Doct^r Story, of whom he was examined of the seven Sacraments, and not agreeing with them therein, he was commaunded againe to the marshalsea, no man to speake with him.

The 12. of May he was examined againe of Doct. Langdall, parson of Buxted in Suff^r, and Chaplaine to my Lorde Mountague, and maister James Gage at my Lord Mountagues house in Southwarke: where he set Langdall vp in diuers pointes of religion: as of the force of Baptisme, whether it be of necessitie of saluation to all, and of the state of infants that die without it: touching the Sacrament of the Altar, &c. and so was had againe to prison till the five and twentieth of May. On which day he was examined agayne of Winchester, Rochester, and a certaine Doct^r, with diuers other Priestes and Gentlemen, sitting in Saint Georges Church in Southwarke, of whom being wrangled with touching Priestes mariages, and his reprouing of a reuolting Preacher, he was dismissed againe to the marshalsea, till the fiftene of June. At which day he appeared before Winchester, the Archdeacon of Canterbury, Doct^r Langdall, &c. and would not answer nor sweare before Winchester, because he was not his ordinarie. Who when he threatned him, made answer: I looke for no helpe of men, God is on my side, I praise him therefore: I will not care who be against mee, neyther doe I. So was he had to the marshalsea againe, where hee remayned till the sixteenth of July: on which day he was condemned by Winchester,

chiefly

chiefly for the poynt of the Sacrament of the Altar, and so was burned with nine other, which were taken not past two or thre dayes before their iudgement, and burned before the wit could come downe. Such quicke dispatch they made. They suffered the two and twentieth day of June at Lewes. Quicke dispatch.

About the same tyme one Ambrose died in Maidstone prison, who else should haue bene burned in the quarrell of Christ.

About the same time was one Richard Lush condemned of Cutbert Bourne B. of Bath and Welles, and giuen to the secular power for the sinceritie of the Gospell: whether he were burned or not it is vncertaine.

In the moneth of July next, ensued the martyrdome of Simon Miller of Linne, and Elizabeth Cooper. Simon Miller.
Eliza. Cooper. Simon Miller being at Norwich, and seeing the people comming from their Popish seruice, asked them where he might haue the Communion. At which words, a Papist said: he would bring him where he should not misse, and brought him to the Chauncellour of Norwich, who as hee was examining him, spied his confession which hee had put into his shoe, which did appeare: and asked if he would stand to the same. Which when he sayd he constantly would do, he was committed to a keeper in the Bishops house: from whence (on what condition it is vncertaine) he was dismissed, and went home to his house at Linne. Where (when hee had set all things in order) he returned againe to his prison in the Bishops house, and there continued constant in the profession of the trueth, till by the B. and his Chancellour he was condemned to death.

Elizabeth Cooper was a Pewterers wife, dwelling in Saint Andrewes parish in Norwich: where before she had recanted, and being vnquiet in mind, and greatly troubled in conscience for the same, at the last she came into church (the people being at their Superstitious seruice: and before

Elizab. Cooper
repenteth
of her recanta-
tion.

before them all bewailed her fall, and greatly repented of that she had done. For which she was taken by M. Sutterton the Shiriffe, & burned with Simon Miller. When the fire came vnto her, shee a litle shonke thereat, crying ah a. Which when Simon Miller heard, he put his hand behinde towards her, and willed her to be strong and of good cheare: we shall haue a ioyfull and sweet supper. Whereby she was strengthened still, and quietly ended her combate, with victorie.

W Mount.
Alice, his wife.
Rose Allen.

Of those 22. which were before mentioned: that were then deliuered by the meanes of the Cardinall Poole; was William Mount of much Bentley in Essex husbandmā, with Alice his wife, and Rose Allen maid, the daughter of the said Alice Mount. They comming home againe, refrayned from their parish Church, and frequented the company of good men, wherefore, a wicked priest of the towne, M^r Thomas Tye, who by reason he himselfe had been a professo^r, knew all their haunt, complained of them to the Lorde Darcie, and wrote also against them to Boner. So the 7. day of March, at two of the clock in the morning, one maister Edmund Tyrrel, (who came of the Tyrrels that murdered K. Edward the 5. and his brother) toke with him the Baylieffe of the hundred, called William Samuel, dwelling in Colchester, and the two Constables of much Bentley, Iohn Baker, and William Harris, and other companie, and came to father Mountes house, and apprehended him, & his wife being sick, saying they shoulde goe to Colchester Castle. Which mother Mount hearing, desired her daughter might first fetch her some drinke, for she was very sicke. Which they graunted her. So her daughter Rose Allen toke a pot, and went with a candle to draw drinke: and as she came back againe, Tirrel met with her, and willed her to giue her parents good counsell, &c. To whom she answered: sir, they haue a better instructor than I: for the holy Ghost doeth teach them, I hope, which I trust will not suffer the to erre.

Tirrel.

Tirrel said, Why? art thou still in that minde? naughty buswife? Parry it is time to looke vnto such heretikes in deede. Rose. Sir, to that which you call heresie do I worshippe my Lorde God, I tel you truth. Tirrell. Then I perceiue you will burne (gossip) with the rest for companies sake. Rose. If I be so compelled, I hope in his mercies (if he call me to it) he will make me able to beare it. So he (turning to his companie) said: Sirs, this Gossip will burne, do ye not thinke it? Parry sir (quoth one) proue her, and you shall see what she will doe by and by. So the cruell Tirrell taking the candle from her, helde her by the wiest, and the burning candle vnder her hande, burning crossewaies ouer the backe thereof, so long, till the sinewes crackt in sunder. In which time of his tirannie, hee said often to her: Why whore, wilt thou not crie: thou young whore, wilt thou not crie? &c. Vnto which she alwaies answered, that she had no cause, she gaue God thanks. He had moze cause to weepe (she saide) than she, if he considered the matter well. In the end, when the sinewes brake, he thrust her violently from him, and said: Ah strong whore, thou shamelesse beast, thou beastlie whore, &c. But she (patiently suffering his rage) at the last saide: Haue you done what you will doe? And he said, yea. And if thou thinke it be not well, then mende it. R. Mend it, nay, the Lord mend you, and geue you repentance, if it be his wil. And now (if you thinke it good) begin at the scote, and burne the head also. And so she went, and carried her mother drinke, as she was commaunded.

The tragical
dialogue be-
twixt Tirrell
and R. Allen.

Tyranny o-
uercome with
patience.

After they had searched the house for moze companie, at the last, they founde one Iohn Thurstone, and Margarette his wife also with other, whom they carried to Colchester Castle immediatly.

I. Thurston,
M. his wife.

With William Mount and his familie, was ioyned also in the same Prison at the Towne of Colchester, another faithfull brother, Iohn Iohnson, other wise called Aliker, of the Towne of Thrope, in the Countie of Essex, La-
bourer,

Rose Allen.

bourer, of the age of 34. yerres, his wife being dead, and thre childezen by her left with him.

Other fixe prisoners lay in Hot-hall, in the same town, whose names were, William Bongeor, of the Parish of S. Nicholas in Colchester, Glasser, about the age of 40. yerres: Agnes Siluerside, alias Smith, of Colchester, widow, of the age of sixtie yerres: Thomas Benolde of Colchester, Talow-chauldler: William Purcas of Bocking in Essex, Fuller, of the age of twentie yerres: Helene Ewring, the wife of Iohn Ewring, Miller of Colchester, of the age of forty & eyght yerres: who was one of the two and twentie prisoners before mentioned, and was by Robert Maynarde (then Bailiffe of Colchester) imprisoned in the Hot-hall. The fifth of this companie was Elizabeth Folkes, a servant, of the age of twentie yerres. These were imprisoned in the Hot-hall, and the other foure were in the Castle. Diuers examinations the se good men had at sundrie times, before Iustices, Priestes, and Officers. As, Master Roper, Iohn Kingstone Commisarie, Iohn Boswell Priest, and Bishoppe Boners Scribe. Last of all, they were examined in the Hot-hall the thre and twentie day of June, by Doctor Chadsey, Iohn Kingstone Commisarie, with other priests, and Boswel the Scribe, in the presence of Robert Browne, and Robert Maynard, Bayliffes of Colchester, with diuers Iustices, and Gentlemen of the Countrey.

At which time, sentence of death was read against them, chiefly for denying the Reall presence in the Sacrament. Elizabeth Folkes the young maide, being asked whether she beleued the Lorde to be present in the Sacrament substantially and really: made answer, that she beleued it was a substantiall Lie, and a reall Lie. When they read the Sentence of condemnation against her. In which time, Doctor Chadsey wept, that the teares trickled downe his cheekes.

This Elizabeth Folkes the day before shee was condemned,

W. Bongeor.
A. Siluerside.

T. Benold.

W. Purcas.

H. Ewring.

E. Folkes,

A sharpe answer
were of the
Partit.

Eliz. Folkes.

demned, was examined onely upon this article, whether she beleued that there was a Catholicke Church or no? Unto which she answered, yea: then was she immediatly by Boswells meanes the Scribe, deliuered unto her vnle Holt of Colchester to be kept, who carried her home to his house, where she might haue departed if shee would: meanes being offered to cōuey her away. But the hearing that some doubted that she had yielded to the Pope (although it was most untrue) would in no wise content her selfe, but wept, and was in such anguish of minde, that (no remedie) she would to the Papistes againe. And comming before them at Co-fines house at the white hart in Colchester, she was at utter defiance with them and their doctrine, and so was condemned with the rest, as also were the 4. that were put into the castle. Of which company, Rose Allen after her condemnation long for great ioy to the wonder of many.

Rose Allen
demned soeing
for ioy.

The 2. day of August was appointed for their martyrdome, on which day betwixt 7, and 8. of the clock in the morning, these 6. were brought from Hot-hall, to a place of ground hard by the towne wall, the place of their martyrdom. Where all things being prepared, they made their prayer to God, but not in such sort as they would, because they were interrupted, especially by one maister Cleere, who sometime had bene a Gospeller.

Elizabeth preparing her selfe to the fire, when she had plucked off her petticoate, would haue geuen it to her mother, but was not permitted. Wherefore (taking it in her hande) she thewe it from her, saying: Farewell all the world: farewell faith, farewell hope: and so taking holde of the stake, sayde: Welcome loue. When these vi. were all nayled to their stakes, and the fire about them, they clapped their hands together (for ioy) in the fire. So ioyfully they all ended their liues in the quarrel of Christ.

A notable
speech of the
martyrs.

The same day in the afternoon, they foure of the Castle were likewise martyred, in the flaming fire, and gladly gave their

their liues for the witnessing of the truth.

John Thurston, who was taken in the house of W. Mount, of Much Bentley, about the moneth of May, dyed in Colchester castle, a constant professor of Jesus Christ.

In the Moneth of August was George Eagles put to death at Chelmsford: treason being objected against him & he should pray that God would turne Quene Maries hart, or take her away. He was condemned and executed for treason, but the meaning was for religion.

He in the troublesome time of Maries daies gaue himself in all places to strengthen the brethren. And such was his paines in trauaile that (going from place to place) he was called Trudgeouer. His diet was for the space of 3. yeres very thinne, and his drinke water: and such spite had the papists against him, that there was an edict proclaimed in the Quenes name throughe Essex, Suffolke, Kent, and Northfolke: promising the party that should take him 20. pounds for his paines. At length being at Colchester vpon Marie Magdalens day: at which time they kept a faire in the town, he was espied, and flying was taken, and condemned for treason, such as was mentioned before.

One Richard Putto the elder, an Innholder, dwelling at the signe of the cocke at the same time, did much trouble him, in perswading him to confesse he had offended the Quene, &c. And so did he also trouble him being on the ladder. Being drawn to the place of execution, he read very deuoutly on a Psalme booke which he had in his hand: and with patience endured the torment.

About this time suffered at Norwich a godly man called Richard Crashfield, condemned by Dunnings the Chancellour. He was foure times examined. The thirde time by Doctor Bridges, and the other by Dunnings: by whom he was condemned, and suffered the fifth day of August. At whose burning, one Thomas Carman was apprehended.

About the same time, the xx of August, one named Frier, with

with the sister of Gedrige Eagles, was burned at Rochester.

In the moneth of September was Mistris Ioyce Lewes, wife to Thomas Lewes of Wichester burned for the gospel at Wichester. She was instructed in the waies of Christ, and to abhorre the Masse and the popish superstition, by maister John Glouer before mentioned. At which time being compelled by her furions husband to come to church, when holy water was sprinkled vpon her, she turned her backe: where vpon immediately a citation was sent for her by a Summer, whom her husband caused to eat the citation, and drinke to it: wherefore he was much troubled and was faine to submit himselfe, his wife remayning constant: for whom he was bound in an hundred pound, after a moneths respite to bring her againe. Who at the day, being exhorted not to venture his wife in carrying her to the bishop, said (most vnkindly) he would not forget any thing for her, and brought her to the B. who commaunded her to such a stinking prison, that her maid that kept her company did sowe therein.

Thus being kept in prison, and found constant, after many examinations she was condemned, and the night before she should suffer she was wonderfull cherefull and merie, so spending the time in prayer, reading and talking with them that were purposely come vnto her, for to comfort her with the word of God. She was (after her condemnation) kept in prison a whole yere, because the Sherriffe of that yere would not burne her.

About three of the clocke in the morning, Satan began to trouble her with doubt of her saluation: in which doubt by those that were with her, she receiued great comfort, and assurance.

About eight of the clocke, M. Sherriffe cometh & telleth her she had but an hower to liue in this world. To whom she answered: M. Sherriffe your message is welcome to me, and I thanke my God, that he will make me worthy to adventure my life in his quarrell.

M. M.

When

George Eagles called Trudgeouer.

The Summer caused to eat the citation & drinke to it.

Satan trou- bleth the matter.

When she was at y^e stake, (because she was not acquainted with the fresh ayze, comming out of a close prison) one of her friends had provided her drinke. Now when she had praised thre times, in the which she desired God to abolish the idolatrous Masse, whereto all the people and the Sherriffe himselfe said, Amen: She took the cup into her hands, saying: I drinke to all those that unsainely love the gospel of Iesus Christ, and wish for the abolishing of the papistrie. When she had drunke, her friends drunke also, which were afterwards troubled for the same. So being bound to the stake, and fire put to her, she with patience endured, for his names sake that had redeemed her.

She drinketh
to all that love
the gospel.

About the 17. day of September were burned at Kingston nigh London, these foure constant professors of Christ, Rafe Allerton, James Austoo, Margery Austoo his wife, and Richard Coth. Rafe Allerton was apprehended by Thomas Tye priest, sometimes a professor of the gospel. He was diuerse times examined before London at Fulham the eight of Aprill: againe the second of May before him and thre of the Countaile.

Rafe Allerton.
James Austoo.
Marg. Austoo.
Richard Coth.

Againe the 15. of May in the Bishops palace at London: and at the last, remayning constant in the profession of the truth, beyng vehemently pursued by Thomas Tye, the seuententh of September he was condemned, and burned with the other thre.

The tenth day of September, James Austoo beyng brought with the rest into the bishops chappell at Fulham, he was demanded of the bishop if he knew where he was now, and in what place, and before whom. &c. Hea quoth Austoo: I know where I am, for I am in an Idols temple. Whereat Boner perceiuing his constancie, pronounced sentence against him.

The courage-
ous marty.

Margery his wife was sore afraid, & terrified in the prayer at twelue of the clocke at night, one comming in to her, into the prison with a knife drawne, and attemptyng to

to cut her throte, but that she called upon God for helpe: whereat hee departed, without doing her any hurt. The next night, they made a rumbling ouer head like thunder to scarre her out of her wittes; but God gaue her strength.

They feare the
marty in the
prison.

At what time she tenne before suffered at Colchester, there were also two women condemned with them, but were deferred, the one omitted and left in the prison, while shee was praying apart, for the strength of Gods spirite, the other, because her name was false written. 1. Their names were, Agnes Bongeor, whom they wrote Bowyer, and Margerie Thurston, These twayne were both the seuentene day of September, burned at Colchester, for the witnesse of Christ, which they cherefully endured for his names sake.

Agn. Bongeor.
Margery
Thurstone.

This yere the 20. of September, was burned at Northampton, John Knode a Shoemaker, condemned of William Bynsley, Bachelor of law, & Chancelor to y^e B. of Peterborow, and deliuered to the Sheriffe, Sir Tho. Tresham: whose officers burned him without the Northgate in the stone pits. One John Rote a Popish Priest, Vicar of S. Giles in Northampton standing by, did declare vnto him, that if hee would recant, he had his pardon for him. To whom he answered, that he had his pardon by Iesus Christ.

John Knode.

The marty re.
suffeth pardon.

This yere, the 12. of Sept. suffered John Noyes of Laxfield in y^e same towne, in the county of Suffolk, Shoemaker. He was apprehended by M^r. Tho. Louel, Wolfren Dowling, and Nichol Stonnard, of the same towne: and brought before the Iustices, and the Sheriffe, who the next day cast him into Aye dungeon, where he lay a certaine tyme, & then was caried to Norwich: where the B. condemned him in the presence of his Chancelor, D. Dunning, Sir William Woodhouse, Sir Th. Woodhouse, M^r. Geor. Heyden, M^r. Spencer, VVilliam Farrar Alderman of Norwich, &c. Being condemned, he was sent againe to Aye prison, and vpon the 21.

John Noyes.

of September about midnight, was brought from thence to Laxfield to be burned: where coming to the place of martyrdom, he said the 50. Psalm, with other prayers; and being bound to the stake, hee saide, feare not them that can kill the body, but feare him, &c. So the fire being kindled, he with patience finished his course, and gaue testimonie to the Gospel of God.

Cecil Ormes.

The 23. of September, was Cecil Ormes burned at Norwich for the testimony of the trueth of Christ, betwixt seven and eight of the clock in the morning. He was taken at the death of Simon Miller, and Elizabeth Cooper, for that he saide, he would pledge them of the same cuppe that they dranke on.

The 23. of July she was called before the Chancelour, sitting in iudgement with maister Bridges, and others: who offered her, if shee would goe to Church, and keepe her tongue and saie nothing agaynst them, libertie. Which she refused, saying: if shee should do so, God would surely plague her. Therefore doe with mee, saith she, what yee will: and saide, if hee condemned her, hee should not bee so desirous of her sinfull flesh, as shee would (by Gods grace) bee content to giue it in so good a quarrell. So hee pronounced his bloodie sentence agaynst her, and deliuered her to the sheriffes, Thomas and Leonard Sotherton,

The constant martyr.

This Cecil Ormes had before recanted: for which shee fell into great anguish of mind, and had gotten a letter made to giue vnto the Chancelour, to let him know, she repented her recantation, &c. But before she exhibited her: he, she was taken.

Being brought to the place of execution, where Miller and Cooper were burned, and the same stake, shee layed her hande thereon, and kissed it, and saide. Welcome the sweete crosse of Christ, and so gaue her selfe vnto it. After the tormentors had kindled the fire to her, she saide, my

Cecil Ormes at the stake.

soule doth magnifie the Lorde, and my spirite reioyseth in God my Saviour. And quietly, (as she had bene in a slumber) ended this mortall life.

In the dioces of Chichester many were condemned, and martired for the witnesse bearing to the truth: whose names were these: John Freeman of East Grinstead, John Warner of Berne, Christian Glouer, of the Archdeaconrie of Lewes, Thomas Athoth, Priest, Thomas Auington of Ardinglie, Dennis Burges of Bursled, Tho. Rauensdale of Kie, John Milles of Wellingles, Nicholas Holden of Withiam, John Harte of Withiam, Margery Morice of Hethfield, Anne Trie of East-gransted, John Oseward of Woodmancote, James Morice of Hethfield, Thomas Dowgate of East-gransted, and John Ashdon of Betherfield. The greatest doer then agaynst these martirs, and sitters vpon their condemnation, were these, Christopherson the B. after Day, Richard Briseley, Doctor of Law, and Chancelour of Chichester, Robert Taylor Bachelor of Law, his Deputie, Tho. Backarde, Ciuilian, Anthonie Clarke, Albane Langdale, Bachelor of Diuinitie.

In the Moneth of Nouember, was Thomas Spurdance (one of Quene Maries seruants) burned at Burie. He was taken by two of his felowes, John Hammon, otherwise called Barker, and George Lawson, both dwelling in Codnam, in the Countie of Suffolke. Who carried him to one Master Gosnall, dwelling in Codnam, and by him was sent to Burie. Hee was first examined by the Bishoppes Chancelour, and then by the Bishoppe himselfe, and by him condemned.

Being before the Bishoppe, he was exhorted by a Gentleman that stode by him, to take a day, and to aduise himselfe. Vnto whom he made answer: If I saue my life, I shall lose it, and if I lose my life for Christs sake, I shall be sure to finde it in euerlasting life. And if I should take a day, when the day commeth, I must say then, euen as I doe

now, except I will lie, and that needeth not.

The same yere, the eightene day of November, were these thre burned in Smithfielde: Iohn Hollingdale, William Sparrowe, and Richard Gibson. William Sparrowe had recanted befoze, and afterwarde did greatly repent him for the same, saying vnto Wilschoppe Boner, that it was the worst dede that euer he had done. And said vnto him mozeouer, That which you call heresie (quoth he) is good and godlie, and if euery haire of my head were a man, I would burne them all (saide he) rather then I would goe from the trueth.

Note.

Articles for articles.

As Boner ministred his Popish Articles vnto M. Gibson, euen so likewise did he againe propounde other Articles vnto Boner. As, whether the Scriptures were sufficient to instruct to saluation: From whom authoritie cometh, and what it is? Whether any but Christ is Lord ouer faith? By what markes Antichrist is to be knowen? & so forth, to the number of nine. In the ende, Boner deliuered them to the Secular power: and the eyghtenth day of November they chærefullie witnessed the trueth in the flames of fire.

I. Rough.
M. Mearing.

The xij. of Decr. Iohn Rough Minister a Scottishmā, & Marg. Mearing, were burned for the gospel in Smithfield. Iohn Rough had bene of the order of the black Friers xvi. yeaeres; and at the request of the Lord Hamleton, Earle of Arran, and gouernour of Scotlande, the Archbishop caused the Prouinciall of that house (having thereto authoritie to dispense with him for his habite, & hood, and so he took him to be a Secular Priest, to serue in his Chappell. In whose seruice he remayned a whole yere.

In which time, God did open his eyes to see the trueth, and was sent by the same Gouernour to preach in the freedome of Ayos, where he remayned the space of foure whole yeaeres.

Afterwarde he came into Englande, after the battayle of

of Muscleborough, and preached at Carlill, Barwicke and Newcastle: and after that was placed by the Archbishop of Yorke in a benefice nigh Hull. Where he remained till the death of King Edward: after whose death, he fled with his wife into Fraeseland: and there liued by knitting of caps, hose, and such like: till about the end of the moneth of October last, befoze his death. At which time, lacking yeaerne, he came ouer to make prouision: and conuning ouer to London, was of the congregation there made their minister.

M. Rough minister of the congregation at London.

In the end with Cutbert Symson, he was taken at the Saracines head in Mlington, by the meanes of a dissenting brother, called Roger Sergeant a Taylor, and was carryed to the Counsell, and of them was sent to Newgate: where he had remayned but a while befoze Bishop Boner sent for him, the eightenth day of December, and ministred vnto him certaine Articles. And againe the next day perswaded with him. On the twentieth day finding him constant, he pronounced sentence of condemnation against him.

Amongst other talke with Bishop Boner, he affirmed that he had bene twice at Rome, and there had sene plainly with his eyes, which he had heard many times befoze, namely that the Pope was the very Antechrist: for there he saw him carried on mens shoulders, and the false named Sacrament borne befoze him: yet was there moze reuerence given to him, then to that which they counted for their God. When B. Boner heard this, rising vp and making as though he would haue toze his garments, he said thou (saide he) bene at Rome? and sene our holy father the Pope: and doest thou blaspheme him in this sort? and with that lying vpon him, he plucked of a peece of his beard, & after making speedy hast to his death, burnt him befoze six of the clocke in the mozing.

Pope reuerence done to the Pope, then to the bread God.

This Maister Rough being at the burning of Austoo in Smithfield, and returning homeward againe, met with

one M. Farrar a merchant of Wallislar, who asked him where he had bene: unto whom he answered, I haue bene (said he) where I would not for one of mine eyes, but I had bene: where haue you bene (said M. Farrar) Forsooth (said he) to learne the way: and so told him, he had bene at the burning of Austoo, where shortly after he was burned himselfe, and with him Margarete Meering.

This Margarete Meering, (wherefore it is vncertaine) gaue occasion to be excommunicated, & so was by M. Rough himselfe in the open face of the congregation: which she toke in euill part, and gaue out thzeatnings against the congregation, but God disposed otherwise.

For the Sunday after, M. Rough, being taken by the information of one Roger, Sergeant to the bishop of London, was layd prisoner in the Gate house at Westminster, where none of his friends could come to visit him. This Margery hearing thereof, got her a basket & a cleane shirt in it, and went to Westminster, where shee sayning her selfe to be his sister, got into the prison to him, and did to her power not a little comfort him.

The Friday after she standing at Marke-lane end with another woman a friend of hers, saue Cluny Boners tanner coming into the strate towards her house. Whom when shee saw, said to the other woman standing with her, whether goesth yonder fine fellow, said shee? I thinke surely he goesth to my house, and in belwing him still, at the last shee saw him enter into her doore: so immediately she went home: and asked him, whom he sought? Wherevnto Cluny answered, for you: you must go with mee: Mary (quoth she) here I am, I will go with you. And coming to the bishop, she was laid in prison, and the Wednesday after, burned in Smithfield.

An. 1558. the 28. of March was Cutbert Simson deacon of the same Church whereof M. Rough was minister in London, burned in Smithfield, and with him Hugh Fox, and

and Iohn Deuenish apprehended together at Mlington, and so together cherefully suffered for righteousness sake.

Being called into the Warehouse of the Tower before the Constable of the Tower, and the Recorder of London, maister Cholmeley, & refusing to tell who came to the English service, he was put in a racke of yron, where he stood thre hours, and being losed from thence, because he would betray none, on a Sunday after, they did binde his two fingers together, and put a small arrow betwixt them, and drelve it through so fast, that the blood followed and the arrow brake. It was thought this was done rather in the Bishoppes house. After they had twice racked him, they five weekes after sent him to Boner, of whom he was condemned.

Yet gaue he him great testimony of patience before al the people in his Consistorie, saying: if he were not an heretike, hee is a man of the greatest patience, that yet euer came before me. For I tell you, hee hath bene thise racked vpon one daie in the Tower, also in my house hee hath felt some sorowe, and yet I neuer saw his patience broken.

The 9. of Aprill, An. 1558. William Nichol was burned for the cause of the Gospel, at Hereford in West Wales.

The 19. of May after, suffered William Seaman of the age of 26, an husbandman, dwelling in Mendlesham in the countie of Suffolke, Tho. Carman and Thomas Hudson of Arlham in Norfolk all thre together at Norwich, for the cause of Christ.

William Seamon was pursued and taken by the laying waite of Sir Iohn Tirrel: who hauing searched for him himselfe in vain, gaue charge to his seruants, Robert Balding and Iames Clarke: by whom he was taken and brought to Syr Iohn Tirrell, who sent him to the B. of Norwich, by whom he was condemned.

After his death he left behind him a wife, and thre children

Cuthbert Simson racked twice.

Boner commended the patience of Cuthbert Simson.

W. Nichol

W. Seaman.

Tho. Carman.
Tho. Hudson.

Margery Meering ready to suffer for Christ.

1558.

Cuth. Symfon.
Hugh Fox.
I Deuenish.

ben very young, and with his children, the wife was persecuted out of the towne of Wendlesham, because she would not go to heare masse, and all her corne, and goods seised, and taken away by maister Christopher Coles officers, Lord of the towne.

Thomas Carman was taken, because he pledged Richard Crashfield at his burning.

Tho. Hudson, after he had long bin absent from his wife, & children, for the auoiding of the popish idolatry and superstition, came home to his house to visit, and to comfort them, and at the first laye among the sagots: where his wife had made him a place to remaine in the day. At the last, he walked abroad for certaine daies openly in the towne, crying out continually against the masse, and that trumpery: and in the end comming home to his house, he sate him downe vpon his knees, hauing his booke by him, reading & singing psalms continually without ceassing, for 3. daies and 3. nightes together: refusing meate, and other talke, to the great wonder of many.

When one Iohn Crowch, his next neighbour went to the Constables, Robert Martham and Robert Lawes in the night, to certifie them thereof. For Berrie the Vicar of the Towne did commaund openly to watch for him, and the Constables vnderstanding the same, tooke him by breake of day. The two and twenty of Aprill, when Hudson sawe them come in, he saide, now mine houre is come, welcome friends, welcome. You see they that shall leade me to life in Christ: I thanke God therefore, and the Lorde enable mee thereto for his mercies sake. So they ledde him to Berry the Commissary, who wrote vnto the Bishop letters against him, and sent him to Norwich bound like a theefe: whither hee went with ioy, and singing chere.

In prison he was a moneth, where hee did continually reade, and innocate the name of God.

After

After they had all thoe bene chained to the stake, Thomas Hudson immediatly commeth forth from them vnder the chaine, fell downe vpon his knees, and prayed vehemently vnto the Lord for comfort, (for he was at the very stake distressed): the rose he with great ioy, as a man new chaunged from life to death: and said now I thanke God, I am strong, & passe not what man can do vnto me: & so with his fellowes gaue testimony to the truth in the flames of fire.

Note.

Somewhat befoze this time was one mother Seaman, mother to Wil. Seaman persecuted for the gospell, being of the age of 66. and was glad to liue sometimes in groues, in bushes, &c. After she was dead, (the Lord taking her away by sicknesse) one M. Simonds the commissary, dwelling at Thoznden, gaue commaundement, she should not come in Christian buriall: so she was buried in a pit, vnder a moats side.

Likewise one mother Bennet of the towne of Wetherset, after her departure this life, was laide in a graue by the high way side.

The 26. of May, suffered at Colchester, William Harris, Rich. Day, & Christian Gorge a wife, whose husband had another wife burnt befoze this Christian, whose name was Agnes Gorge, that suffered with the 13. at Stratford the 11. of May. After the death of Christian, he married an honest godly woman, and in the end, being taken with his wife, with her he remained in prison till the death of M. Marie, & was delivered by our most gracious Quene Elizabeth.

W. Harris.
Rich. Day.
Christ. Gorge.

In the moneth of Iune came forth a Proclamation very sharpe against godly bookes, by the king and Quene.

A sharpe proclamation against godly bookes.

On y backside of the town of Alington, were assembled xl. godly persons, men and women, vertuously applying themselves in prayer, and reading the worde. Wherof 22. were by Sir Roger Cholmeley and the Recorder, sent prisoners to Newgate, where they lay eight daies befoze they came to examination. Of these xxi. thirtene were burned, seuen in

Smiths

Note.

Smithfield, and sit at Wainford. In prison two died in Whitson weeke: the names of whom were Mathew Withers and T. Taylor. Seuen of them which remained, escaped with their liues hardly without burning, whose names were these: Iohn Milles, Thomas Hinshaw, Robert Bayly wolpacker, Robert Willers, Hudleys, Thomas Ceasthaber, dather, Roger Sandey.

The 7. that suffered were brought befoze Boner the 14. of June, to make answer to such articles as should be objected. Which when they constatly did, according to the truth of the Gospell, they were by Boner condemned, and the 17. day of June were sent againe to Newgate, where they remained til the 27. day. On which day they cheerfully suffered in Smithfield in the fire.

Their names were these. Henric Pond, Raynold Eastland, Robert Southam, Mathew Richarby, Iohn Floyd, Iohn Holiday, Roger Holland. This Holland was a merchant taylour in London, sometimes apprentice with one maister Kempton, at the blacke boy in Watlingstreet. Hee was befoze his conuersion a Papist, and a very lewd yong man: and was brought to the knowledge of the truth by the exhortation of a sober maide, that was seruant in the same house: whom after ward he did marry, and liued vertuously together til such time as the cruell Papists made separation by fire,

The same day they suffered; Proclamation was made, that none should be so bolde to speake or talke any word vnto them, or receiue any thing of them, or to touch them, by payne of imprisonment, without eyther Baile, or mainprise.

Notwithstanding, the people cryed out, desiring God to strengthen them: and they likewise prayed for the people, & the restoring of the word of God.

At length, Roger embracing the stake and the Reedes, said these wordes: Lorde, I most humbly thanke thy maiestie,

Henry Pond.
Rain. Eastland.
Rob. Southam.
Mat. Richarby.
Iohn Floyd,
Iohn Holiday.
Rog. Holland.

A straight
Proclamation

R. Holland at
the stake.

iestie, that thou hast called me from the state of death, vnto the light of thy heauenly word, and now vnto the felowship of thy Saintes, that I may sing and say: Holy, holy, holy, Lord God of Hostes, and, Lord into thy hands I commit my spirit. Lorde blesse the people, & saue them from idolatrie. And so with the rest of his felowes ended his life, lauding and praying God.

The fourteenth day of July suffered other fire at Wainford, seuen miles from London. Their names were these: Robert Milles, Steeuen Wight, a Tanner, Steeuen Carton, Iohn Slade, Robert Denis, and William Pikes, or Pikers. They were condemned by the Bishops Chauncellour, D. Darbishire, in the presence of Sir Edward Hastings, and Sir Thomas Cornwalles, and suffered joyfully for the testimony of Jesus.

R. Milles.
S. Wight.
S. Carton.
I. Slade.
R. Denis.
W. Pikes.

Of the fire of that companie which escaped burning, two were scourged by Bishoppe Boner in his Garden. Thomas Hinshawe, about the age of nineteene or twentie yeares, being Apprentice, and dwelling in Paules Churchyard: with one W. Puggeson, and Iohn Milles, a married man: on whom he spent two roddes, and on Hinshaw one. Hinshaw was deliuered by reason he fell sicke of a burning ague (Boner not thinking he would liue) when he had bene a yere in prison. In which space Quene Marie died, and hee shortly after recovered health.

Iohn Milles was a Capper, a right faithfull seruant of God. The cause why he was scourged, was, because when Boner asked him what time he crept to the crosse, he answered, not since he came to the yeres of discretion, nor would he not, but rather be tozne in peeces with wilde horses.

Boner (ofttimes speaking to Iohn Milles) would say, they shall me bloude Boner: a vengeance on you all, I would faine be rid of you, but you haue a delight in burning: but if I might haue my will, I would solve your monthes, and put you into sackes, and drowne you.

Q. Marie.

On a day, his wife (being great with childe, and looking euery day to be deliuered) goeth vnto Bishoppe Boner, and entreateth him for her husband, saying, she woulde not depart, but would lay her bellie in his house, except he were deliuered. So Boner required of him, but onely to say in Latine, In nomine Patris, & Filij, & Spiritus sancti: and so sent him away.

W. Yeoman.

The tenth day of Iulie, was Richarde Yeoman martyred for the testimonie of Iesus Christ. Hee was about the age of 70. yeres, and had been D. Tailors Curat in Hadley, after he had bin kept close a yeaere in his owne house, and got his liuing by carding of wool, which his wife did spinne.

He was taken by one Parson Newall, who had gotten the Benefice, and put him into the Cage, and set him in the Stockes, where he founde Iohn Dale, who for reproofing Newall & his Curat, calling them blinde Guides, was also stocked in the cage. They were both sent to Burie gaole, by sir H. Doel, after they had pinnioned them, & (as they had bin thames) bound their legs vnder y^e hozes bellies. Where they were put into the lowest Dungeon: where Iohn Dale fell sicke, and died, and was buried in the fieldes. He was of the age of sire and fourtie yeaeres, by occupation a Wea-uer, well learned in the Scriptures, and faithfull in all his conuersation.

After Iohn Dale was dead, Richarde Yeoman was removed to Forwich prison, where hee (remayning stedfast in his confession of the trueth) was condemned, and suffered death for the name of Christ.

About this time, there was a young man in the Towne of Hadley, named Iohn Alcocke, a Sherman by his occupation: who (because hee woulde not geue reuerence to the Procession) was sent bp to London by Newall. And being put in the lowest Dungeon in Petigate, died in prison, and was buried on a Dung-hill.

T. Beabridge.

The xxix. of Iulie was burned Thomas Benbridge, a gen-

a Gentleman, for witnessing to the Gospell. Hee was of the Dioces of Winchester, and sustained sundry confictes for the truthe sake, at Docto^r Wyle the Bishops handes: and beyng condemned, and now tied to the stake: Docto^r Seaton, who had once bene with him befoze to entice him, came againe, and exhorted him to recant. To whom hee said, away Babilonian, away. So when they saw hee would not yeeld, befoze he was any thing like couered with saggots, they put fire vnto him: which first toke away a peece of his beard, whereat he nothing shauke at all: then it came on the other side, & toke his legges: & the neather stockings of his hose beyng leather made the fire to pearce the sharper, so that the intollerable heate thereof made him cry, I recant. They sodainly therewith thrust the fire from him: which was also remoued in haste by certaine of his friends that stood by, and helped thereto. So the sheriffe (who was say^r Richard Peckhall) tooke him from the stake, for the which he was sent to the flete, and laye a certayne time.

A notable conflict betwixt the flesh & the spirit of God.

When he was taken from the stake, Doct. Seaton wrote him articles, wherto with much ado he subscribed. But afterwards it grieuouly repented him that he had done, & so did he write to Doct. Seaton. Whereupon declaring his conscience, he was the same day leuenight burnt indeed. Where the vile Tormentors did rather boyle than burne him.

About the beginning of August, not long befoze the sickness of Quene Marie, by D. Hopton being Bishoppe of Forwich, and Docto^r Spencer, supplying the roome of his Chauncello^r, these foure, Iohn Cooke, a Sawyer, Robert Miles, otherwise called Plummer, a Sherman, and Alexander Lane, a Whelewright, and Iames Ashley, a Bachelor, were burned at S. Edmundsburie.

I. Cooke.
R. Miles.
A. Lane.
I. Ashley.

The same yeaere, the fourth day of Nouember, Alexander Gouche, and Alice Driuer, were persecuted by M. Moone a Justice in Suffolke, a bloudie Tirante, and were sent to

A. Gouche.
A. Driuer.

to Melton gaole where they remained a while, and at length they were carried to Burie, against the Assise at S. James tide, and being there examined of matters of faith, did boldly stand to confesse Christ crucified, despising the Pope with all his papistick trash.

Among other things Drivers wife likened Quene Mary in her persecution to Iezabell. For which worthwith her eares were cut of: which she ioyfully and gladly endured, for his name. After the assise at Burie, they were carried to Melton gaole againe, where they remained a time.

Alexander Gouch was of the age of xxxvj. a weauer of shredding couerlets, dwelling at Woodbydye in Suffolke and bozne at Wifford in the same Countie.

Drivers wife was about the age of 30. and dwelt at Grosbozough, where they were taken in Suffolke: her husband was an husbandman.

They were after ward carried from Melton to Ipswich, where they were examined before Doctor Spenser. Drivers wife was twice examined, and with great boldnesse and constancie, mainteined the trueth, and by power of the word did put to silence both the Chancelor, and Doctor Gascoyne, so that they one looked on another, and had not a worde to speake. Which when shee perceiued, haue you no more to say (quoth she.) God be honoured, you be not able to resist the Spirite of God in me a poore woman. I was an honest poore mans daughter, neuer brought vp in the Vniuersitie as you haue bene, but I haue driuen the plough before my father (I thank God:) yet notwithstanding, in the defence of Gods truth, I will set my foote against the foote of any of you all. And if I had a thousande liues, they shoulde all goe for payment thereof. So the Chauncelloz rose vp, and read the Sentence of condemnation against her. And so was she sent to prison againe, as ioyfull as the Birde of daye, Praying and glorifying the name of the Lord.

A. Driver of an excellent spirit

After

After her was condemned Alexander Gouch. By seventh of the clocke in the morning they were come from Melton six miles of Ipswich, and being in their prayers were greatly molested by Sir Henry Doell then Shiriffe, but especially by Richard Smarte one of the Bayliffes. When they being tied to the stake, and the iron chaine being put about Alice Drivers necke, Oh (said she) here is a goodly neckerchiefe, blessed be God for it. When diuerse persons came and took them by the handes, The Shiriffe cried, lay hands on them, lay hands on them. With that a great multitude ranne to the stake: which when the Shiriffe saw, he let them all alone. There was one Bate a barbour a basie doer against them at the fire, who within thre or foure weekes after died very miserably.

In the same moneth that Quene Mary died, were thre martyred at Burie, Phillip Humfrey, John David, Henry David: his brother, these were burned notwithstanding it was knowne Quene Mary was past remedy.

Phil. Humfrey.
John David.
Henry David.

In the same moneth was the wife of one called Priest of the age of foure and fiftie yeres, dwelling in the Dioceses of Exeter, not farre from Lawceston, burned at Exeter for the testimonie of the truth. Shee was persecuted of her husband and children, and condemned by the Bishop, whose name was Troubleuile. Among other communication, when the Bishop had said: let this mad woman be put to wone to prison till we send for her husband: she answered him: no, I haue but one husband which is here already in this cittie (meaning Christ) and in prison with me, from whom I will neuer depart. After that saying they thought good to giue her a moneths libertie, to proue if she might thereby be chaunged, during which time of her libertie, it happened that shee entring into Saint Peters church, beheld there a cunning Dutchman, how he made new noses to certaine fine Images, which were disfigured in King Edwards daies. What a mad man art thou (said she) to

Priests wife.

The wife was persecuted of husband and children.

Christ the martyrs husband.

It is.

make

make them new noses, which within a few dayes shall also lose their heads. The Dutchman accused her and layd it to her charge. And moreover she sayd unto him: thou art accursed, and so are thine Images. He called her whoze. **Pay** (sayd shee) thine Images are whozes: and thou art a whoze hunter: for doth not God say. You go a whozing after straunge Gods, figures of your owne making: and thou art one of them. Then was shee sent for and clapt fast.

A worthy martyr.

At the last when they perceiued her to bee past remedie, and had withstood all their threathings and flattery, shee was deliuered to the temporall power. Of whom shee was exhorted, yet to call for grace, and to leaue her fond opinions, and go home to thine husband (sayd they:) thou art an vnlearned Woman, thou art not able to answer to such high matters. I am not (sayd shee) yet with my death I am content to be a witness to Christs death: and I pray you make no longer delay with mee, my heart is fired, I will neuer otherwise say, nor turne to your superstitious doings.

Note.

When the Byshop did say, the Diuell did lead her. As my Lord (sayd shee) it is the Spirit of God which leadeth mee, and which called mee in my bedde, and at midnight opened his truth vnto mee: (for once especially, at midnight praying to God for strength and assistance, shee found it plentifully). In the end after shee had receyued sentence of death, shee lifted vp her voyce, and thanked God, saying: I thanke thee my Lord God, this day haue I found that I haue long sought. After iudgement given agaynst her, they promised to spare her life if shee would yet recant. **Pay** that will I not (said shee). God forbid that I should lose the life eternall, for this carnall and short life. I will neuer turne from my heauenly husband to my earthly husband: from the fellowship of Angels, to mortall children. And if my husband and children bee faithfull, then am I theirs: God is my Father, God is my mother, God is my sister,

Note.

sister, my brother, my kinsman, God is my friend most faithful: so being brought to the place of slaughter, she meekly suffered, calling vpon the name of God, saying: God be merciful to me a sinner: God be me mercifull to me a sinner.

The 7. of **May** were burned at **Wistow**, (being condemned by **M. Dalbney** the Chancelour:) **Richard Sharp** **Wearer** of **Wistow**, and **Thomas Hall** Shoemaker of the same towne. **Sharpe** by the perswasion of the Chancelor, had recanted, and after ward felt such anguish of minde and conscience, that shortly after comming to his parish Church, called **Temple**, he came to the quire doze, and said with a loude voyce: Neighboz, beare me record, that ponder I do (pointing to the altar) is the greatest and most abhominable that euer was: and I am soze that euer I denied the Lord my God. Whereupon he was apprehended, and burned with the other at one stake: which they cherefully suffered, embracing the flame.

Ioh. Sharpe.
Tho. Hall.

The 27. of the same moneth, **Tho. Benion** was burned at **Wistow**. being condemned by the same Chauncellour **Dalbney**.

Tho. Benion.

The 10. of **November**, suffered sine of Gods children at **Canterburie**: being hastened to the fire, by the bloody Arch-deacon, notwithstanding he had heard in what danger **M. Mary** was. Their names were, **Ioh. Cornford** of **Wotha**, **Christoph. Brown** of **Waidstone**, **Iohn Herst** of **Ashford**, **Alice Snoth**, **Katherin Knight**, alias **Tilney** an aged woman.

Ioh. Cornford.
Christopher Brown.
Iohn Herst.
Alice Snoth.
Kath. Knight.

Against these, when sentence should be read, and they excommunicated, one of them, **Iohn Cornford**, stirred with a vehement spirite of the zeale of God, proceeding in a more true excommunication against the Papists (in the name of them all) pronounced senterice against them, in these words following.

In the name of our Lord **Jesus Christ**, the sonne of the most mighty God, and by the power of his holy spirite, and the authoritie of his Apostolike church, &c. proceeding with his

The martyr
excommuni-
cates the Pa-
pists

excommunication against all maintainers of the false church. Which sentence took such effect against the enemy, that within five daies after Quene Mary died, and the tyranny of all English Papists with her.

Note.

Alice Snoth, or Agnes Snoth, who was burnt before, being at the stake, called for her Godfather and Godmother, whom, when the maide saw, she asked them what they had promised for her, and so immediately rehearsed her faith, and the commandments of God, and required if there were any more that they had promised in her behalfe, and they said no. Then (said she) I die a Christian woman: beare witness of me. And so was she with fire consumed.

These goodly martyrs, in their prayers which they made before their martirdome, desired God that their blood might be the last that should be shed, and so it was.

There were divers of Gods childezen in prison, which by the death of Quene Marie escaped, some after sentence of death pronounced. Of which sort were, John Hunt and Richard White, who after two yeeres captivitie, were condemned by Doctor Gessery the Bishops Chancellour. The Sheriffe being urged very vehemently to burne them, refused, because they had no writ. Which coming down not long after, one M. Michael, Sayr Anthony Hungerfords under sheriffe, a goodly man, took it, & burnt it, saying: I will not be guiltie of these mens blood. Within foure daies after, the Chancellour dieth, and the confessoers of the Gospel remained in prison, till the happie daies of Quene Elizabeth.

The husband
accused by his
wife.

There was a goodly man, named John Fette, a Tallow, of 40 yeeres, dwelling in the parish of Clarkenwell, accused by his owne wife, & imprisoned by the B. in Lollards tower, where he suffered great extremity, hanging in the stocks. This poore man had a childe, of 8. or 9. yeeres olde, that came to visite his father: to whom a Priest of the Bishops house, said, why? thy father is an heretike. So (said the boy)

my

my Father is no heretike, but you are an heretike. For you haue Balaams marke. With that the Priest took the childe, and scourged him so sore, that he was all on a goze blond, and so caused Clunie to carrie him to his Father, naked, the Sunner hauing his coate upon his arme. At his coming to his Father, the childe fell downe upon his knees, and asked him blessing. And being demanded by his Father, who had bled him so, he made answer, that a Priest with Balaams mark, had done it. And with that Clunie with violence pulled him from his father, and kept him three daies after in the Bishoppes house. Who, to satue up this matter, deliuered the father and the childe. But the childe died within thirty daies after.

Balaams
marke.

Crueltie of
the Balamites

Anno 1560. Nicholas Burton, a Marchant of London, dwelling sometimes in the Parish of little Saint Bartholmewes, was burned in the Citie of Ciuill in Spaine. Who died so chearefullie, and with such patience, that the Tormentoers and enemies said, that the deuill had his soule before he came to the fire, and therefore (said they) his senses of feeling were past him.

1560.

N. Burton burned in Ciuil.

After his death, another marchant of Bristow (for whom Burton was factor) sent his Atturney into Spaine, called John Fronton, a Citizen of Bristow, to claime those goods which belonged to the other Marchant. Against who (after imprisonment, because he could not say his Ave Maria after the Romish fashion) they gave sentence that he should lose all the goods he sued for, though they were not his owne, and besides, suffer a yeeres imprisonment.

Aue Maria after
the Romish
fashion.

At what time Burton suffered, which was anno 1560. was also martyred another Englishman, with thirteen more, one of them being a Nunne, and another a Frier, both constant in the Lord.

The 11. day of Nouember, was burned John Baker, and William Burgate, both Englishmen, apprehended in Calis, and burned in Ciuil.

M. Burges.
W. Hooke.

Anno Domini, one thousande, five hundred, and thre score, Marke Burges, an Englishman, Master of an English Ship, called the *Spinton*, was burned in Lisbonne, a citie in Portugall, and William Hooke, of the age of xvi. yeres, stoned to death by certaine young men of Cinill, for the confession of his faith,

As the most were burned and tormented to death, so some were torne with scourging, as, Richard Wylmot, and Thomas Fairefaxe, both whipped in Drapers hall, through the crueltie of Brookes, then Master of the Companie. That Wylmot could not lie in his bed vi. nights after: and neither of them enjoyed health after.

They were thus scourged for saying, they were soze for D. Cromes recantation.

After these two, was one Green scourged, because he had a booke, called Antichrist; and would not bewraye more matter, to their minde. He was accused by his Master, called Iohn Waylande, a Printer, and brought before Doctor Storie; by whom (after long stocking, and euill vsage in prison) he was adiudged to be whipped. Which was performed upon him in the presence of Doctor Storie, in Christs Hospital.

Also, Steeuken Cotton, burned (as before) at Bainfozde, was twice beaten by Boner. Likewise was James Harris of Byllerica in Essex, scourged by Boner, in his garden. So likewise Robert Williams endured the same torment by the bloody Bishop.

With these also is to be numbred a poore Beggar, which was whipped at Salisbury, after hee had bene put into a Dungeon, because he would not receiue the Sacrament at Easter, in the towne of Colingborne.

As some were tried by burning, racking, and scourging, so upon other some the Rorde did lay a lighter hande of imprisonment, as upon William Liuing and his wife, in the citie of London, Iohn Lythall, Elizabeth Yong, and William

Wattes,

Watts of Lunbydige, who fled away, his keepers beyng tipped and fallen asleepe. Alexander Winshurst a priest that escaped by negligence of Cluny, who left none at home to keepe him fast, in whose house he was prisoner, Bosomes wife: the Lady Kneuet of Northfolke, towards an hundred yeres old: the Lady Vane, who with much trouble, yet passed these terrible daies with life.

In the time of King Henry the eight, Anno 1546, there was one Iohn Daus a childe of twelue yeres old, dwelling with one Maister Iohnson Apothecarie in Worcester, who beyng complained of by his Mistris the wife of Maister Iohnson, for that he had written something against the six Articles, and had the Ballad called, Come downe, for all your shauen Crowne. After long imprisonment with bolts of irons on his legges, was arraigned, being holden by at the barre in mens armes before the iudges, who were Portman and Meruen, and by the death of King Henry was deliuered: else had hee bene burned for that offence. He endured the prison from the fourteenth of August, till within seven daies of Easter.

Iohn Daus a
childe of twelue
yeres old.

Likewise Mistris Roberts by Gods prouidence escaped daunger, dwelling in Walwhurst in Suffex, Mistris Anne Lucie of Pottingham, &c. Likewise a congregation at Stoke in Suffolke was deliuered by Gods mercifull prouidence, but especially that of London was diuerse times in perill, and alwayes was preserved of God: in which congregation were sometimes fortie, sometimes an hundred, sometimes two hundred, sometimes more, sometimes less. About the latter end of Quene Mary it greatly increased. From the first beginning, which was about the first entrie of Quene Maries raigne, they had diuerse ministers: first Maister Scamler, then Thomas Foule, after him Maister Rough, then Maister Augustine Benher, and last Maister Bentham: who likewise was by Gods prouidence wonderfully preserved.

The congrega-
tion in London.

The ministers
of the congrega-
tion in London.

Likewise at Calis few there were of the professors of the gospel that miscaried: especially Iohn Thorpe and his wife were mercifully preserved and succored of strangers. To these are to be added Edward Benet, Ieffery Hurit, in the towne of Shakerley in Lankeshire, who were saved by the death of Quene Mary. William Wood of Kent of the parish of Strowd, who was deliuered by the disagreement of Kennall and Chadsey, two popish Doctors that examined him, as Paule was deliuered by the contention of the Phariseis and Saduces.

Likewise was Symon Greeuens mercifully deliuered, beyng at the assembly held at Spire, and complained of to the king by Faber, the B. of Wienna, whom he had gently reprovved for maintaining certaine errors in his Sermon which he had there preached.

So likewise the Lady Katherine Dutches of Suffolke hardly escaped, and passed the seas into Germany, where she suffered the afflictions of a stranger in another land.

Also Th. Sprat, and William Porredge escaped very narrowly persecution by M. Brent Justice in Kent, and the two Blachendines. Iohn Cornet prentise with a minstrell, was onely whipped by the commaundement of the Earle of Orford, and banished the towne of Ronghedge.

So likewise Thomas Brice professor of the gospel hardly escaped the bloudie hands of the tyraunts. To those aforesayd are to be added, Gertrude Crockhey of S. Catharines, William Maulden in the tyme of the six articles, Robert Hornebey grome of the chamber to the Ladie Elizabeth, Mistris Sandes now wife to sir Morice Bartlet, then Gentlewoman waiter to the Ladie Elizabeth while she was in the Tower, Father Rose boyne in Ermouth in Devonshire, after much affliction in King Henries daies, and more grauous in Quene Maries, after his constant witnessing of the gospel, escaped, and passed ouer seas, and there liued till the death of Quene Mary: and of late beyng aged

of

of 76. yeres, was preacher in the towne of Luton in Bedfordshire.

Doctor Sandes likewise Vicechauncelloz of the Vniuersity of Cambridge, who for his Sermon at Cambridge, preached against Quene Marie, was imprisoned in the Tower, and afterward in the marshalsea, by the meanes of Syr Thomas Holcroft. Being set at libertie, hardly escaped beyonde the seas where hee liued all Quene Maries time in Germanie.

Anno 1556. there was a complaint against such as fauoured the Gospel in Ipswich, exhibited to Quene Maries Counsel, sitting in commission at Beckles in Suffolke, the 18. of May, An. 1556. by Phillip Williams, alias Foteman, Iohn Steward and Mathew Butler swoyne for that purpose.

The names of such as fled out of the towne, and lurked in secret places, were these: Of S. Mary tower, Rober Partridge, Rose Notingham, daughter of William Notingham the elder. Of L. Laurence: Anne Fenne seruant to Robert Notingham, Andrew Ingforby, his wife and daughter, Thomas Tomson, Shoemaker, supposed to haue receiued but twice those 17. yeres, Martine Locksmith his wife. Of Saint Margarets: William Pickesse Tanner, Iohn Woodles Couerletweauer and his wife, William Harset Bicklayer, Thomas Fowler Shoemaker, W. Wrightes wife at the Windmill, Laurence Waterward, late Curate, boyne in Chozley in Lancashire. Of Saint Nicholas, widow Swanne, Mathew Birde, and his wife, Stephen Greenwich, and his wife, William Coleman seruant to the sayde Stephen, Robert Coleman and his wife, Roger Laurence, alias Sparrow, Iohn Carleton Sadler, William Coleman, James Hearst his wife. Of Saint Peters: Richard Houer, apprentice with Nicholas Notingham, Richard Hedley seller of hereticall Bookes. Of Saint Stephens: James Booking Shoemaker, his wife,

Iohn

Such as fled out of Ipswich for persecution. Ipswich a good towne.

John Rawe late seruauit to James Ashley, William Palmer, Richard Richman Shoemaker his wife, daughter to mother Fenkell midwife. Of Saint Clements, mistres Tooley, who departed to Dartham in Suffolke, Agnes Wardall the elder Widowe, Robert Wardall her sonne. Of Saint Mathewes; Iohn Shoemaker and his wife.

The names of such as had not receiued the Sacrament. Of saint Clements, Robert Braye, Iohn Notingham, Agnes VVardall wife of Robert VVardal, Nich. Notingham, Richard Michell, William Iordan his wife, Rich. Butler, Robert Browne.

Of Saint Peters: Iohn Reede, Thomas Spurdance, Iohn seruauit to Stephen Greenleefe. Of Saynt Stephens, Robert Scolding. Of saint Margarets, Iohn Greenwich, and his wife. Of saint Nicholas, Thomas Sturgeon mariner, Iohn Fenne his wife. Of saint Marie Kye, Robert Branstone, brother and seruauit to William Branstone. Of saynt Marie tower, Martine Iohnson, who lyeth bedzedde, Agnes his keeper, Benet Alceed, seruants to Robert Nottingham. Of saint Laurence, Robert Silke his sonne. Of saint Marie at Ellens, Iohn Ramsey and his wife in prison.

The names of such as obserued not ceremonies.

Of saint Clements, some refused the Paxe, Robert Brage his wife refused to suffer anie childe to bee dipped in the Font: Ioane Barber widowe, Thomasin her daughter, refused to beholde the eleuation of the sacrament.

Mistresse Ponder mother to Ioane Barber in the same fault, Tye a mariner his wife. Of saint Marie Ellines, Richarde Hawarde refused the Paxe at Masse in Saynt Laurence. Of saint Peters, Maister Lions at masse at saint Marie Stoke refused the Paxe, mother Fentell, Ioane Warde alias Bentley wife, refused to haue their children dypped in the Font. At Saynt Stephens, mother

mother Beriefe refuseth to haue children dipped in fontes. At S. Nicholas, George Bush his wife reiecteth the host, after receit of it.

Names of priests wiues that had access to their husbands.

Rafe Carletons wife, Curate of S. Mathewes, and S. Marie at Ellins. Elizabeth Cantrell wife to Rafe Cantrell, Iane Barker, wife to Robert Barker, priest late of Wrie, Latimers wife Curate of S. Laurence & S. Stephens, William Clarkes wife late curate of Barkham, and S. Marie at Ellines.

The names of the maintainers against this complaint,

Robert Stirrop Customer to Quene Marie, Gilbert Stirrop, Deputie to Edward Grimstone for his butlerage, Maister Butler the elder, searcher, mistresse Tooley, Margaret Bray, Ioane Barker widowe, mistresse Birde, Bastian Man his wife and himselfe.

Their requests to punish, and conuent certaine for example.

Th conuent Richarde Byrde, Tayler, who by euil counsell doeth animate his Prisoners of his Secte: Thomas Sadler, for speaking certaine wordes to Iohn Bate, the Crier of the towne, that it might please the Bishop to wish his Commissarie and Officiall, to be byright and diligent in their office, and to appoint a Curate of abilitie, to serue his Cure with Gods worde. That none might be suffered to be Midwiues, but such as were knowen to be Catholikes. That Rafe Carleton, Curate, might be conuented, whe-

whether by corruption of money he hath ingrossed his booke of any that are there named, and hath not received in deed as it is reported.

The miraculous preservation of Lady Elizabeth, now our most gracious Queene of England.

Queene Mary befoze she was crowned she wed great fauour to the Lady Elizabeth, and would go no whether but would haue her by the hand, and send for her to dinner and supper: but after she was crowned, she neuer shewed her any such kindnesse, but kept her selfe aloofe from her.

The affliction of Lady Elizabeth, our most gracious Queene.

After this, it happened immediatly vpon the rising of Sir Thomas Wyatt, that the Lady Elizabeth, and the Lord Courtney, were charged with false suspicion of Syr Thomas Wyatts rising. Whereupon, the next day after the rising of Wyatt, the Quene sent for her from her house at Ashridge, by three of her Counsellors, Syr Richard Southwell, Sir Edward Hastings, then maister of the horse, and Syr Thomas Cornwallis, with their retinue, and troupe of horsemen, to the number of 250: who at the same time found her soze sicke in her bedde. It was ten of the clocke at night befoze they came, and they were so boisterous, y being desired to stay and come in the morning to speake with her, they came hastelie rushing into her Graces chamber, as soone as the Gentlewoman, that was to doe the message fro them to her. And conning in vnto her, they declared the Quenes pleasure, which was, that she shoulde be at London the seventh day of that present Moneth. Adding mozeouer vnto her, that their Commission was such, that they must needs bring her with them, either quick or dead. And thereupon called for Physicians, Doctor Owen, and Doctor Wendie, and demanded of them whether she might be removed from thence with life, or no. Whose answer was, that she might.

So in conclusion they willed her to prepare against morning at ir of the clock, to goe with them.

On the morrow (at the time prescribed) they had her forth as she was, very faint and feeble, and in such weak case, that she was ready to faine three or foure times betwixt them.

So (all sicke in the Litter) she came to Redborne, where she was garded all night. From thence to Saint Albons, to Sir Rafe Rowlets house, where she taried that night, both feeble in bodie, and comfortlesse in minde. From that place they passed to Master Doddes house at Gimmes. Where also they remayned that night. And so from thence she came to Highgate: where (being very sick) she taried that night, and the next day. From that place she was conueyed to the Court.

Now when she came to the Court, her Grace was there straightway shutt up, and kept as close Prisoner the space of a fortnight: which was, till Palme-sunday. seeing neither King, nor Quene, nor Lord, nor friende, in all that time. but onelie the Lord Chamberlayne, Sir Ioh. Gage, and the Vicechamberlayne, who was attendant vnto the dozes.

The Friday befoze Palme-sunday, the Bishop of Winchester, with nineteene of the Counsel, came vnto her grace, L. Elizabeth from the Quene, & burdened her with Wyates conspiracie, falsely accused, and charged her also with the businesse made by Sir Peter Carewe, and the rest of the Gentlemen of the West Countrey. Which she utterly denied, and cleared her innocencie therein.

In conclusion, they declared vnto her, that it was the Quenes pleasure she shoulde goe to the Tower, vntill the matter were further examined, and then they departed.

Within the space of an houre, or little moze, came foure Lordes of the Counsell, which were, the Lord Treasurer, the Bishopp of Winchester, the Lord Stewarde, the

the Earle of Suffex: with the Garde, who warding in the next Chamber to her, secluded all her Gentlemen and yeomen, Ladies and Gentlewomen, saving that one Gentleman, three Gentlewomen, and two Groomes of her chamber, were appointed in their rooms, & three other men of the Quenes, and three waiting women, to geue attendance that none should haue access to her Grace. At which time, there were an hundred of Fortherne Souldiers all in white coates, waiting about the gardens all that night, and likewise two Lordes watching there also with their bands and companie.

Upon Saturday folowing, two Lordes of the Counsell (the one was the Earle of Suffex) came and certified her grace, that forthwith she must goe vnto the Tower.

The barge being prepared for her, and the tide now redie, in heauie mood her Grace requested the Lordes, that she might tary another tide. But one of them replied, that neither tide nor time was to be delayed.

And when her Grace requested that she might write to the Quene, he made answer, he durst not permitte that. But the other Lord, the Earle of Suffex, kneeling downe, tolde her Grace that she shoulde haue libertie to write, and as he was a true man, he woulde deliuer it to the Quenes Maiestie, and bring her Grace an answer thereof againe, whatsoeuer came thereof.

Whereupon (being not permitted to speake with the Quene) she wrote vnto her Maiestie. On Palmesunday about nine of the clocke, those two Lordes returned again, declaring, that it was time for her grace to depart. So she tooke her Barge with the two Lordes, three of the Quenes Gentlewomen, and three of her owne, her Gentleman Usher, and two of her Groomes, lying, and howering a certaine space vpon the water, because it was yet dangerous for them to shoote the Bridge. At the length, comming to the Staires, when she laded, and comming out of the barge,

An hundred
northen soul-
diers watch &
A. Elizabeth.

barge, hauing one scote vpon the Staires. Here landeth (said she) as true a subiect being prisoner, as euer landed at these Staires: and befoze the Lord God I speake it, hauing none other friends but the alone. After she came to the Tower & was unpysioned, the doores were bolted, and fasted vppon her. At which time she called to her Gentlewoman for her booke: desiring God not to suffer her to buylde her foundation vppon the sandes, but vppon the rocke: whereby all blastes of blustering weather should haue no power against her.

Within five daies after commeth Stephen Gardiner, the ruler of the roose, with diuerse other of the Counsaile, and examined her of the talke that was at Ashridge betwixt her and Sir Iames a Croft, concerning her remouing thence to Wunnington castle.

To whom she said, she remembred that M. Hobby and her Officers, and Sir Iames a Croft had such wordes: but what is that to the purpose, my Lord (said shee) but that I may goe to mine owne houses at all times.

That day or there about, diuers of her owne Officers brought prouision for her meate: offering, and making request to the Lord Chamberlaine, Constable of the Tower, they might serue the same. Whose request, he with great indignation, and threatnings refused, saying: for that she is a prisoner, she should be serued with none other, but his tenants men.

Upon this occasion, her graces officers made sute vnto the Counsaile, that some might be appointed to bring her diet vnto her: which was graunted, and thereupon were appointed one of her Gentlemen, the Clark of her kitchen, and her two purueyors, to bring in her prouision once in a day. And vpon the same sute of her Officers, were appointed to waite vpon her Grace, two Yeomen of her Chamber, one of her Robes, two of her Pantrie, and Cwize, one of her Butterie, and another of her Sellar, and likewise, two of her

The Lady Elizabeth had none other friends but God.

Lady Elizabeth prisoned in the Tower.

her kitchen, and one of her larder: all which continued with her the time of her trouble.

After this sort having lien a whole moneth there in close prison, and being very evil at ease, she desired of the Lord Chamberlaine, and the Lord Shandoys, that she might have libertie to walke in some other place, because she felt not her selfe well at ease. This request could not be granted till the next day the Lord Shandoys had obtained of the Counsaile, that she might walke into the Duenes lodgings: so that he and the Lord Chamberlaine, and three of the Duenes gentlewomen did accompany her, the windowes being shut, and she not suffered to looke out at any of them.

Afterward there was libertie graunted her to walke in a little garden, the doores and gates shutte. At which times of her walking there, the Prisoners on that side were straightly commaunded not to speake or looke out into the garden, till her Grace were gone away: having to that purpose their keepers to walke vppon them for that time.

During this time, there bled a little boy, a mans child of the tower, to bring her Grace flowers: who was forbidden any more to do so by the Lord Chamberlaine.

The next day as she was walking in the garden, the childe peeping in at a hole in the doore, saide vnto her, Mistress, I can bring you no more flowers. Whereat she smiled, vnderstanding thereby what they had done.

The fifth day of May the Constable was discharged of his office in the Tower, and one Sir Henrie Benefield placed in his roome. He brought with him an hundred Souldiers in blewe cotes, which did much amaze her: so that shee asked, whether he were of that conscience or no, that if her murdering were secretly committed to his charge he would see the execution thereof. They perswaded her, that God would not suffer such wickednesse to procede: saying, they knew not what manner of man he was. Well (quoth shee)

God

God grant it be not so: for thou O God canst mollifie all tyrannous harts, & disapoint al such cruell purposes, & I beseech thee heare me thy creature, which am thy seruant, & at thy commandement, trusting by thy grace euer so to remaine.

On Trinitie Sunday being the 19. of May, she was removed from the Tower, the Lord Treasuroz being then there for the loading of the cartes, and discharging the place of the same: where Sir Henry Benefield, (being appointed her gailoz) did receiue her with a company of rakehels to garde her, besides the Lord of Darbies band, vnto whom at length came the Lord of Tame ioynd in Commission with Sir Henry, for the safeguarding of her person, and they together conueyed her grace to Woodstocke.

The first day they conducted her to Richmond, where she continued al night, being restrained of her owne men: and Benefields souldiers appointed in their roomes, on which night she looked for none other but to haue bene murdered, and passed the same night in great fears.

After wards passing ouer the water at Richmond, going towards Windsoze, her grace espied certaine of her poore seruants standing on the other side, who were very desirous to see her: whom when she beheld, turning to one of her men standing by (shee said) wonder I see certaine of my men, go to them, and say these wordes, *Tanquam ouis*. So passing forward that night, she was lodged at Windsoze at the deanes house. From thence she was garded the next night to Master Dormers house.

On the morrow her grace passing from M. Dormer (where was for y time of her abode there, a straight watch kept) shee came to the Lord of Tames house, where shee lay all the night, being very princely entertayned both of knights and Ladies, Gentlemen & Gentlewomen: whereat Sir Henry grunted, and was offended. Wherevnto the L. of Tame answered: that he was well aduised of his doings, being ioynd in Commission as well as he; adding with

h h.

warrant

Lady Elizabeth to Woodstocke.

Lady Elizabeth in great feare.

Tanquam ouis.

The L. Chamberlaine harde to the Ladie Elizabeth.

Sir Henrie Benefield.

war rantise that her grace should be merrie in his house.

The next day, as she should take her iourney towarde Woodstocke, the Lord of Thame with another Gentleman being at tables playing, and dropping vie Crownes, the Lady Elizabeth passing by, staied and said she would see the game out: which Sir Henry would scarce permit.

After this Sir Henry went by into a chamber, where was appointed for her grace a chayre, two cushions and a sote carpet very faire and princely, wherein presumptuously he sat, and called one Barwicke his man to pull of his bootes. When supper was done, he called my Lord, and willed him, that all the Gentlemen and Ladies should withdraw themselves, every one to his lodging, maruelling much that he would permit such a company, considering so great a charge committed to him. Sir Henry, quoth my Lord, content your selfe, all shall be voided, your men and all. Pay my souldiours, quoth Sir Henry shall watch all night. The Lord of Thame answered, it shall not neede. Well said hee, neede or neede not, they shall so do.

The next day she was carried to Woodstocke, where she was inclosed as before in the Tower of London.

At length she had gardens appointed for her walke: but alwayes when she did recreate her selfe therein, the doores were fast locked by, in as straight manner as in the Tower, being at the least 5. or 6. lockes betwene her lodging & her walkes: Sir Henry keeping the keyes and trusting no man therewith. Wherefore she called him her gailer.

After she had bin at Woodstocke a while, she was permitted by the Counsell to write vnto the Q. and so she did, Sir Henry alwaies at hand to obserue what she wrote: neither would he permit her letters to be carried, 4. or 5. daies after & writing thereof, till at the last, he deliuered them to one of her Gentlemen. Then about the 8. of June, came downe D. Owen, and Doctor Wendie to minister phisicke to her, so that she was sickly. Whereof she being amended, they

returned againe to the Court: making there good report to the Q. of her Graces behauiour, & humblenes towards the Duenes maiesty: which the Q. tooke very thankfully.

About this time, was there a great consulting among the B. & gentlemen touching a marriage for her Grace. Which some of the Spaniards wished to be with some straunger, that she might go out of the Realme with her portion.

A Lord being there, at the last said, that the King shoulde neuer haue any quiet common wealth in England, vnlesse her head were stricken from her shoulders. Wherevnto the Spaniards answered, God forbid that their king, and maiesty, should haue that minde to consent to such a mischief. Fro that day & Spaniards neuer left their good perswasions to the king, that the like hono^r he should neuer obtaine, as he should in deliuering the Lady Elizab. grace out of prison. Whereby at length she was happily released from the same.

Herevppon, shortly after shee was sent for to come to Hampton Court, from her comfortlesse captiuitie in Woodstocke, where she was at sundry times in great danger of life: first through fire, which began to kindle, betwene the boards, & feelings vnder the Chamber where she lay: done of purpose, as it was credibly thought, of a knight who was ioynd in commission with Sir Hen. It was thought, and also was affirmed of one Paule Peny, a keeper of Woodstocke, a notorious ruffian, & butcherly wretch, that he was appointed to kill the Lady Elizabeth, who both saw the man oft in her sight, and also knew thereof.

An other time, one of the priuie chamber, a great man about the Queen, and chiefe dearling of Stephen Gardiner, named maister James Basset, came to Blandebidge, a myle from Woodstocke, with 20. or 30. priuy coates, and sent for Sir Henric to come and speake with him. But so it happened, a little before, Sir Henric was sent for by Post to the counsell, leauing straight word behind him with his brother, that no man whatsoeuer he were, though comming with a

S. Henry Benefield presumptuous & vnciuill.

The Spaniards are against the murdering of Lady Elizabeth.

L. Elizabeth deliuered out of prison.

bill of the Queenes hande, or any other warraunt, shoulde haue accesse to her befoze his returne againe. By reason whereof maister Benefields brother comming to him at the bridge, would suffer him in no case to approach nigh: who otherwise (as is supposed) was appointed to murder the innocent Ladie.

Her Grace being in the Tower of London, a writ came downe, subscribed with certaine hands of the Counsaile for her execution: but that God stirred by maister Bridges the Lieftenaunt the same time of the Tower, to come in haste to the Quene, to giue certificate thereof, and to knowe further her consent touching her sisters death. Whereupon, the deuise (which was Winchesters diuellish platforme) was disappointe. Moreover, during her imprisonment, one maister Edmund Tremanie was on the rack, and maister Smithwike, and diuers others in the Tower were examined, and diuers offers made them to accuse the innocent Ladie. Which when she heard of, departing from Woodstocke, she wrote these verses with her diamond in a glasse window. Much suspected by me; nothing proued can be: quoth Elizabeth prisoner.

Now departing from Woodstocke, Sir Henrie and his souldiers, with the Lord of Thame, and Sir Rafe Chamberlaine guarding her: the first night she came to Roret. In which iourney such a mightie wynd did blow, that her seruantes were faine to hold downe her clothes about her: insomuch y her hood was twise or thise blowne fro her head. Whereupon, she desirous to returne to a Gentlemans house nere there, could not be suffered by Sir Henrie, but was constrained (vnder an hedge) to trimme vp her head, so well as she could.

After this, the next night they came to Dormers, and so to Colbroke, where she lay all that night, at the George. On which night, all her men were taken from her, sauing her Gentleman Wether, three gentlewomen, two Gromes,

and

and one of her wardrobe: the souldiers watching & warding about the house, and she close shut vp. This was, because certaine of her Gentlemen and Proomen (to the number of 60.) came to meete her, and salute her.

The next day folowing, her Grace entred Wapton court, on the backside, into the Princes lodging, the doores being shutte to her, and she garded (as befoze) with souldiers. She lay there a fortnight at the least, befoze any body had recourse vnto her. At the length came the Lord William Howarde, who marueylous honourable entertayned her. And not long after, came the Bishoppe of Winchester, the Lord of Arundell, the Lord of Shrewsburie, and Secreterie Peter, whom she required to be a meane for her deliverie out of prison. S. Gardiner requested her to submit her self to the Quene, and to craue pardon. Which she said, she would not doe, hauing neuer offended: and that she had rather lie in prison all the daies of her life: requiring lawe, if she had offended.

The next day he came againe to her, and vsed perswasions to haue her acknowledge her selfe faultie. She againe refuseth: adding, that it were as good for her to be in prison with honestie and trueth, as abroad, suspected of her Maestie. And this that I haue said, I wil (quoth she) stand vnto, for I will neuer belie my selfe. So Winchester, and the rest (kneeling downe) prayed that all might be forgotten: and so departed, leauing her fast locked as befoze.

A seuen night after, the Quene sent for her Grace at ten of the cloke in the night, to speake with her: for she had not seene her in two yeres befoze. So Mistresse Clarentius conducted her to the Quenes bedchamber, where her Maestie was. At the sight of whom, her Grace kneeled downe, and desired God to preserue her Maestie: saying, she mistrusted not, but she shoulde proue her selfe as good a Subiect toward her Maestie, as euer did any. And desired her Maestie euen so to iudge of her. To whom the Quene answered, you will

God deliue.
xeth Q. Eliza.

Elizabeth prisoner.

will not confesse your offence, but stande stoutly to your trueth. I pray God it may fall out so. If it doe not (quoth the Lady Elizabeth) I request neither fauour, nor pardon at your handes. Thus her Grace departing, went to her lodging againe, and the seuen night after, shee was released of Sir Henry her Gaoler. And so (being sette at libertie) shee went into the Countrey, and had appointed to goe with Sir Thomas Pope, a Counsellor, and one of the Quēnes Gentlemen Vthers.

Then there came to Lambheire, Master Iermingham, and master Norris, gentleman Vther. Quēne Maries men, and toke away from her Grace, Mistres Ashley to the flate, and thre other of her gentlewomen, to the Tower.

Gardiner bl.
eth.

Quene Marie
diech.

Shortly after God toke away Gard. her mortal enemy: and after him, other of her enemies dropped away, one after another: and her libertie still increased, till at the length. in the Moneth of Nouember. & the seuentene day of the same, thre yeres after the death of Gardiner, died Quēne Mary. Of which Quēne this may truly be affirmed, that befoze her, was neuer read in storie of any king or Quē of England, since the time of king Lucius, vnder whom (in time of peace) by hanging, beheading, burning, and imprisonment, so much Chyistian blood was spilled within this Realme, as was vnder the reigne of Quēne Marie, for the space of iij. yeres to be seene.

The vnprosperous successe of Q. Marie, while she persecuted the children of God.

First, incontinently after she had receiued the Pope, the fairest & greatest ship she had, called great Harrie, was burned. A vessel not matchable in al these parts of Europe.

Then fel there such a dearth, that her poze subiects were faine to eate Acornes for want of corne. Moreover, Calice was lost in her time: besides the ill lucke shee had in her

child

childbirth: and her husband forsaking her, and in the end her short raigne, euen the shortest of any King or Quēne since the conquest, onely excepted king Richard the third.

The seuer punishment of God vpon the persecutors of his people.

Of Gardiner mention hath bene made befoze. Morgan B. of S. Davids, who cōdemned B. Farrar, was so stricken by God, that his meat would not go downe, but rise and pick vp againe, sometimes at his mouth, sometime blow out of his nose, most horribly to behold: & so cōtinued till he died.

Iustice Morgan that sat vpon the death of the L. Iane, not long after fel mad, and so died, euer hauing in his mouth Lady Iane, Lady Iane, &c. D. Dunning died befoze M. Mary sitting in his chaire, he was the bloody Chauncelloz of Norwiche. Likewise suddaine death fell vpon Berry Commisarie of Norwiche, who fell downe suddainly to the ground, gaue an heauy grone, and neuer stirred after. B. Thornceton Suffragan of Dover, looking vpon his men, playing at the boules, fell downe in a palsey, & willed to remember God: yea (said he) and my Lord of Canturbury too. Another Suffragan that succeded him, brake his necke downe a paire of staires in the Cardinals chamber at Grænewich, after hee had receiued the Cardinals blessing.

One Grundwood of Witcham, who was procured by William Fenning to witnes falsly against a godly man, one Cooper of Matsame, that he should wish if God would not, that the Diuell would take away Quēne Mary: as hee was in his labour staking vp a gulphe of corne, suddainly his bowels fell out, and so he died. The Parson of Cronball in Kent, hauing receiued the Popes blessing from Cardinall Poole, thynke downe in the pulpet, and was found dead. D. Geffery Chancelloz of Salisbury, hauing appoynted the day befoze his death, to call 90. persons befoze him to examination, was pzevented by Gods hand, and so died.

Popish pre-
lates die thicke
together about
the death of
Queene Mary.

Maister Woodroof, who was cruell against M. Rogers, was stricken the one halfe of his body, that he lay benumbed, and so continued seuen or eight yeres, till he died: and scarce escaped any of them, but the hand of God strangely was vpon them all befoze their death, that had defiled themselves with the blood of Gods childezen. Especially it is to be noted, how many of the popish prelates died not long befoze Queene Mary, or not longer after.

Befoze her died Coates B. of Winchester, Parfew B. of Harford, Glinne B. of Bangor, Brookes B. of Gloucester, King B. of Thame, Peto elect of Salisbury, Day B. of Chichester, Holyman B. of Biskoto.

After her Cardinall Poole the next day, of some Italian Philosophie, as some did suspect, then I. Christophorsen B. of Chichester, White B. of Winchester, Hopton B. of Norwich, Morgan B. of S. Davids, Rafe Bayne B. of Liechfield and Couentrie, Owine Oglethorpe B. of Carlill, Cutbert Tonstall, who was no bloody persecutor B. of Durham, Thomas Raynolds elect of Hereford, after his deprivation died in prison: Doctor Weston Deane of Westminster, after Deane of Windsor, chiefe disputer against Cranmer, Ridley, and Latimer. Maister Slythurst maister of trinitie Colledge in Oxford, who died in the Tower: Seth Holland Deane of Worcester, and Warden of Alsoule colledge in Oxford, William Copinger monke of Westminster fell mad and died in the Tower, Doct. Steward Deane of Winchester.

Such of the Popish Cleargie as escaped death, and were committed to prison were these: In the Tower, Nicholas Heath Archb. of York, and Lord Chancelor, Th. Thurlaby B. of Ely, Th. Watson B. of Lincoln, Gilbert Bourne B. of Bath & Wells, Rich. Pates B. of Worcester, Troublefield B. of Exeter, John Fecknam Abbot of Westminster, John Baxall Deane of Windsor, & Peterborough, Godwel B. of S. Asse, and Maurice elect of Bangor ran away. In the

Marthalsea, Edmond Boner, Tho. Wood, B. elect.

In the flete, Cuthbert Scot Bishop of Chester, whence he escaped to Louain, and there died Henrie Cole Deane of Paules, Iohn Harpesfield Archdeacon of London, and Deane of Norwich, Nicholas Harpesfield Archb. of Canterbury, Anthonie Dracot Archb. of Huntington, William Chadsey Archdeacon of Middlesex.

Anno 1572. Iohn Whiteman, Shoemaker of Rye in Sussex, a married man of 23. yeres. At being seruice time at Otend in Flanders, went to the Church, and at the time of the heaue offering, stept to the sacrificer, and tooke from ouer his head his Idoll, saying these wordes in the Dutch tongue. Is this your God? And so breaking it, cast it down vnder his fete, and trode thereon. Forthwith he was taken, and on Tuesday after had sentence giuen against him: first to haue his hand cut off, and his body scorched to death, and after to be hanged vp. Which sentence he tooke so patiently, and the execution thereof with such willingnes, that so soon as he was out of the prison to be carried to execution, he made such haste, and as it were ranne to the place of execution, that he dyed to the hangman after him.

There was prepared for his execution, a post with spars from the top therof, aslope down to the ground, in maner of a tent: to the end, that he should be scorched to death, and not burned. When he was come to the place, the hangman commanded him to lay down his right hand vpon a block, which he immediatly with an hatchet, smote of the godman stil continuing patient & constant. When the hangman stept behind him, & bids him put out his tongue: which he forthwith did as far as he could out of his head, through the which he thrust a long instrument like a packneedle, and so let it sticke: So being stript into his shirt, he was put into the tent, & made fast with two chaines, and fire put round about him, which broiled him & scorched him all black: and when he was dead, he was carried to be hanged vpon a Gibbet besides y. towne.

Iohn Whiteman a notable martyr.

Anno

1558.

Anno 1558. the last day of March was appointed a day of conference, betwixt 9. priests, and 9. protestants, concerning matters of religion.

A conference
for matters of
religion.

The names of the Papistes were these: Winchester, Lichfield, Chester, Carlile, Lincoln, Cole, Harpesfield, Longdale, Chadsey. The names of the Protestants, Story B. of Chichester, Cox, Whitehead, Grindall, Horne, Sands, Best, Elmer, Jewell.

Three propo-
sitions to di-
spute of.

The matter they should dispute of, was comprehended in these propositions. 1 It is against the word of God, & the custome of the ancient Church, to use a tongue unknown to the people, in common prayer, & administration of sacraments.

2 Every Church hath authority to appoint, take away, and change ceremonies, and Ecclesiastical rites, so the same be to edification.

3 It cannot be proved by the word of God, that there is in the masse offered up a sacrifice propitiatory for the quick and the dead.

It was decreed, according to the desire of the papists, that it should be in writing on both partes (for avoiding of much altercation of words) and each of them should deliver their writings to other, to consider what were impounded therein, and to declare the same againe in writing some other convenient day. This was agreed on of both parts. The Lords also of the parlement made means to her maiesty, that the parties of this conference might reade their assertions in English tongue, and that in the presence of the nobility, and others of the parlement house, for the better satisfaction, and the better enabling of their owne iudgements, to treat and conclude of such lawes as might depend thereupon.

This was thought very reasonable, and agreed upon: the day being appointed the last of March, & the place Westminster church. Notwithstanding this former order appointed, & consented unto on both parts. The asssembly being now made, the B. of Winchester, & his colleagues, alleading that they had

mista-

mistaken that their assertions and reasons should be writtē, & so only recited out of a booke, said that their booke was not then ready writtē, but they were ready to argue & dispute, and therefore they would for that time, repeate in speech that which they had to say to the first probation.

The Papists
see from the
agreement.

This baryng of theirs from the first order was permitted, without any great refusing, because they excused themselves with mistaking the order, and agreed again that they would not faile, but put it in writing according to the former order, and deliver it to the other part.

So the B. of Winchester, & his Colleagues appointed W. Cole, Deane of Baules to be utterer of their mindes. Who partly by speech only, and partly by reading authorities writtē, & at certaine times informed by his colleagues what to say, made a declaration of their meanings, and their reasons to their first propositions. Which being ended, they were asked by the priuy Counsaile, if any of them had any more to say? and they saide no. So the other were licenced to shew their mindes: which they did according to their first order, exhibiting all that which they ment to propound, in a booke writtē: which (after prayer made most humbly to God, for the endowing of them with his holy spirit, & a protestation also to stand to the doctrine of the Catholike church builded upon the Scriptures, and the doctrine of the Prophets & Apostles) was distinctly read by one Robert Horne batcheler of Divinitie, after B. of Winchester. Which while he had done with some likelihood (it seemed) that the same was much allowable to the audience, certayne of the B. began (contrary to their former answer) to say that they now had much to say to this matter. So it was ordered, & agreed upon on both parts in full audience, that upon munday following, the Bishops should bring their minds, and reasons in writing to the second assertion, and the last also (if they could) and first reade the same. And that done, the other part should bring likewise theirs to the same; & being read,

each

each of them should deliuer to other the same writings; and in the meane time the Bishoppes should put in writing, not onely that which Doctor Cole had that day offered, but all such other matters as they any other wise coulde thinke of for the same. And as soon as they might possible, to send the same booke touching that first assertion to the other part, and they should receiue of the the writing which Master Horne had read there that day. And upon Monday it should be agreed, what day they should exhibite their answers touching the first proposition. This both parties assented vnto, and so the assemblee was quietly dismissed.

On Monday, the assemblee being mette by the Lordes of the Councell, and other of the nobilitie, &c. the Popish Bishops brake againe their order agreed vpon, and refused to deale in the second Question, according as it was agreed vpon, but would needs read that which they had written of the first proposition.

Howeuer they refused to beginne, but would haue the other part to beginne first, and being glad to auoyd altogether the cause for which they were assembled, began to cauill with Master Horne of what Church he was of & his fellowes; my Lord Keeper perceiving their digression from purpose, admonished them thereof. In the end they would not be brought to begin. So the assembly was faine to brake vp, nothing being done: for which their wilfulnesse and contempt, the Bishops of Winchester & Lincolne were committed to the Tower, & the rest, sauing the Abbot of Westminster (who was willing to begin) stood bound to make daily their appearance before the Councill, and not to depart the citie of London & Westminster, until further order were taken with them for their disobedience & contempt.

About the time that the B. aforesaid were committed to the Tower, Boner was committed to the Marshalsea.

In this Parliament, Doctor Storie vaunted himselfe of his crueltie in Quene Maries daies (as indeed he was one

one of the cruellest) lamenting that he had not laide to the rose, (as his intent was) but rather shubbed off the twigs, saying: he was once at the burning of an heretike (for so hee feared the Partis) at Wbbridge, where he tost a fagot at his face, as he was singing Psalmes, and set a whinbush of thornes vnder his fete, a little to prick him. With many other wordes to like effect.

In this Parliament the Pope lost his supremacie, and the bloudie Actes of M. Marie were repealed, the Gospel aduanced, and the olde Bishops deposed for refusing to subscribe to the Quenes lawfull Title.

In whose roomes and places, succeded, first to Cardinal Poole, M. Mathew Parker, Archbishop of Canterburie: In the place of Heath, succeded Doctor Yong: In the stead of Boner, Edmund Grindall was Bishoppe of London: For Hopton, Thurlbie, Tonstall, Pates, Christopherson, Pero, Coates, Morgan, Feasie, White, Oglethorpe, &c. were placed, M. Parkhurst in Norwich, M. Cox in Ely, Jewel in Salisbury, Pilkenton in Duresme, M. Sandes in Worcester, M. Downam in Westchester, Bentame in Couetree & Lichfield, Dauid in Saint Dauids, Allie in Exeter, Horne in Winchester, Scorie in Hereford, Best in Carlil, Bullingham in Lincolne, Scambler in Peterborough, Bartlette in Bath, Ghest in Rochester, Bailie in Chichester, &c.

About the moneth of June, anno 1581. one Richard Atkins, an englishman, borne in Hartfordshire, came to Rome, and hauing found the English Colledge, knocked at the doore, and after other speech, declareth vnto his Countreimen, that he came louingly to rebuke the great disorder of their liues, and to let the proud Pope vnderstande, that he offendeth the heauenlie Maiestie, committing Idolatrie, &c.

When they heard these wordes, one Hugh Gryffon, a welchman, caused him to be put into the Inquisition. From whence (vpon what condition it is not known) within few dayes he was set at libertie againe. And one day going in the

Storie vaunted
of his crueltie.

Popes Supremacie repealed:
The Gospel aduanced.

Popish Bishops displaced:
and Protestants placed.

1581

Bishops break
order againe.

Wilfulnes &
contempt in
the popish
bishops.

the strate, he met a Priest carrying the Sacrament : which offending his conscience to see the people so worship it, he caught at it, to haue throwen it downe : but missing of his purpose, & being iudged by the people to haue caught at the holinesse, which (they say, cometh from the Sacrament) of more deuotion, he was let passe.

R. Atkins ouer-
throweth the
Chalice at
Rome.

Within fewe dayes after he came to S. Peters Church, where the Priest was at the Elevation: and the wing no reuerence, stepped among the people to the Altar, and threw downe the Chalice with the wine, striving also to haue pulled the Cake out of the Priestes handes.

For this fact he was caried to prison, and being condemned, within a while after was set vpon an Ass without any Saddle, he being from the middle vpwarde naked: and all the way as he went to execution, fours did nothing els but thrust at his naked bodie with burning Torch. Whereat he neuer moued, nor shunke any iote, but with a cherefull countenance laboured to perswade the people: oft bending his bodie to meete the Torch as they were thrust at him, & would take them in his owne hand, & hold them stil burning vpon his bodie: whereat the people wondred not a litle.

Thus he continued almost the space of halfe a mile, till he came befoze S. Peters, where the place of execution was.

When he came to the place of execution, they had made a devise to burne him by peccemeale. Which he suffered with such constancie and cherefulness, that when they offered him a crosse, he put it away with his hand: saying, they were euill men to trouble him with such paltrie, when he was preparing him selfe to God, whom he beheld in maiestie and mercie readie to receiue him into his eternall rest. They seeing him in that constant mind, left him, & commended him to the deuil, whom they said he serued, thinking he had bene possessed. This is faithfully aduouched by I. Yong, that the serued M. D. Morton at Rome: who seeing his martirdome, when he came home to his house, in presence of M. Smith

his

his sonne, Maister Creede, and Iohn Yong his man, spake as followeth: Surely this fellow was marueylous obstinate, he nothing regarded the good counsell which was giuen vnto him, nor shanke all the way, when the torches were thrust at his naked body: beside in the place of execution he did not faint, nor crye one iote in the fire, albeit they tormented him very cruelly, and burned him by degrees, yet all this he did but smile at. Doubtles, but that the worde of God cannot be but true, else we might iudge this fellow to be of God: for who could haue suffered so much paine as he did. But truly I beleue the Diuell was in him.

Anno 1572. the two and twentieth day of August, the Admirall of Fraunce comming from the Counsell table, by the way was strikē with a pistol charged with 3. pellets in both his armes: and at a Watchworde giuen, was afterward slaine forthright: and murderers appointed the whole cittie throug to massacre the poore Protestants, men, women, old, & yong, to the number of 10000. in thre daies: although the rage endured longer. In which number was slaine Petrus Ramus, the restorer of all liberall artes, especially the greatest M. of Logike, and the perfectest practiser of the same, that euer liued befoze him.

1572.

The Admirall
of France.

The massacre
of Paris.

Petrus Ramus

Also Lambinus, Plateanus, Lomenus, Chapeus with others suffered this barbarous, and more then beastly cruelty: which did not containe it self onely within Paris walles, but extended it selfe to other partes of Fraunce, especially to Orleans, Tholouse & Roane. In which cities it is almost incredible what cruelty was shewed in numbers destroyed: so that within the space of one moneth 30000. of religious and chistian Protestants are numbred to be slaine.

30000. may
be in France.

This murder did so reioyce the Pope, that he with his Cardinals went a procession with their gunshot, and sang Te Deum: and in honoz of that act, commaunded a Jubelie with great indulgence.

Likewise

Likewise in France the 18. of the same moneth the king commaunded processions, bonfires, and ringings, singings, & giuing thanks to God for so worthy a victorie, vpon St. Bartholomewes day against the innocent protestants.

The same yere about the 4. of Decēber, he began to lay siege to Rochell a towne belonging to y^e Protestants, which endured 7 moneths. In which when the poze began to lacke cozne & victuall, there was sent to them enery day in the riuer (by the hand of the Lord) a great multitude of fish, called Surdons, which the poze people did vse in steede of bread, Which fish the same day that the siege brake vp (about the 10. of June) departed, and came no more.

At this siege were slaine of the kings captains 132. of the which the chiefeest was, Duke D'Aumale. In the end an agreement pacificatorie was concluded, containing 25. articles: (in which also were contained certain other cities protestants. Which the 10. of June Anno 1572. was solemnly proclaimed at Rochel.

The yere following, died y^e cardinall of Louā, a pestilēt Achitophel against the children of God, & Charles of France the 9. the bloodiest Tyrant that euer the earth bare, the 25. of May, being fise and twentie yeres of age. His disease was such, that his blood gushing out by diuers partes of his body, he tossing in his bedde, and casting out many horrible blasphemies, lying vpon pillowes with his heeles v-

ward, and head downwarde, boyded so much bloud at his mouth, that in fewe houres after he died.

FINIS.

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TT.

Sul-

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sieged.

Gods prout-
dence.

The Tyrant
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